

Hebrews 6 (Part 2) :13-20 - Hebrews 7

• Jesus like Melchizedek

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So go to Genesis chapter 14, if you would please, for kind of a launching point here this morning. Let me preface while you're getting there what we're going to be looking at. The time period is during the time of Abraham. So we're looking at about 2000 BC, okay?

During this time, he is still referred to as Abram because God has not yet given him the name Abraham in the story yet. And this was a time in the history of the land when there were individual city states that had their own king. And they were, we're talking in and around Canaan, the land of Canaan. And what they would do back in those days is they would conquer one another, and they would make the weaker city states pay tribute to the stronger city states. It's kind of like a bully, you know, picking on a weaker kid on his way to school and making him give him his lunch money.

I don't know if you remember, there was an episode of Andy Griffith that was, that's, I always remember that for some reason, that Opie getting threatened by the bully kid, you know, making him give him his lunch money.

Well, the story in Genesis 14 is about a particular bully named Chedorlaomer; he was the king of Elam. And some of the kings who had been giving Chedorlaomer their lunch money for years finally decided they were done, and they weren't going to pay the bully anymore. So they just stopped paying him. And if you'll look at verse 4, you'll actually see this if you skip down there. Genesis 14:4, it says:

“⁴ Twelve years they had served Chedorlaomer, but in the thirteenth year they rebelled.”(ESV)

And when it says they rebelled, it just simply means they stopped paying. And that's kind of a way of saying, “if you want my lunch money, you're going to have to beat it out of me.” Right? Yeah. Some of you guys that remember watching Andy Griffith, that's actually what happened.

So anyway, Chedorlaomer, along with some of the kings who were still paying him their lunch money, went out to fight against the kings that decided they weren't going to pay up anymore. And if you'll skip down to verse 8, you'll see a list of the kings that no longer wanted to pay. It says:

“⁸ Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that is, Zoar) went out and they joined battle in the Valley of Siddim ⁹ with Chedorlaomer king of Elam, Tidal, king of Goiim, Amraphael, king of Shinar, and Arioch, king of Ellasar, four kings against five.” (ESV)

So you got five kings that have decided they no longer want to pay, going up against four led by Chedorlaomer. Now it says: *“¹⁰ The Valley of Siddam was full of (bitteman pits, or) bitumen”* actually is how that's pronounced. Your Bible may say tar pits. And that's an interesting side note, and all it really needed to tell us is that there were pits. Because all it's going to tell us here is that when they were in the middle of the battle, some of the people that were no longer wanted to pay were running for their lives because they were getting beat by Chedorlaomer and they fell into the pits.

But it's interesting that they make note of the fact that they're tar pits because you guys know how Sodom and Gomorrah are later destroyed, rain of fire and brimstone from heaven. (Genesis 19:24) Guess what happens when that fire reaches those tar pits? Just a side point. Anyway, that's what it says in verse 10 *“¹⁰ Now the Valley of Sodom was full of (tar pits or) bitumen pits, and as the kings of Sodom and Gomorrah fled, (so they're getting beat) some fell into them and the rest fled to the hill country.” (ESV)*

So Chedorlaomer, you know, and his allies are winning. Verse 11 says:

“¹¹ So the enemy, (and that's Chedorlaomer) took all the possessions of Sodom and Gomorrah and all their provisions, and they left and they went their way.” (ESV)

So they won. So the big guy on the block is still the big guy on the block. He's still the bully, and he bloodied the nose of the guys who said, “we're not going to give you our lunch money anymore.”

Now here's the important note in verse 12. Look in verse 12:

“¹² They also took Lot. The son of Abram's brother, who was dwelling in Sodom, and his possessions along with them and they went their way.” (ESV)

So what we read there is that nephew, the nephew of Abraham, his name is Lot, he and his family got caught up in all of this warfare between these warring city state kings, and he and his family and all their possessions were taken captive by these various kings.

Alright, verse 13:

“¹³ Then one who had escaped came and told Abram the Hebrew, who was living by the oaks of Mamre, the Amorite, the brother of Eshcol and of Aner. These were allies of Abram. ¹⁴ When Abram heard that his kinsman had been taken captive, he led forth, his trained men, born in his house, (and there were) 318 (we’re told) of them, and (he) went in pursuit as far as Dan. (And that’s a long way north.) (And as he divided his forces against them by night, he and his servants And excuse me, he and his servants, I read that wrong, verse 15.) “¹⁵ And he divided his forces against them by night, he and his servants, and defeated them and pursued them to Hobah north of Damascus. (Man, they went a long way north.) “¹⁶ Then he brought back all the possessions, and also brought back his kinsman Lot with his possessions and the women and the people.” (ESV)

Alright, stop there for just a minute. Now you can see what’s going on. So Abraham and his allies, he has a couple of allies, defeated Chedorlaomer and the three kings that were allied with him. And he rescued his nephew, and his nephew’s family, and all their possessions, and recovered everyone and brought them all back. And then here’s where it gets interesting, and it’s, this is really where it gets more relevant to our study in Hebrews. Verse 17:

“¹⁷ 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 kings Valley).” (And of course he’s going to, he wants to thank Abraham, but then pay attention to this next verse) “¹⁸ And Melchizedek, king of Salem brought out bread and wine.” (And then we’re told parenthetically here) (“He was “priest of God Most High.”)

Which is the crazy statement because there isn’t, there aren’t any priests yet. We’re hundreds of years before The Lord develops the priesthood. Moses isn’t going to be around for probably about 600, 700 years. And so anyway, this is a long time before that. Look at it goes on to say in verse 19.

“¹⁹ And he, (that’s Melchizedek) “blessed him (Abram) and said, Blessed be Abram by God Most High Possessor of heaven and earth: ²⁰ and blessed be God Most High, who has delivered your enemies into your hand!” (And then we

read this interesting final note. It says:) “*And Abram gave him a tenth of everything.*” (In other words, Melchizedek, was given by Abram, 10% of all the spoil, which was probably enormous.)

Okay, now the reason this story is relevant is because it introduces this mysterious character named Melchizedek, and we've never heard of him before. Bible's never given us any information on Melchizedek up to this point. We know nothing about the man. We don't know anything about his birth. We don't know anything about his death. We don't know anything about his mother or father. There's no records about the man. Silence. We don't have a clue why he is called priest of God Most High. We don't know.

What we do know from the passage, is that Abraham recognized Melchizedek as the real deal. He recognized him as a true servant of God, the worshiper of the same God who had given him, Abraham, the promises he gave him concerning his family, the land and so forth. Other than that, we know precious little about this man named Melchizedek.

And what's interesting is we don't hear anything about him again for a thousand years. Literally. About a thousand years later, suddenly, David is writing prophetically in the Psalms, talking about the coming Messiah, and he mentions Melchizedek. This guy's been off the radar for a thousand years, and suddenly he says, what we'll put up on the screen; we've seen it before. From Psalm 110:4, it's a Psalm of David:

(slide)

Psalm 110:4 (ESV)

A Psalm of David

The Lord has sworn and will not change his mind, "You are a priest forever after the order of Melchizedek."

Now we're going to leave that passage up on the screen for, really, the rest of the study because we're going to keep coming back to it. But this is this interesting statement, or, prophetic statement, that David makes a thousand years after Melchizedek, a man we know nothing about, and have heard nothing from, or anything about for a thousand years, and suddenly his name pops up. God the Father, is speaking about the coming Messiah, who we know to be God, the Son, Jesus Christ. And he says concerning Him, “*you are a priest forever after the order of Melchizedek.*”

Now, the first thing I want you to notice about this prophecy, is that in it, God swears an oath, and we'll see why that's significant in just a bit. God, it says, *"The Lord has sworn"* that is significant. But the second thing that He says here is, *"You are a priest forever patterned after the priesthood of Melchizedek."* You, My Son, are going to be a priest, not patterned after the Aaronic priests, which will come through the law, but You will be a priest patterned after Melchizedek. And we're all kind of going cool.

What's the pattern of Melchizedek? What does He mean when He says after the order of Melchizedek? We know what the Aaronic order is. It's listed for us in the law. It's laid out for us in the scriptures, we can read about it. But this Melchizedek guy? He's this blip that pops up on the radar, and we didn't even know where it came from. And God comes along and says, "You My Son will be a priest in that order." In other words, similarly to, or, after the pattern of. Okay, so to answer the question, "what is the pattern, or, the order of Melchizedek?" That's where we get into Hebrews chapter 6.

So now turn in your Bible to Hebrews chapter 6, and we're going to skip all the way down to verse 13, where we left off last week. And here we find the author talking about Abraham, and he's mentioning the promise that God gave Abraham. Look with me in verse 13, he says:

"¹³ For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself." (ESV)

Okay, now it's interesting. Now we're talking about God's swearing again, but now, not just about what He swore to the Son, which is recorded in Psalm 110, we're talking about how He swore to Abraham that He would give him a vast lineage, and all of the land on which he was living, or, at the time, which of course, they didn't come to pass until many years later. So it says,

"He (God) swore by himself, ¹⁴ saying, ¹⁴ 'Surely I will bless you and multiply you.' (Verse 15) ¹⁵ And thus, Abraham, having patiently waited, obtained the promise. ¹⁶ For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation." (ESV)

Alright, stop here. Because we don't swear oaths really much today. Very very little. But back in biblical times, if you wanted to punctuate your statement, and get people to believe you, you would swear an oath. And the Jews took their oaths very seriously. And you would always swear by something that was greater than yourself. You would never say, "I swear by the hair on my head," because that doesn't mean anything. You would say, "I swear by God in

heaven.” And they would rarely do that because they felt like that was...so they would do other things like “the earth” or “heaven,” “I swear by the heavens created by God,” or whatever the case might be. But they would always do it in order to call attention to the fact, “I’m telling the truth.”

Now, you and I, we might hear someone swear an oath, and we kind of go, big deal, because it doesn't really mean that much to us, but it meant a lot to the people living back in biblical times. And you can see that when you keep reading in verse 17, and because the author's going to answer the question, “why swear an oath in the first place?

“¹⁷ So when God desired to show more convincingly to the heirs of the promise, the unchangeable character of his purpose, he guaranteed it with an oath, ¹⁸ so that by two unchangeable things in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us.” (ESV)

Stop there. In other words, why did God swear an oath when He talked to Abraham and made His promise? Because He wanted to show that He meant business. That's the modern interpretation. He wanted to show He was serious about this. God doesn't have to swear an oath. He ought to be able to speak and you and I just go, “okay that's it!” Right? That's all we have to hear just, “God, You speak, we're good.” But He swore an oath for us because we're...we need junk like that apparently. And so he says, He did it to be...to show more convincingly that this is a guarantee. And he talks about “*by two unchangeable things, in which it is impossible for God to lie,*” and those two unchangeable things are God's promise and God's oath, okay?

And then he goes on to say this, look at verse 19:

“¹⁹ We have this” (and he's talking about that oath) *“as a sure and steadfast anchor of the soul,”* Right? We have it, we have it. What...what's our anchor? God can't lie. He says it, it's going to happen. It's done. We have it, that in an anchor. Is that your anchor? I hope that's your anchor today. I hope God's word is your anchor. His promises, His well, His character behind His promises, knowing that He can't lie. It's not even possible for God to lie. God can't lie. BOOM! That's it, and that's an anchor. It becomes an anchor for us, okay? Alright.

He goes on to describe that further in verse 19 as:

“a hope that enters into the inner place behind the curtain,²⁰ where Jesus has gone as a forerunner on our behalf,” (Ooh. Ooh, look at this,) “having become a high priest forever after the order of Melchizedek.” (ESV)

And this is where the author now begins to bring it all together, to make the tie between the function of the Jewish high priest who would go behind the curtain to atone for the sins of the people, when he walked into the Holy of Holies, there would sprinkle the blood of the sacrificial animal on the mercy seat of the Ark of the Covenant, and so on and so on and so on. And he's talking about Jesus now and connecting His priesthood to that of Melchizedek, who came before, and now for whom is a pattern for the priesthood of Jesus.

But of course, in verse 19, when the author speaks about that inner place behind the curtain where Jesus went, he's not talking about a man-made temple, he's talking about how Jesus entered heaven itself, right? And then he connects Jesus with Melchizedek further in the latter part of verse 20 saying, *“having become a priest forever after the order of Melchizedek.”*

Now we're going to keep reading chapter 7. You ready?

“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.” (We just read that in Genesis chapter 14 (Genesis 14:20), *“and to him Abraham apportioned”* or gave *“a tenth part of everything.”* (Again, we're reminded that Abraham gave Melchizedek, a tithe, and the word tithe means 10th, a 10th of everything.)

Now, look what he goes on to say. We're still in verse 2, *“He is first by translation of his name, king of righteousness,”* and what that he's saying there is the name Melchizedek means king of righteousness. Do you know what, you know what the writer of Hebrew is doing here? He's explaining to you what the order of Melchizedek is, okay, just so you know. We ask the question, “what's the order of Melchizedek?” God says, *“you're a priest forever after the order of Melchizedek.”* The writer of Hebrews is telling us now, he's explaining what it is.

First of all, he says, Melchizedek's name means, *“king of righteousness.”* Then he goes on to say, *“and then he is also king of Salem. That is, king of peace.”* So you see, Melchizedek was a king, not just a priest. But he was a king, and he was the king of Salem, which was a city, and Salem means peace, okay? Because I think you guys probably know that Salem in Hebrew is shalom. Peace, okay. So Salem was one of the ancient cities back then that existed

during the time of Abraham, and we know it as yerushalom, or Jerusalem. So, the same city, alright? So you can already see the connections that the author is making can't you? Between Jesus and Melchizedek, even his name. His name means king of righteousness, and he was the king of peace, and he was a king and a priest connecting Jesus and Melchizedek. But there's more. Speaking again of Melchizedek verse 3:

“³ 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.” (ESV)

Now I got to stop you right there at that verse, because this is the one where people get messed up. This is where they get off track. This is where the train kind of goes, BOOM, jumps the track. Because what they do is they read here and they say, okay, he's without father, mother, he has neither beginning of days nor end of life, and they think well he is eternal. That's what they think it says. And so they say, well, that's clear then you see Melchizedek was a pre-incarnate appearance of Jesus. But that's not what the writer of Hebrews is saying, and frankly, they're missing the point.

The author is saying, we have no record of the parentage of Melchizedek. We don't know who his parents were. We don't have a record of his birth. We don't have a record of his death. So, in so understanding, or having no records, he... it's just there's no end. There's no beginning and there's no end to our understanding of the man. He's not saying he didn't have a beginning. He's not saying he didn't have an end. He was a man who was born, he was a man who died. We just don't know when, and we don't have any record of it. We don't know who his parents were.

The point of what he's making is that, the fact that we have no records, shows us that Melchizedek was a foreshadowing of the eternal Son of God, Jesus Christ. He is a picture of Jesus Christ. And that's why in verse 3, it says, *“resembling the son of God.”* Now, I'll tell you that the literal translation here of the Hebrew in verse 3, is “made like the son of God,” which is why the ESV translators, I believe, correctly put the word, *“resembling,”* there. He's not the Son of God, he resembles the Son of God in the sense that he is a king of righteousness. He is the king of peace. He appears to be eternal. He, in the sense that we don't have any genealogy for the man and so forth. He resembles, he's a picture, he's a foreshadowing. That's why God said through David (Psalm 110:4), *“You are a priest forever after the order of Melchizedek.”* In the picture of, in the same way.

Now he goes on in verse 4, *"See how great this man was to whom Abraham the patriarch, gave a tenth of the spoils!"* And what he is going to do now is give us a little lesson on tithing. And you should know, first of all, the way tithing worked for the nation of Israel is that all of the tribes, were to tithe and bring their tithe into what they called the "storehouse," so that the Levites could be supported.

You'll remember if you go to the book of Joshua that the Levites didn't get any land (Joshua 13:14). They weren't given any land when they apportioned the land in Israel. The Levites got none, because they were to serve the Lord. God was their portion, but He, The Lord, through Moses, told the Israelites, you take care of the Levites by bringing in the tithe. Your crops, your animals, you tithe, right, to the Levites, and in so doing, you take care of them so they can take care of My work. So they can do the work that I've called them to do.

Alright, so now you understand that basic premise. Keep on reading verse 5:

"And those descendants of Levi who received the priestly office" (and he's talking about the descendants of Aaron) "have a commandment in the law to take tithes from the people," It was commanded, God commanded it. *"that is, from their brothers, though these also are descended from Abraham. 6 But this man"* and now he's talking about Melchizedek, *"who does not have his descent from them"* he's not a Jew at all *"received tithes from Abraham and blessed him who had the promises"* Alright. Stop there.

So he's making the point here that Melchizedek, got a tithe from Abraham, right, even though as a priest, he predated the law, and this command to take care of the priests hadn't even been given yet, but yet Abraham gave Melchizedek, a 10th of everything, showing Melchizedek to be great. Greater than all. So, Melchizedek predates the law, and the giving of these gifts predates the law, and he's building up to a point you guys. Okay, let me stop.

Remember, and don't ever forget when you're reading the book of Hebrews, the letter is written to people who are returning under the law. Got to understand that. The letter is being written to people who are returning to the law. So you can see what's going on here. He's telling them that Jesus's ministry and priesthood, was patterned after Melchizedek, who we see in the scripture predates the law, transcends the law, and is greater than even Abraham. Because, right, okay, so let's keep going because he's the one who blessed Abraham. So here's why he's saying all this. Verse 7:

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

So in other words, the Levites who were to receive tithes from the Jews, the rest of the Jews, actually gave tithes to Melchizedek, even though they weren't born yet, because they descended from Abraham. So he's just, again, arguing about the greatness of Melchizedek, and of course, that being a picture of the surpassing greatness of Jesus Christ, our Messiah and High Priest, in whom we hope. And the reason he's making this argument is to prove that Jesus has an enduring priesthood, unlike the high priests under the law.

Okay, so here's one of his most important statements, verse 11:

"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?" (ESV)

In other words, he's saying, hey, listen, if the Levitical and Aarionic priesthood got the job done perfectly, why would God speak prophetically through David about another priest that was to arise after the order, or in the pattern of, Melchizedek? Why? I mean, if the priesthood that existed under the law was all that, why would there be need for another priesthood to arise? Why?

Again, he's talking to Jews who are being tempted to go back under the law, do you understand? He's saying to them, "that the priesthood, the whole Mosaic law that you're now wanting to go back under, God told you a thousand years before the birth of Christ that He was going to raise up a new priesthood that would supersede the old. You want to go back to the old. Jesus is the new, the better, right?"

And then, I think he makes one of the most important conclusions in this whole chapter and arguably in this entire letter in verse 12. So, if this isn't underlined in your Bible, you might consider it or highlight it.

"¹² For when there is a change in the priesthood, there is necessarily a change in the law as well." (ESV)

Now guys, that verse might not grab a hold of you at first read, but let me tell you something, oh, if we'd pay attention to this verse, and meditate on it, and think about what it means, oh goodness, we could save ourself so much grief. If this single verse here, verse 12, were given the attention it deserves, groups like the Seventh Day Adventist, never would've come to the light of day. This verse is so important, because it says, "when there is a change in the priesthood," and there's a change in the priesthood, you guys, Jesus, under a different order. there must be of necessity, a change in the law. There must of necessity be a change in the law. That's what he's saying.

So that means for you and I, we should expect a change in the role that the law plays in our life. Why? Look at verse 13:

"¹³ For the one of whom these things are spoken, belonged to another tribe," (He's talking about Jesus now) "from which no one has ever served at the altar. ¹⁴ For it is evident that our Lord was descended from Judah, and in connection with that tribe, Moses said nothing about priests." (ESV)

We've talked about this before. If somebody from the tribe of Judah said, "I want to grow up and be a high priest," he'd say, you have to say to him, "You can't. Only people from the tribe of Levi, and the branch of that tribe, that came from Aaron, can be high priests. You can't, I'm sorry, son. You got to be something else."

So God never said anything about anyone from Judah being a high priest. What tribe is Jesus descended from? His, as far as his earthly lineage, the tribe of Judah, right? He's the lion of the tribe of Judah. So we got a new order going on here. It's like, "wait a minute, he can't be a priest. We know the order, it's in the law. You got to be from the tribe of Levi." Well, no, wait a second. We got a new order going on here. It's a different order. It's a different pattern. It's the pattern of Melchizedek.

Alright, verse 15:

"¹⁵ This becomes even more evident when another priest arises in the likeness of Melchizedek, ¹⁶ who has become a priest, not on the basis of a legal requirement concerning bodily descent," (which we read about in the law) "but by the power of an indestructible life. ¹⁷ For it is witnessed of him. (Jesus) You are a priest forever, after the order of Melchizedek." (Not after the order of Aaron, as was commanded in the law.)

You guys getting this? This is good stuff! But you know what, this is that meat he was concerned that these guys were going to choke on earlier when he started talking about, “you guys are kind of babies, and you still need a bottle.” But now he's giving them the meat. He's getting into it...yeah, you got to chew this up. Verse 18:

“¹⁸ For on the one hand, a former commandment is set aside because of its weakness and uselessness.” (and he said, parenthetically,) “(¹⁹ for the law made nothing perfect); but on the other hand, a better hope is introduced, through which we draw near to God. ²⁰ And it was not without an oath.” (ESV)

Alright, now we're going to come back, talk about God making oaths. He's going to mention again, now the oath of Psalm 110. Let me remind you, we've still got it up on the screen. Psalm 110:

(slide)

Psalm 110:4 (ESV)

A Psalm of David

The Lord has sworn (and that's on oath. So we're going to come back to oaths, now. We talk about the oath he made to Abraham, now we're talking about the oath he made to Jesus.) *and will not change his mind, “You are a priest forever after the order of Melchizekek.”*

“²⁰ And It was not without an oath.” he says, verse 20 (Hebrews 7.) *“For those who formerly became priests were made such without an oath,”* (Did you know that? The Aaronic priests were made priests without an oath. God never said an oath.) *“²¹ but this one,”* (speaking of Jesus,) *“was made a priest with an oath by the one who said to him, the Lord is sworn and will not change his mind. You are a priest forever.”* (And now, here's the conclusion, verse 22, you ready? Here, this is it guys.) *“²² This makes Jesus the guarantor of a better covenant.”* (ESV)

This is what you would say to people who would...who are going back under the law. He's saying, the Mosaic law, the covenant, that Israel had through the Mosaic law was okay, but this one's way better. This one's better. Don't go back under the inferior. This covenant is better, and Jesus is the guarantor of this better covenant. Verse 23:

“²³ The former priests,” now he's talking about the Aaronic priests, *“were many in number because they were prevented by death from continuing in office,”* In other words, he's saying, there had to be a lot of them, because after a while

they'd croak, and then somebody else would have to take their place. So there had to be a lot of them, they had to...they'd better have a son or two, or three or four, because they're going to have to take up after dad, after he, you know.

Verse 24:

“²⁴ but he” (now we're talking about Jesus) “holds his priesthood permanently, because he continues forever. ²⁵ 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. (ESV)

And I love that verse, there is no end to the intercession of Jesus. And that's what a priest does. Remember that's the role of the priest, is to go before God on behalf of the people. That's what a priest does. Guys, if you're married, you're the priest of your home, and it's your job to go before God on behalf of your family. It's your job, whether you know it, or do it, it's your job. You are to go before your, before God for your family. That's a job of a priest. So he says, Jesus is able to continually fulfill this ministry of intercession because He continues.

Verse 26. We'll read through the end of the chapter.

“²⁶ For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. ²⁷ 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,” (great words) “when he offered up himself. ²⁸ For the law appoints men in their weakness as high priests, but the word of the oath,” (Psalm 110) “which came later than the law, appoints a Son who has been made perfect forever.” (ESV)

So there you've got the teaching on Melchizedek. It's pretty crazy. It really is. But it's deep. And it's deep from the standpoint of all of the ins and outs, and the meanings and the pictures, and the foreshadowings, and all the things that are meant to get you and me to focus on Jesus Christ, His ministry, what He came to do, and why His ministry is different, and why the Mosaic law doesn't fit with the new covenant.

So stop trying to squeeze it in there! Like, Sabbath keeping, and food laws, and feast observances, and special days, and months, and years, and all the other crazy things that we think we got to cram in there to try to be a little more biblical. Jesus is the guarantor of a better covenant. What is that covenant?

He who believes in me, though he were dead yet shall he live (John 11:25). We are saved by grace through faith and this not of ourselves. It is the gift of God lest any man should boast (Ephesians 2:8-9). Amen.