

Verses 1-10 explain some of the known history of Melchizedek, who, by necessity of description, is a pre-incarnate manifestation of Christ.

SOMETHING NEW HAS ARRIVED | VV 11-17

- The argument: The Levitical Priesthood was insufficient to save, another priesthood was needed (v. 11)
  - Perfection, or, more literally "achieving its ultimate purpose."
  - The author's logic: the Levitical priesthood has severe limitations which do not appear in the Melchizedekian priesthood. A priest who is also a king, who has no beginning nor end and a perpetual priesthood is able to bring to completion the work at hand.
- The argument: If the priesthood changes, the Law also must change (v. 12-17)
  - There cannot be a change in priesthood without a change in Law. (v. 12)
    - When Jesus did Priestly functions on earth, He insisted that the legal Priest also be used. (Mark 1:44).
    - This is evidence that we are not under the Law. If there is a change in the Priesthood, there must of necessity be a change in Law.
  - Evidence of the need for a change of law:
    - Jesus, being from another tribe, cannot operate under the Law and also operate as Priest (v. 13)
      - What are "these things" that are spoken? (v. 13). They are the things of Melchizedek. But, this is not a chapter about Melchizedek, it is a chapter about Christ. This verse is solid evidence that Melchizedek can only be a Christophany.
      - Neither Melchizedek nor Christ are qualified for the Priesthood under the Law.
    - Jesus having an "indestructible life" must, by necessity, become Priest (vv. 14-17).
      - Verse 14:
        - What is evident (v. 13)? That a law-change was needed (v. 12).
        - The KJV uses a very accurate and precise term, **sprang forth** to describe the tribe of Jesus. NASB/NIV use "Descended" (v. 14), which is not a correct translation, and causes a subtle theological error. Others (ESV/HCSB) use "belonged to" or "came from," which is accurate but misses the precision of the Greek. The word ἀνατέλλω [*anatello*] is "according to the end" or "to set out for a goal" (Zodiahtes). It is used of the sun "rising" because the Sun appears in the morning and sets out for its goal of the western sky. It is always a "rising" word, never a "descending" word. The subtle theological error is that "descended" does not require virgin birth. Jesus is one who "sprang out of Judah" (KJV).
      - Verse 15:
        - Literally, "more abundantly utterly manifest." The comparative is the evident (manifest) truth that a law change was necessary.

- The English word "another" does not convey the Greek differentiation between *heteros* and *allos*. See Strong's Greek #5806. This is not "another in addition to, but "another of a completely different kind." This word is "qualitatively different."
- Verses 16-17:
  - Melchizedek (who is the preincarnate Christ) is a "priest forever" (v. 3) because He has an indestructible or eternal life. The word (*akatalouo*) does not refer to duration as much as an inability to unravel.

#### SOMETHING BETTER | VV. 18-22

- Since the Law must be changed, it has been changed (v. 18)
  - The Law is both "holy and good" (Romans 7:12) and "weak and useless" (Heb. 7:18), depending on your purpose and dispensation. In Heb. 7, it was too weak to impart life, and it is useless now because it has completed its assigned task as Israel's schoolmaster.
- The better hope than the Law is based on an oath (v. 19-21)
  - Verse 20: the "bringing in of a better hope" (v. 19) was not without an oath. The sentence continues in v. 22.
- Even more than the **better hope**, Jesus is the guarantee of a better covenant (v. 22)

#### THE BETTER SALVATION | VV. 23-28

- The need for many Priests due to a high death rate (100%!) (v. 23)
- The problem overcome in Jesus: "He continues forever." (v. 24)
  - Note the similarities between Jesus and Melchizedek in 7:3.
- The conclusion of the matter (v. 25)
  - He always lives
  - He lives to make intercession for all who will draw near to God through Him.
  - The plea for the Hebrew nation was that they come, before it is too late.
- The comparison (vv. 26-28)
  - Verse 27 is problematic for those holding to the doctrine of Perpetual Sacrifice.