

## STRUCTURE

**\*Preceding verse:** “And being made perfect, [the Son] became the source of eternal salvation to all who obey him, being designated by God a high priest after the order of Melchizedek.” (6:20; see also 5:6, 10)

### 7:1–10 Melchizedek’s Better Priesthood: Apparently Unending and Superior (feat: Gen 14)

As Scripture testifies, Melchizedek—whom God made to resemble the Son in his being a priest-king, his apparent eternity, and his blessing and receiving tithes from Abraham—holds a superior priesthood to the Levitical priests since Melchizedek continues a priest forever, so far as the biblical record goes.

- **1–2** Narrative summary: Melchizedek, a priest-king, blesses and receives tithes from Abraham
- **3** Expounding & Applying Gen 14: Melchizedek’s *lack of recorded genealogy*, in book of genealogies
- **4–10** Expounding & Applying Gen 14: Melchizedek’s *recorded superiority* to Abraham (and thus his offspring) as it relates to superiority of Melchizedekian priesthood to Levitical priesthood

### 7:11–28 The Son’s Better Priesthood after Melchizedek’s Order, Sets Aside Levitical Order and Introduces a Better Hope for Worshippers (feat: Psalm 110)

As Scripture testifies, since perfection was not attainable through the Levitical priesthood, another priest arises in the likeness of Melchizedek who has become a priest by the power of indestructible life—*Jesus*—through whom worshippers draw near to God grounded in a better hope, who became priest forever by God’s oath, by whose everlasting intercession we are saved for all times, and whom God’s oath appoints as the sinless, exalted Son who has been made perfect forever as Priest-King by his once-for-all self-offering.

- **11–19** Perfecting effectiveness and prerequisite for office: perfection unattainable (necessitating change in priesthood & so change in law) & qualified by genealogy **vs.** better hope introduced for worshippers through which we draw near to God & qualified by power of indestructible life
  - **11** Inability of Levitical priests to perfect exposed by need for another Melchizedekian priest
  - **12–17** Necessary change of priestly qualification (evident in rise of another priest in likeness of Melchizedek) from legal requirement about genealogy
  - **18–19** Because law made nothing perfect, it is set aside, so that a better hope is introduced
- **20–22** Appointment (installation): no divine oath **vs.** divine oath
  - *Implication*: Jesus is guarantor of a better covenant (*to be developed in next chapter ...*)
- **23–25** Permanence of priest & salvation: succession due to death **vs.** a permanent priest living forever
  - *Implication*: Son can save forever those who draw near through him due to his endless intercession
- **26–28** Priest’s own perfection: a sinless, exalted Son who once for all offers himself and has been made perfect forever **vs.** Levitical high priests whom the law appoints in their weakness to offer daily sacrifices for their own and others’ sins

## UNIFYING THEME

As Scripture testifies, the God-appointed Son has been made perfect forever as high priest after the order of Melchizedek—*whose priesthood*

*prefigures Jesus’s in Melchizedek’s role as priest-king, lack of recorded beginning or end, and superiority to Abraham*

*and helps show the superiority of Jesus’s high priesthood to Levitical high priests in terms of his perfecting capability, prerequisite for office, appointment, permanence and perfection—*

**so, embrace this better hope by confidently drawing near to God through Jesus!**

## AUTHOR’S AIM

The pastor aims to **show from Scripture** the Son’s superiority as high priest after the order of Melchizedek (to the Levitical high priests) **to convince** his hearers of the better hope we have in Jesus’s everlasting intercession through which believers draw near to God.