

# Treasure Hunt

- (Faith) What is the purpose of a priesthood?
- (Ben) How do we know that the Levitical priesthood failed to reach this objective?
- What is the relation between the law and the Levitical priesthood?
- (Nate) Why could Jesus not be a Levitical priest?
- What contrast between our Lord and the Levites does the writer introduce in v. 20, and where does he get it?
- (Caitlin, Michael) In what two ways is our Lord's priesthood unique, compared with the Levites?
- (Eli) What does our High Priest do, now that his sacrifice is complete?
- What does it mean that our Lord is "holy"?
- Name some high priests who were not "harmless."

## Epistle to the Hebrews

1:1-10:25, The Person and Work of **the Son**

1:1-4, Introduction

1:5-2:18, His Person: the Son & the Angels

1:1-14, **Higher** than the Angels

2:1-4, **Warning**: Neglect

2:5-18, **Lower** than the Angels

3:1-10:25, His Work: the Son & the Priests

3:1-6 A **Faithful** High Priest

3:7-4:13 **Warning**: Unbelief

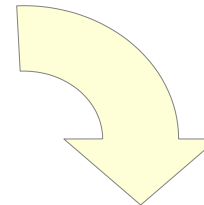
4:14-10:25, A **Merciful** High Priest

10:26-13:19, The Life of **the Sons**

13:20-25, Epistolary Close

# Structure of 4:14-10:25

- 7:1-10 Melchizedek is greater than Abraham
- 7:11-19 Melchizedek is greater than Levi
- 7:20-28 Jesus is greater than Levi



4:14-10:25, A **Merciful** High Priest

4:14-16, Opening: Hold Fast & Draw Near

5:1-10, *Similarities* to other Priests

5:11-6:12, **Warning**: Stagnation

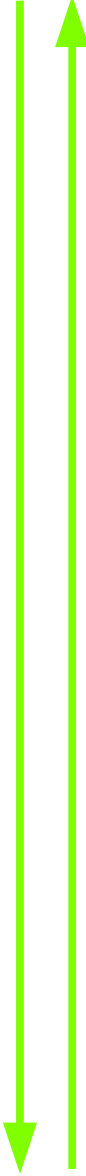
6:13-10:18, *Differences* from other Priests

6:13-7:28, A different Order

8:1-10:19, A different Covenant

10:19-25, Closing: Draw Near & Hold Fast

# Elements of Priestly Order: Chiasm in 7:11-19

<p>Objective: Perfection (Maturity, cf. 6:1)</p>	<p>11 If therefore <b>perfection</b> were by the Levitical priesthood, (for under it the people received the <b>law</b>,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?</p>		<p>18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. 19 For the <b>law</b> made nothing <b>perfect</b>, but the bringing in of a better hope did; by the which we draw nigh unto God.</p>
<p>Standard: Law vs. Life</p>	<p>12 For the priesthood being changed, there is made of necessity a change also of the <b>law</b>.</p>		<p>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 <b>law</b> of a carnal <b>commandment</b>, but after the power of an endless life. 17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.</p>
<p>Origin: Tribe</p>	<p>13 For he of whom these things are spoken pertaineth to another <b>tribe</b>, of which no man gave attendance at the altar.</p>		<p>14 For it is evident that our Lord sprang out of Juda; of which <b>tribe</b> Moses spake nothing concerning priesthood.</p>

# References on 7:11-19

11 (for under it the people received the law,)

Lev. 10:8 And the LORD spake unto Aaron, saying, 9 Do not drink wine nor strong drink, thou, nor thy sons with thee, ... 11 ... **that ye may teach** the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

Deut. 33:8 And of Levi he [Moses] said, ... 10 **They shall teach** Jacob thy judgments, and Israel thy law:

Mic. 3:11 The heads thereof judge for reward, and **the priests thereof teach** for hire, and the prophets thereof divine for money:

Mal. 2:7 For the priest's lips should keep knowledge, and they should seek the law at his [the priest's] mouth: for he is the messenger of the LORD of hosts.

19 by the which we draw nigh unto God.

Ex. 19:22 And let **the priests** also, **which come near to the LORD**, sanctify themselves, lest the LORD break forth upon them.

Lev. 10:3 Then Moses said unto Aaron, This is it that the LORD spake, saying, **I will be sanctified in them that come nigh me**, and before all the people I will be glorified. And Aaron held his peace.

# Our Lord's Superiority to Levi

## Chiasm in 7:20-28

<p>His Consecration: by Oath</p>	<p>20 And inasmuch as not without an <b>oath</b> he was made priest: 21 (For those priests were made without an <b>oath</b>; but this with an <b>oath</b> by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) 22 By so much was Jesus made a surety of a better <b>testament</b>.</p>		<p>28 For the <b>law</b> maketh men high priests which have infirmity; but the word of the <b>oath</b>, which was since the <b>law</b>, <i>maketh</i> the Son, who is <b>consecrated</b> "for evermore."</p>
<p>His Uniqueness: of Person and Offering</p>	<p>23 And they truly were <b>many</b> priests, because they were not suffered to continue by reason of death: 24 But this man, because he continueth ever, hath an unchangeable priesthood.</p>		<p>27 Who needeth not <b>daily</b>, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did <b>once</b>, when he offered up himself.</p>
<p>His Ministry</p>	<p>25 Wherefore he is able also to save them to the <b>uttermost</b> that come unto God by him, seeing he ever liveth to make intercession for them.</p>		<p>26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;</p>

# Contrasts in 7:28

For the <b>law</b>	but the word of the <b>oath</b> , which was since the law,
<b>maketh</b> ... high priests	who is <b>consecrated</b> ( <b>perfected</b> )
<b>men</b>	<i>maketh</i> <b>the Son</b> ,
which have <b>infirmity</b> ;	<b>for evermore</b>

## The Oath

Matt. 5:33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne: 35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

# References on 7:25-26

## 25 Make Intercession

John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Rom. 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

1John 2:1 if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

## 26 For such an high priest became us, who is

holy,--ὅσιος GG3741 (7x) ← חסיד H2623  
“practicing תח,” not ἅγιος G0040 (240x) ←  
שקד H6918 “set apart”

Titus 1:8 But a lover of hospitality, a lover of good men, sober, just, **holy**, temperate; 9 Holding fast the faithful word as he hath been taught,

harmless,--ἄκακος G0172 ← פתי H6612  
(simple, naive) and תם H8537 (perfect, upright)

Rom. 16:18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the **simple**.