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WHERE NEW LIFE BEGINS

Decoding Hebrews 7: Melchizedek in the Dead Sea Scrolls

– Jim Staley

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Some people believe that the law of God has been done away with, and they point to **Hebrews 7** as a proof text, but we found evidence right from the Dead Sea Scrolls that proves otherwise. This whole Melchizedek thing has been radically misunderstood, and we are going to talk about it and show you something amazing that changes everything that you believe Hebrews 7 is all about, right after this. Hello, everyone, Jim Staley, [Passion for Truth Ministries](#), and welcome to this week's broadcast, where we are going to be continuing to go verse by verse through the book of Hebrews. Chapter 7 is what we are going to be diving into today; it is all about the Melchizedek priesthood and how it supersedes the Levitical priesthood, but you are going to learn some things that you might have never heard before. That is what this channel is all about. We are going past Protestantism, past the Roman church, past the early church fathers, and landing right back in the first century. What did these Hebrew Jewish authors believe when they penned what we call the scriptures? Because if we do not understand their language, all the linguistics, all the cultural backdrop, the idiomatic expressions, if we do not understand the arguments in the first century and where these authors came from, well, we are just going to read into it what we already believe, and unfortunately, that is what the American 21st century Greco-Roman church has really done, for the most part, is read into it what they already believe; that is called eisegesis, rather than exegesis, exegetically pulling from the scriptures what the author intended. If we do not know what the author really intended, well, we might just be following different scripture than what God intended.

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If you are looking to love God with all your heart, mind, soul, and strength, and the truth is really important to you, well, then look no further. I believe [this channel](#) might be an asset to your spiritual growth. So let us go ahead and begin in chapter seven, **verse one**. Here we go.

"1FOR THIS IS MELCHIZEDEK, KING OF SALEM, PRIEST OF THE MOST HIGH GOD, WHO MET ABRAHAM RETURNING FROM THE SLAUGHTER OF THE KINGS AND BLESSED HIM, 2TO 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, ³WITHOUT 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."

Now we are going to go back through some of this, but I want to just get this first part out of the way, and we are going to talk about Melchizedek and what it actually means and the significance of Melchizedek in the first century Jewish culture, because without understanding the significance of Melchizedek in Jewish culture in the first century, we are going to absolutely miss the power of what this author is trying to say.

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All right, **verse four**.

"⁴NOW CONSIDER HOW GREAT A MAN THIS WAS, TO WHOM EVEN THE PATRIARCH ABRAHAM GAVE A TENTH OF THE SPOILS. 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."

What is He saying there? He is saying, look, the Levites are commanded; they are the ones that are supposed to get the tithe according to the Torah. They are the sons of Levi, but they are inside of Abraham. So what does that mean? He is saying, look, it is the Levites that actually tithe to Melchizedek and they are supposed to be at the top of the food chain. But He says in **verse six**,

"⁶BUT HE WHOSE GENEALOGY IS NOT DERIVED FROM THEM, FROM LEVI, RECEIVED TITHES FROM ABRAHAM AND BLESSED HIM WHO HAD THE PROMISES. "⁷NOW BEYOND ALL CONTRADICTION, THE LESSER IS BLESSED BY THE GREATER." That is just how it works. "⁸HERE MORTAL MEN RECEIVE TITHES, BUT THERE HE RECEIVES THEM OF WHOM IT IS WITNESSED THAT HE LIVES." Wow, talking about Yeshua. We will unpack all this in just a moment. "⁹EVEN LEVI, WHO RECEIVED TITHES, PAID TITHES THROUGH ABRAHAM, SO TO SPEAK, FOR HE WAS STILL IN THE LOINS OF HIS FATHER WHEN MELCHIZEDEK MET HIM."

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All right, now right here, there are a couple of things to point out. Number one, the author is trying to dive into the already existing theology that Melchizedek is superior in every way to even Abraham, for He makes the statement that it is beyond contradiction that the lesser is blessed by the greater. And because Abraham, the lesser, tithed to Melchizedek, that makes Him by default greater. And He is pointing out that Yeshua can absolutely be high priest because Melchizedek was high priest and He was not from the tribe of Levi and He was

a king. So, He is saying there is a precedent for a king high priest, and that is Melchizedek. So He is pulling from this very well-known theology that Melchizedek is top of the food chain, above even Abraham, which makes Him above all of the priests of Levi. And if that is the case, and He was king, and He was king of Salem, which is another word for Jerusalem, the king of peace, then absolutely there is a precedent for Yeshua being in that lineage. And that is what His argument is going to be about. He is going to argue that just as Melchizedek, which you guys believe in, can absolutely be king and priest, and He is outside of Israel and outside of Levi, well, so can Yeshua. And He is going to say, prove to me that He can.

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And so first and foremost, I want to share with you exactly what Melchizedek means in the original Hebrew. It is actually two Hebrew words, which is *melek* and *zedek*. Melchizedek, the king, which is *melek*, which can also be pronounced *my*, the I at the end can be *my*, so my king of righteousness. And *zedek* comes from *tzedek*, which is even the Hebrew letter *tsadi*, which means righteousness. So it is king of righteousness. So next, He is also not only the king of righteousness, He is the king of Salem, that is *Shalom*, which is the king of peace. And I find this incredibly amazing because this connects for us that the true king of righteousness is a king of peace. A true king of righteousness is a king of peace. Righteousness always brings peace in the end. Second, Jerusalem literally contains the word peace. *Yerushalayim* is *Yeru*, which comes from *Yaira*, which is He will provide, and *Shalom*, which is peace. *Yerushalayim* literally means He who will provide peace. This is why we pray for the peace of Jerusalem. We pray for it to live up to its name, that the king of righteousness will come and make peace.

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Now, this reminds me, since Melchizedek literally is the king of peace, it reminds me of **Isaiah 9:6-7**. It says this,

"⁶FOR A CHILD WILL BE BORN TO US, A SON WILL BE GIVEN TO US, AND THE GOVERNMENT WILL REST ON HIS SHOULDERS. HIS NAME WILL BE CALLED WONDERFUL COUNSELOR, MIGHTY GOD, ETERNAL FATHER, PRINCE OF PEACE. ⁷THERE WILL BE NO END TO THE INCREASE OF HIS GOVERNMENT OR OF PEACE, ON THE THRONE OF DAVID AND OVER HIS KINGDOM TO ESTABLISH IT AND TO UPHOLD IT WITH JUSTICE AND RIGHTEOUSNESS FROM THEN ON AND FOREVERMORE. THE ZEAL OF THE LORD OF HOSTS WILL ACCOMPLISH THIS."

Now, why do I bring that up? Because this is a prophecy out of Isaiah that the Messiah, one of the titles is Prince of Peace. And this is the very title of Melchizedek, is the Prince of Peace. Now, I am going to go on just a small commercial here, because for those of you that do not understand what really *shalom* means, it is translated peace, but it is far more than that in the original Hebrew. When you say *shalom* to someone, especially if you are watching The

Chosen, or which I really like this part that they do, they will say *shalom*, *shalom*. That is very, very akin to the first century where it would mean all the completeness, wholeness, harmony, fulfillment, everything that God has ever intended, His entire design for your life, may it be upon you this day. It is not just, hey, peace, man. No, it is not peace out when you leave. It is may the holy God of Israel make you complete and whole. May He bring you in harmony with everything He has ever designed for you. May He give you full potential and fulfillment in this life. That is what *shalom* means. So the next time that you say *Shabbat shalom* to someone, I hope it takes on a new meaning.

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All right, let us get back to the importance of Melchizedek, and I want to show you something really incredible in the first century. Found in the Dead Sea Scrolls, the Qumran community actually indicates that Melchizedek is an angel who would, "avenge the vengeance of the judgments of God," and he will drag them from the hand of Belial, meaning Satan himself. So in their mind, the Essenes believed, in the Qumran community, that Melchizedek was an angel that was going to act upon the judgments of God. He was going to be the hand by which God judges the world. And ironically, that is exactly what the Messiah's role is going to be, as judge of the world, and steal and drag them from the hand of the enemy himself. Now let us go on to **Josephus, who was a first century historian**, and he says this.

He says, "but he who first built it," talking about the very first temple ever built, "was a powerful man among the Canaanites, and is in our own tongue called Melchizedek, the righteous king. For such he really was, on which account he was there, the first priest of God, and first built a temple there, and called the city Jerusalem."

Josephus says the first temple ever built was built by Melchizedek. How interesting is that? That means that the last temple will be built by Melchizedek as well, Yeshua Himself. **Philo** says this about Melchizedek.

"He is a lover of peace, and especially worthy of His priesthood, for He is called a just king, and a king is the opposite of a tyrant, because the one is the interpreter of the law, and the other of lawlessness."

And going on to the Talmud, which is the Jewish writings of how to keep the Torah, written down in the third, fourth, and fifth centuries, says this about **Zechariah 2:3**.

"³AND BEHOLD, THE ANGEL WHO WAS SPEAKING WITH ME WAS GOING OUT, AND ANOTHER ANGEL WAS COMING OUT TO MEET HIM." The Talmud says about that verse, *who are these four craftsmen that are found in this verse? And they say, one is the Messiah, the son of David, the other one is the Messiah, the son of Joseph, one is Elijah, and the other is the righteous priest, talking about Melchizedek.*

They put Melchizedek on the same level as Elijah and the Messiah.

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Now, what is fascinating about this verse, and I am not going to go too far into this, but it talks about two different messiahs. In ancient Judaism, they understood there was Messiah Ben David, the conquering king, and Messiah Ben Yosef, the suffering servant. Unfortunately, in the first century, they did not catch that Jesus, the Messiah, was going to come first as the suffering servant, like Joseph was, and then the conquering king the second time. They have two different messiahs, really. There is really only one. All right, now, let us move on in the text itself, now that we understand the significance of Melchizedek, and how important He was to first-century Judaism, let us move on to some really difficult scriptures that have been very misinterpreted by Christians across the globe for centuries, and see if we cannot unpack them using our understanding and knowledge of first-century Hebraic thought.

VERSE 11, "¹¹THEREFORE, 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?"

Now, to be honest, this is one of the most misunderstood scriptures in the entire book of Hebrews. I am going to explain to you why. Why, because it is often said that the Levitical priesthood was imperfect, and then thus God's Torah, or law, too, is imperfect. These are, however, statements that the author of Hebrews does not make. The author of Hebrews is not saying that just because the priesthood was imperfect that the Torah was imperfect. As a matter of fact, this entire second half of verse 11 has been misinterpreted, and not just misinterpreted, but mistranslated on top of that. Let me share with you exactly what I mean.

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All right, now I am going to show you something that has been mistranslated, which has caused us to misinterpret this verse. At the very least, it bends the mind towards supporting what it already believes, which is God's law has been done away with, and it is no longer in effect for today. And that is the word law. Now, the word law in Greek is *nomos*, but that is not what the word is here. The word here is *nomotheteo*. *Nomotheteo* literally is talking about the enactments enjoined be sanctioned to establish, to receive, but it also means to be

legislated for, okay? It is to be sanctioned by law. So why is this so important? Because when we go back to the Septuagint, which is the Greek translation of the entire Old Testament, and we look up this law, all right, *nomotheteo*, and we find out how was it translated in the Septuagint by the rabbis that lived in the second and third century BC, okay, they are the ones that are going to tell us exactly what it really is supposed to mean, and that is a check and balance for the modern day translators to make sure they are not putting their bias in there. So when we go back in time, and we find out what does the *nomotheteo* mean, literally, I am going to show it to you on your screen.

In **Psalms 24:12**, it says, **"WHO IS THE MAN THAT FEARS THE LORD? HE SHALL INSTRUCT,"** *nomotheteo*, **"HIM IN THE WAY IN WHICH HE IS CHOSEN."** In **Psalms 27:11**, it says, **"TEACH,"** *nomotheteo*, **"ME, O LORD, IN THY WAY, AND GUIDE ME IN THE RIGHT PATH BECAUSE OF MY ENEMIES."** Again, *nomotheteo* literally means to teach. In **Psalms 119:33**, again, the same word means teach. **"³³TEACH ME, O LORD, THE WAY OF YOUR ORDINANCES, AND I WILL SEEK IT OUT CONTINUALLY."** And once again, David in **Psalms 119:102** says, **"¹⁰²I HAVE NOT DECLINED FROM YOUR JUDGMENTS, FOR THOU HAST INSTRUCTED ME,"** instructed being the word *nomotheteo*.

So this is a great example, a litany of scriptures that show us that this word in the ancient tongue literally meant to instruct or to teach. It is the idea of administering the word of God.

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All right, so now let us see what it should say. If you put the word *nomotheteo* back in its original context, it literally should say this. The law was legislated through an inferior priesthood, so a superior priesthood is needed to legislate it as intended. Listen, ladies and gentlemen, the original system could not produce completion. That is what perfect means in Hebrew, which is why a change was needed. Full covenantal restoration could never be accomplished if a human that is sinful that has to make sacrifices on his own behalf on Yom Kippur before making sacrifices of all of Israel was used. As long as a human that is faulty is used, it corrupts the incorruptible, if you will. The moment that you put a fallible human being in charge of an inviolable word, it will not work, and this was the problem that God had to solve. From the very beginning of time when Adam fell to the time of the restoration through Christ, the entire system was a temporary system designed to point to the problem, which is man is so sinful, there is a need of a payment, and the payment can only be death, and the problem is there is nobody that can die that is equal in value to a man that could pay for that penalty, and that is why God had to become man and had to die for His bride because a perfect divine blood of Yeshua is the only person that is equal with man but is not sinful as man, and so therefore He has the right to redeem that which is inferior. You have to have someone that is equal in value to purchase the one that has fallen from that value, and so that is

why I cannot pay for your sin and you cannot pay for mine because we both have fallen out of the original value that God created in the garden, but Yeshua did not, and it is that covenantal difference that separates the Levitical priesthood from the Melchizedek priesthood. So let us go back to the scriptures and hopefully this will all make sense.

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So when we read **verse 11** again, it says,

"¹¹THEREFORE, IF PERFECTION OR COVENANTAL RESTORATION WERE THROUGH THE LEVITICAL PRIESTHOOD,"

okay, and by the way, the word under is not there in the original language at all, it should say, for unto it, or through it, through what, the priesthood, the people received the administration of the law. In other words, it is through the Levitical priesthood that the laws of God were enacted, they were in charge of it, they were the policemen, they were the judges, they were the ones that administrated the law, they legislated the law, they were the legislators, and that is why He says, *"if perfection was through the Levitical priesthood, for it is through them that the entire law was administrated, what further need was there for another priest?"* There would be no reason to have another priest prophesied to come if the original Levitical priesthood was legislating the law properly, but they did not, from Eli all the way down, all of the corrupt priests of the Northern Kingdom and even the Southern Kingdom, there was constant corruption, even Caiaphas in the first century, the entire priesthood had been hijacked, hijacked, ladies and gentlemen, and completely corrupted. That is why Yeshua had to come. The system of governance was fake, it was false, it was absolutely corrupt, and it could not bring full restoration for the people. That is why Yeshua had to come, and that is His argument. And that is why He says, "for the priesthood," **verse 12** now,

"¹²FOR THE PRIESTHOOD BEING CHANGED, OF NECESSITY THERE ALSO IS A CHANGE OF THE LAW. FOR HE OF WHOM THESE THINGS ARE SPOKEN BELONGS TO ANOTHER TRIBE FROM WHICH NO MAN IS OFFICIATED AT THE ALTAR."

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Now, one thing is for sure, and even scholars at upper echelons understand this, it is the laity, unfortunately, that seem to not understand this fact, but He is not abrogating the entire law. It is a specific law. That is why He says *if there is a priesthood being changed, there is a change of the law*, not the entire law, a law. That is what the Greek says. It is a specific law that He is talking about. Why? Because He says Melchizedek, of whom these things are spoken of, belongs to a different tribe from which nobody is officiated at the altar. So He says you cannot have a high priest that is not from the tribe of Levi because the law says that the high priest must be from Levi. Therefore, there has to be a change in the law. That is the true interpretation of this verse. It is not talking

about the entire law. It is talking specifically about the law as it relates to the tribe of Levi. If it were not such, He would not be bringing up that, oh, He is from a different tribe, which is the reason why He is saying the law has to be changed.

Verse 14, "14FOR IT IS EVIDENT THAT OUR LORD AROSE FROM JUDAH, OF WHICH TRIBE MOSES SPOKE NOTHING CONCERNING PRIESTHOOD. 15AND IT IS YET FAR MORE EVIDENT IF, IN THE LIKENESS OF MELCHIZEDEK, THERE ARISES ANOTHER PRIEST 16WHO HAS COME, NOT ACCORDING TO THE LAW OF A FLESHLY COMMANDMENT, BUT ACCORDING TO THE POWER OF AN ENDLESS LIFE."

What He means when He says fleshly commandment, what is He talking about? The commandment related to humans. It is just a strange way of saying the human priesthood is the commandment that relates to the human priesthood. He said, hey, it is not according to the human priesthood, but it is according to the power of an endless life. And this is why there has to be a new law concerning the priesthood. That is why He says *"you are a priest forever according to the order of Melchizedek."* So, another thing that is important to bring up as we are walking through here is someone might say, well, the Torah can never change. And right here, it says that it changed. No, it is actually a provision inside of the Torah and the prophets that gives it the right to be changed. So, in other words, it is embedded inside of the covenant that it is allowed to make this change because right here, He quotes this scripture that says *"you are a priest forever according to the order of Melchizedek."* So He is quoting a messianic prophecy that says that the Messiah is going to be a priest in the order of the Melchizedek. So the exception to the Levitical priesthood is there already. So technically, He is not changing the law. It is just that now is the time to actually pin a line through the tribe of Levi with a little asterisk pointing to the prophecy that says now is the time that we get to do this. Amen?

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All right,

"18FOR ON THE ONE HAND, THERE IS AN ANNULING OF THE FORMER COMMANDMENT." What commandment? The entire Torah? May it never be. But the specific commandment talking about the tribe of Levi "BECAUSE OF ITS WEAKNESS AND UNPROFITABLENESS FOR THE LAW MADE NOTHING PERFECT."

Now, this is important to point out here. Let us just walk through this. Now, this scripture says that it does not make anything perfect. I fully agree. There has never been a law anywhere that has ever made anyone or anything perfect. All it can do is focus on imperfection. That is what the law is designed to do. It is to tell you all of the restrictions and the laws and the consequences for breaking those laws. The Mosaic law goes even further and demonstrates through its

actual human administration, aka the Levitical priesthood, that perfection is impossible. Not only is it impossible because just the person who is administering it is full of sin or is a fallen human being, but even if they were an amazing person, okay, and operated in holiness in every single, all 83 from the time of Phineas all the way through the temple, the second temple when it was destroyed, when all of them, if they were all operating in holiness, it still could not bring us to perfection or to perfect restoration in God because by default, the human high priest is just that, human. He cannot administrate that law perfectly, but unfortunately, it gets much worse. Out of the 83 high priests that they say existed from the time of Phineas all the way to the time of the second temple, many of them were tremendously corrupt, which creates the larger problem and desire and need of God to solve this problem.

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So, perfection was never intended by the law of God or by God Himself, and that is really, really important because so many of us in Christianity have learned that, look, right here it says that He annuls the commandment because it is weak. The commandment was never weak. It was people that were weak. He said in finding fault with them, Hebrews quotes that earlier, and also out of [Jeremiah chapter 31](#), finding fault with them, He had to create another high priesthood because the priesthood was faulty from the beginning. As a matter of fact, we even see this before the priesthood was ever created. Where was it created? At the golden calf. Everyone was supposed to be a kingdom of priests, but because of the golden calf, He drew a line in the sand, and it was the tribe of Levi that was chosen to be the priest, but it was never intended to be that way. The entire ancient Israel, all 12 tribes, abrogated their position as priests, and it was given to Levi, and it will be given back to the people. Now, not forever, temporarily, because we know in the millennium, according to [Ezekiel 40 through 44](#), that the Levitical priesthood is going to return, and there will be memorial sacrifices in the third temple. There is no way around it. Almost every academic theologian that is out there admits that, including Tim LaHaye of the Left Behind series even admits that himself, that there are going to be sacrifices. Why? Because it is written right in the scriptures, but there are going to be memorial sacrifices, so I look at it as well on Thanksgiving. We kill a turkey on Thanksgiving for everything that God has given us. In a strange way, that could be considered a memorial sacrifice, so I do not necessarily have a problem with that, but getting back to the text here and finish up **verse 19**, it says,

"¹⁹FOR THE LAW MADE NOTHING PERFECT," as we just mentioned. "ON THE OTHER HAND, THERE IS A BRINGING IN OF A BETTER HOPE THROUGH WHICH WE DRAW NEAR TO GOD."

What is that better hope? So He puts aside a specific commandment. He points out that human high priests are fallible, sinful, corrupt. We have to have a better connection to God. The law of God is perfect, according to both Paul in

[Romans chapter seven](#) and David in [Psalm 119](#) and God Himself, Moses. All of these patriarchs are saying the Torah is perfect. The law of God is beautiful. There is nothing wrong with it. There has always been a problem with us. We are the ones that keep breaking it. That is like saying that the parents' commandments that we give our children, just because the kids break it, there is something wrong with the commandment. No, it is the children that keep breaking it. It is not the rule that is the problem. It is the human flesh that is the problem, okay? All right, now we are going to move on to **verse 20**. It is going to give us what the solution is. What is that better hope? It is the **Greatness of the New High Priest**. It titles it perfectly.

"²⁰AND 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."

Now, that is kind of confusing, so let me just rephrase that. What it is saying is, look, the Levites were made priest without an oath. They were made priest just by their lineage, period. Yeshua, Jesus, is made priest by an oath.

And it says right here in **Psalm 110:4**, **"⁴THE LORD HAS SWORN AND WILL NOT RELENT. HE WILL NOT CHANGE HIS MIND. YOU ARE A PRIEST FOREVER, ACCORDING TO THE ORDER OF MELCHIZEDEK."**

So this is critical because this is right out of Psalms where God speaks and says, the Messiah is going to be a priest forever in the order of Melchizedek. It is an oath. So He is saying that not only do the Levites have it by bloodline, but Yeshua has it by oath from God Himself.

"²²BY SO MUCH MORE," verse 22, "JESUS HAS BECOME A SURETY OF A BETTER COVENANT."

So when it says better covenant, it is not talking about the entire covenant is changed. It is saying the priesthood is totally changed, which makes the whole covenant better. Think of a child that is in foster care. He is in a foster care home, or he is in the system, and he is in an orphanage, and they have rules in the orphanage. And then when parents that love him, adopt him, the rules might be the same, but it is going to be far better because it is administered by someone who actually loves him. And so this is an extraordinarily important point that we need to bring up in order to truly understand Hebrews 7.

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"²³ALSO, THERE WERE MANY PRIESTS BECAUSE THEY WERE PREVENTED BY DEATH FROM CONTINUING, BUT HE, BECAUSE HE CONTINUES FOREVER, HAS AN UNCHANGEABLE PRIESTHOOD." He does not die.

"²⁴THEREFORE HE IS ALSO ABLE TO SAVE TO THE UTMOST THOSE WHO COME TO GOD THROUGH HIM SINCE HE ALWAYS LIVES TO MAKE

INTERCESSION FOR THEM. ²⁵FOR SUCH A HIGH PRIEST WAS FITTING FOR US WHO IS HOLY, HARMLESS, UNDEFILED, SEPARATE FROM SINNERS, HAS BECOME HIGHER THAN THE HEAVENS."

Why is He going through all of these descriptive words? It is because He is saying this is how much better the Melchizedek priesthood is than the Levitical priesthood. What all the prophets have been waiting for is here. And the author is saying it has to be Christ, and here is why. Or here is why it can be Christ. And He is pulling out their own theology about Melchizedek.

"²⁶WHO DOES NOT NEED DAILY AS THOSE HIGH PRIESTS TO OFFER UP SACRIFICES, FIRST FOR HIS OWN SINS AND THEN FOR THE PEOPLE'S. FOR THIS HE DID ONCE AND FOR ALL WHEN HE OFFERED UP HIMSELF."

He is referencing here Yom Kippur terms where the high priest once a year would go into the Holy of Holies and first he would make a sacrifice for his own sins and then he would go back in and make a sacrifice for all the sins of Israel. And the author says look, Yeshua does not have to do that. He did it one time for all of humanity. He never has to do it again. Why? Because He does not have sin. He is not going to die. He lives forever in that perfected state.

"²⁷FOR THE LAW APPOINTS AS HIGH PRIESTS," as we finish up, "MEN WHO HAVE WEAKNESSES, BUT THE WORD OF THE OATH WHICH CAME AFTER THE LAW APPOINTS THE SON WHO HAS BEEN PERFECTED FOREVER."

What is He saying there? The law appoints those, the Levitical law appoints regular men who are sinful. They are weak. That is where it says, that is how we know. It is not the Torah that is weak. He defines it. It is men who have weakness, but the word of the oath from God Himself in the Psalms, which comes after the law, appoints the Son who has been perfected forever. God Himself is appointing Yeshua to be king and priest, the one perfect king of righteousness that will bring perfect shalom. My friends, let me ask you a question. Is the righteousness of Christ living inside of you? And if it does, is it producing shalom in you? Because the perfect righteous king, if He lives and sits on the throne of peace in your heart, that is exactly what it is going to produce, is peace. It does not matter what you are going through. It does not matter your situation, how much chaos is around you. When Yeshua sits on the throne of peace in your heart, it is like being in the middle of a storm. It is like being the eye of the storm. The storm is all around you, but you feel none of it. It is just nothing but blue skies and sunny skies. I encourage you, the practical application of this is not just understanding the scriptures. It is making sure that the king of righteousness, the Melchizedek of your life, is actually sitting on the mercy seat in your heart. No one can make you angry. No one can pull you off your square. You choose that based on who is sitting on the throne. If you are

sitting on the throne, then you are going to make lots of judgments. But if He is sitting on the throne, you defer all judgement to Him. You pray for those who persecute you. I do not know who that is for. If that is you, put it in the comments below. And one last thing. Chapter seven is absolutely not built to be on its own. You have to finish chapter eight to fully understand chapter seven. It is the point of everything. As a matter of fact, **verse one** literally says, *"now this is the main point of the things we are saying."* So make sure you do not miss out next week, chapter eight. It is the culmination of everything we are talking about this week.

0:32:28

In the meantime, I appreciate you guys. Thank you for spending the time with us as we walk through Hebrews chapter seven. If you do not have a local church and you would like to help forward this ministry across the nations, we are doing some amazing things coming up here this next year. We definitely and desperately need you to partner with us and [pay it forward](#). If you have a few shekels and you are not tithing anywhere, would you please fulfil the commandment through our ministry and be a part of what we are doing? You can do that at passionfortruth.com and up in the top right-hand corner, you will find the donate button. We certainly appreciate it. At the very least, please pray for us. We need all the prayer that we can get. I am Jim Staley with Passion for Truth Ministries. I absolutely look forward to seeing you in Hebrews chapter eight next week.

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