

# An Exposition of Hebrews

## Lesson 8 – Chapter 6:13- 7:10 <sup>3408</sup>

Passage NASU Translation	Commentary & Analysis	Bible Interprets the Bible References
<p><b>Contextual Transition:</b> Writing to the Hebrew saints and having addressed their immaturity, the author writes:  <b>Heb 6:10-12</b> <i>For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints. <sup>11</sup>And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, <sup>12</sup>so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.</i></p>		
<p><b>God’s Infallible Purpose in Christ:</b></p>		
<p><b>6:13-14</b> <i>For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself, <sup>14</sup>saying, "I WILL SURELY BLESS YOU AND I WILL SURELY MULTIPLY YOU."</i></p>	<p><b>God*</b> made a unilateral promise to Abraham through the angel of the LORD. (messenger of YHWH; a.k.a. YAHWEH, Jehovah)</p> <p>Many believe that this was the pre-incarnate Lord, the Son of God, God’s anointed one (Messiah).</p> <p><b>Note:</b> Moses also had a “burning bush” experience with YHWH. See Ex 3:1-9 &amp; Ac 7:30-34.</p>	<p><b>Gen 22:15-18</b> - - <sup>17</sup><i>I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of your enemies. - -</i></p>
<p>* <b>YHWH</b> a.k.a. Yahweh The Tetragrammaton or Tetragram (from <b>Greek</b> τετραγράμματον, meaning “[consisting of] four letters”) is the four-letter <b>Hebrew word יהוה</b> (transliterated as YHWH), the name of the biblical God of Israel. Citation from <b>Wikipedia</b> under “Tetragrammaton”.</p>		
<p><b>6:15</b> <i>And so, having patiently waited, he obtained the promise.</i></p>	<p>This promise to Abraham to <i>bless you and multiply you</i> took a number of years. “This meant real patience, because Isaac was not born till 25 years after the promise was first given (Gen 12:4; &amp; 21:5) and long after Sarah could have been expected to bear children. Abraham’s grandchildren were not born for another sixty years (Gen 25:26), only fifteen years before his death (Gen 25:7).” <i>The Expositor’s Bible Commentary</i>; by <b>Frank E. Gaebelin</b>; Vol 12; p. 59.</p>	
<p><b>6:16</b> <i>For men swear by one greater than themselves, and with them an oath given as confirmation is an end of every dispute.</i></p>	<p>At this time and throughout history an oath is a serious matter. To violate an oath could make one unable to do business, reach legal agreements, and to live a productive life as a family and within a community. Usually the oath is sworn before a greater, neutral witness who had some ability to punish for the breaking of the oath. Such an oath resolves or ends the dispute.</p>	
<p><b>6:17</b> <i>In the same way God, desiring even more to show to the heirs of the promise the <u>unchangeableness of His purpose</u>, interposed with an oath,</i></p>	<p>God as the sovereign, omnipotent One was and is under no obligation to any mere man or angel or demon to make an oath. No one could enforce it or challenge its legality or its enforcement.</p> <p>Nevertheless, God, for His own purposes and to communicate His sovereign purpose has made a number of oaths with men in order to clearly elucidate the absolute strength and honor of His plan and purpose. God’ oath is a critical action to clearly and with perfect honor relate to men upon whom He has set His love and purpose.</p> <p>God’s very nature is <b><u>to be perfectly and completely immutable!</u></b></p>	
<p><b>6:18</b> <i>so that by <u>two unchangeable things</u> in which <u>it is impossible for God to lie</u>,</i></p> <p><i>[so that] we who <u>have taken refuge</u> would have strong encouragement to take hold of <u>the hope</u> set before us.</i></p> <p style="text-align: center;">↓</p>	<p>God’s complete and perfect attributes are the basis of His oath. Certainly the following attributes would ensure God’s oath as certain.</p> <p>These are some of God’s attributes directly related to His absolute dependability regarding the keeping of oaths: Truthfulness; Honor; Sovereignty; Immutability; Justice; Eternality; Purpose; Omniscience; Omnipotence; Perfection; etc.</p> <p>We who are in Christ (<u>under His refuge</u>) are now able to secure the hope in our inner man (our soul).</p>	<p><b>Matt 5:33-37</b> - -  “YOU SHALL NOT MAKE FALSE VOWS, BUT SHALL FULFILL YOUR VOWS TO THE LORD. <sup>34</sup>But I say to you, make no oath at all, either by heaven, for it is the throne of God, - - -</p>

<p><b>6:19-20</b> <i>This <u>hope</u> we have as <u>an anchor of the soul</u>, a hope both sure and steadfast and one which enters within the veil, <sup>20</sup>where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.</i></p>	<p>Here we are talking only about the certain hope that we who are in Christ have regarding our redemption unto the Father! We are not talking about general human hope that all things in this life will turn out OK. (<u>an anchor of the soul</u>) Anchor is only here used as a metaphor in the NT. (Used 3x in Ac 27:29, 30, &amp; 40 as an anchor.)</p> <p>This hope of redemption in Christ takes us behind the Veil of the Holy of Holy's into the presence of the God-head, specifically of the Father in that His just and holy wrath has been entirely propitiated (satisfied) such that we are now, like Christ, children of the Most High God.</p> <p>In every insufficiency that we still have before the Father, we have a Great High Priest in Jesus the Christ of God, anointed as a priest according to the order of Melchizedek, a ruling, kingly priest of God who defends us and satisfies every accusation of Satan towards us. There is no longer any enmity between the Father and us!</p>	<p>To know and understand the degree of depravity that has been atoned for us by Christ, <b>please read Leviticus chapter 16 as a homework assignment.</b> Take your time and try to see why this new avenue to atonement through Christ was so utterly alien to these Hebrews!</p>
<p><b>The King of Righteousness:</b></p>		
<p><b>7:1</b> <i>For this Melchizedek, king of Salem, priest of the <u>Most High God</u>, who met Abraham as he was returning from the slaughter of the kings and blessed him,</i></p>	<p>Jesus Christ a King with absolute political rule and a Priest before God the Father with complete spiritual authority. This merging of church and state addresses the perfection that God desires. The political must be spiritual if it is to not be corrupt. In man's fallen condition, man cannot rule in complete righteousness and justice as Christ can!</p>	<p><b>Is 32:1-8</b> <sup>1</sup><i>Behold a king will reign righteously and princes will rule justly, - - - <sup>8</sup>But the noble man devises noble plans; and by noble plans he stands.</i></p>
<p><b>7:2</b> <i>to whom also Abraham apportioned a tenth part of all the spoils, was first of all, by the translation of his name, king of righteousness, and then also king of Salem, which is king of peace.</i></p>	<p>This priest type, Melchizedek, was of higher honor than father Abraham in that Abraham offered him a tithe of all his gain from his conquest over the pagan kings.</p> <p>Melchizedek's name means "<i>king of righteousness</i>" and also "<i>king of peace.</i>" (Salem meant "peace" as does "shalom" today) Jeru-Salem likewise means "<b>foundation of peace</b>".</p>	<p><b>Gen 14:17-20</b> <sup>20</sup><i>And blessed be God Most High, who has delivered your enemies into your hand. [Abram] He gave him a tenth of all.</i></p>
<p><b>7:3</b> <i>Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually.</i></p>	<p>The Scriptures give no lineage or genealogy for Melchizedek. Why is this important? Is it just an oversight? No, Genesis 14:18 identifies Melchizedek as <b>the king of peace</b> (Salem) and as <b>a priest of the God Most High</b> (El Elyon) which is identified with the worship of Yahwism another form of YHWH. He is also left without a reference to dates of birth or death indicating as a type he was not born/created nor did he die. He functions as a type indicating eternity.</p>	
<p><b>7:4</b> <i>Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest spoils.</i></p>	<p>Again Abram's act of giving Melchizedek a tithe emphasizes Melchizedek's superiority over Abraham, who was the greatest of the Patriarchs, the very human source of Israel, God's people in God's Kingdom.</p>	
<p><b>7:5</b> <i>And those indeed of the sons of Levi who receive the priest's office have commandment in the Law to collect a tenth from the people, that is, from their brethren, although these are descended from Abraham.</i></p>	<p>The Levitical priests descended from Levi, one of 4 sons of Jacob with Leah his first wife by deception. The tribe of Levi did not receive land in the division of Canaan, but had become the priests after the Levite Aaron in the wilderness wanderings. The book of Leviticus gives us great detail as to their responsibilities and privileges. The Levites collected the tithe from the people of Israel.</p>	<p><b>Homework:</b> Num 18:21-24 Has a description of the role and functions of the tribe of Levi from which the Levitical priesthood is derived.</p>
<p><b>7:6-7</b> <i>But the one whose genealogy is not traced from them collected a tenth from Abraham and blessed the one who had</i></p>	<p>Again we see that Abraham, the greatest of the Patriarchs, honored Melchizedek by giving him a tithe. Then Melchizedek praised Abram (Gen 14:19 -20 <sup>19</sup><i>He blessed him and said, "<b>Blessed be Abram of God Most High, possessor of heaven and earth;</b> <sup>20</sup>and <b>blessed be God Most High, Who has delivered your enemies into your hand.</b>"</i>) This great honor from Melchizedek signifies the critical importance of Melchizedek, but in</p>	

<p><i>the promises. <sup>7</sup>But without any dispute the lesser is blessed by the greater.</i></p>	<p>this patriarchal dispensation, it is always the greater who blesses the lesser. Though Melchizedek is only mentioned twice in the OT and 8x in this book to the Hebrews, clearly <b>Melchizedek is an important type of Jesus the Christ as King and Priest of the Most High God!</b> Consider an alternative below:</p>
<p><b>7:8</b> <i>In this case mortal men receive tithes, but in that case one receives them, of whom it is witnessed that he lives on.</i></p>	<p>Clearly under the inspiration of the Holy Spirit, the author is now confirming that this Melchizedek (as a type) <i>he lives on</i> eternally or perhaps as a Christophany (Pre-incarnation appearance of the Christ)! Consider some tests for OT Theophanies/Christophanies! Here are 5 tests: 1. Is the person identified as the second person of the Trinity? 2. Is the person identified as God? <b>3. Is the person given any characteristics that are reserved for deity?</b> ✓ <b>4. How do others in the story respond to him?</b> ✓ 5. Does the person receive worship? From website: <a href="http://www.Christology101.com">www.Christology101.com</a> under heading "Some Important Signposts"</p>
<p><b>7:9-10</b> <i>And, so to speak, through Abraham even Levi, who received tithes, paid tithes, <sup>10</sup>for he was still in the loins of his father when Melchizedek met him.</i></p>	<p>Abram (not yet named Abraham by God) without any offspring yet, Levi Abram's great grandson was not yet born, conceived, or even imagined in Abram's mind yet. Melchizedek treated Abram, who had no offspring as a great Patriarch of the most high God of heaven. ?? Abram recognized Melchizedek as superior to himself in God's dispensation by giving to this king of Salem a tithe from Abram's victory in battle. <b>Is this the Christ in a Christophany? Perhaps yes! ??</b></p>
<p><b>Summary/Conclusions/Comments:</b> The author's defense of the deity of Jesus Christ to these Hebrew seekers and an apologetic to these Hebrew saints is from their own Old Testament Scriptures. Clearly this author has great compassion for these Hebrews. Clearly this author professes Christ to them in a way that is most relevant to their own religious and cultural background. It is absolutely essential that this epistle has been declared Canonical by the Church because all Christians can and will receive great blessings and sanctification unto holiness from the study of such texts as these.</p>	

**Important Quote(s)**

If Jesus had been no more than a very remarkable, godly man, the difficulties in believing what the New Testament tells us about his life and work would be truly mountainous. But if Jesus was the same person as the eternal Word, the Father's agent in creation, "through whom also He made the worlds" (Heb 1:2 RV), it is no wonder if fresh acts of creative power marked His coming into this world, and His life in it, and His exit from it. It is not strange that He, the Author of life, should rise from the dead. If He was truly God the Son, it is much more startling that He should die than He should rise again. . . . Once we grant that Jesus was divine, it becomes unreasonable to find difficulty in any of this; it is all of a piece and hangs together completely. The incarnation is in itself an unfathomable mystery, but it makes sense of everything else that the New Testament contains. **J. I. Packer**; *Knowing God*; p. 54

The Man Jesus as He appeared in the flesh has been equated with the Godhead and all His human weaknesses and limitations attributed to the Deity. The truth is that the Man who walked among us was a demonstration, not of unveiled deity but of perfect humanity. The awful majesty of the Godhead was mercifully sheathed in the soft envelope of human nature to protect mankind. "Go down," God told Moses on the mountain, "charge the people, lest they break through unto the Lord to gaze, and many of them perish"; and later, "Thou canst not see my face: for there shall no man see me, and live." Christians today appear to know Christ only after the flesh. They try to achieve communion with Him by divesting Him of His burning holiness and unapproachable majesty, the very attributes He veiled while on earth but assumed in fullness of glory upon His ascension to the Father's right hand. The Christ of popular Christianity has a weak smile and a halo. He has become Someone-up-there who likes people, at least some people, and these are grateful but not too impressed. If they need Him, He also needs them.

A. W. Tozer; *The Knowledge of the Holy*; p. 35