



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Prayer

God Father; in Jesus' name I ask it, I pray that love for my fellow believers will always continue in my heart and will be a fixed practice that will never fail in my life. I pray that You will strengthen, complete, and perfect me; that You will make me what I should be; that You will equip me with everything good to carry out Your will while You work in me and accomplish what is pleasing in Your sight. Lord give each person peace, and help them to develop a deeper; love, fellowship, prayer life, love walk with You, in Your precious name I pray. Amen.

Worship Music

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Scripture

Hebrews 7 (2005)

Hebrews 7:1-28 (AMP)

¹ FOR THIS Melchizedek, king of Salem [and] priest of the Most High God, met Abraham as he returned from the slaughter of the kings and blessed him,

² And Abraham gave to him a tenth portion of all [the spoil]. He is primarily, as his name when translated indicates, king of righteousness, and then he is also king of Salem, which means king of peace.

³ Without [record of] father or mother or ancestral line, neither with beginning of days nor ending of life, but, resembling the Son of God, he continues to be a priest without interruption *and* without successor.

⁴ Now observe *and* consider how great [a personage] this was to whom even Abraham the patriarch gave a tenth [the topmost or the pick of the heap] of the spoils.

⁵ And it is true that those descendants of Levi who are charged with the priestly office are commanded in the Law to take tithes from the people—which means, from their brethren—though these have descended from Abraham.

⁶ But this person who has not their Levitical ancestry received tithes from Abraham [himself] and blessed him who possessed the promises [of God].

⁷ Yet it is beyond all contradiction that it is the lesser person who is blessed by the greater one.

⁸ Furthermore, here [in the Levitical priesthood] tithes are received by men who are subject to death; while there [in the case of Melchizedek], they are received by one of whom it is testified that he lives [perpetually].

⁹ A person might even say that Levi [the father of the priestly tribe] himself, who received tithes (the tenth), paid tithes through Abraham,

¹⁰ For he was still in the loins of his forefather [Abraham] when Melchizedek met him [Abraham].

¹¹ Now if perfection (a perfect fellowship between God and the worshiper) had been attainable by the Levitical priesthood—for under it the people were given the Law—why was it further necessary that there should arise another *and* different kind of Priest, one after the order of Melchizedek, rather than one appointed after the order *and* rank of Aaron?

¹² For when there is a change in the priesthood, there is of necessity an alteration of the law [concerning the priesthood] as well.

¹³ For the One of Whom these things are said belonged [not to the priestly line but] to another tribe, no member of which has officiated at the altar.

¹⁴ For it is obvious that our Lord sprang from the tribe of Judah, and Moses mentioned nothing about priests in connection with that tribe.

¹⁵ And this becomes more plainly evident when another Priest arises Who bears the likeness of Melchizedek,

¹⁶ Who has been constituted a Priest, not on the basis of a bodily legal requirement [an externally imposed command concerning His physical ancestry], but on the basis of the power of an endless *and* indestructible Life.

¹⁷ For it is witnessed of Him, You are a Priest forever after the order (with the rank) of Melchizedek.

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¹⁸ So a previous physical regulation *and* command is cancelled because of its weakness *and* ineffectiveness and uselessness—
¹⁹ For the Law never made anything perfect—but instead a better hope is introduced through which we [now] come close to God.
²⁰ And it was not without the taking of an oath [that Christ was made Priest],
²¹ For those who formerly became priests received their office without its being confirmed by the taking of an oath by God, but this One was designated *and* addressed *and* saluted with an oath, The Lord has sworn and will not regret it *or* change His mind, You are a Priest forever *according to the order of Melchizedek*.
²² In keeping with [the oath's greater strength and force], Jesus has become the Guarantee of a better (stronger) agreement [a more excellent and more advantageous covenant].
²³ [Again, the former successive line of priests] was made up of many, because they were each prevented by death from continuing [perpetually in office];
²⁴ But He holds His priesthood unchangeably, because He lives on forever.
²⁵ Therefore He is able also to save to the uttermost (completely, perfectly, finally, and for all time and eternity) those who come to God through Him, since He is always living to make petition to God *and* intercede with Him *and* intervene for them.
²⁶ [Here is] the High Priest [perfectly adapted] to our needs, as was fitting—holy, blameless, unstained by sin, separated from sinners, and exalted higher than the heavens.
²⁷ He has no day by day necessity, as [do each of these other] high priests, to offer sacrifice first of all for his own [personal] sins and then for those of the people, because He [met all the requirements] once for all when He brought Himself [as a sacrifice] which He offered up.
²⁸ For the Law sets up men in their weakness [frail, sinful, dying human beings] as high priests, but the word of [God's] oath, which [was spoken later] after the institution of the Law, [chooses and appoints as priest One Whose appointment is complete and permanent], a Son Who has been made perfect forever.



Hebrews 7:1–10. Melchizedek

is a priest “in the order of Melchizedek” (7:17). That is, Jesus was not a Levitical priest, but His priesthood was similar to that of Melchizedek, a person from the dim past, who lived some 600 years before the Levitical priesthood was instituted. He was a priest far greater than the Levitical priests, greater even than Abraham: Abraham, and the as yet unborn Levitical priests who would descend from Abraham, paid tithes to Melchizedek. account of Melchizedek is found in Genesis 14:18–20 . He was king of Salem and priest of God Most High: a king and a priest. the time of Moses, sacrifices were offered by the heads of families. The oldest living man in the paternal line—the great-grandfather, grandfather, or father—was the priest of the family. As the family grew to be a tribe, the head came to be king of the tribe as well as its priest; and thus he was a king-priest, or priest-king. the days of Moses, when God's chosen people had grown into a nation, the nation was organized, a specific place was set apart for sacrifice, a ritual was prescribed, and a special hereditary order of priests was created from the family of Levi, the Levites. , another family was set apart to give the nation its kings: the family of David. A king ruled the people. A priest, as mediator between God and man, offered sacrifices. One family supplied the kings; another, the priests. But Christ was both king and priest, like Melchizedek. is the meaning of “Without father or mother, without genealogy, without beginning of days or end of life” (Hebrews 7:3)? This was not actually true of Melchizedek—but it appeared to be so in the Old Testament records. Levitical priests were priests because of their genealogy. But Melchizedek, without genealogy, was the recognized priest of the human race at that time. Hebrew tradition claims that Melchizedek was the same as Shem, who was still alive in the days of Abraham (see The Account of Shem) and, as far as is known, the oldest living man at the time. A mysterious, solitary picture (“type”), in the dim past, of the coming eternal priest-king.

Hebrews 7:11–12. The Levitical Priesthood Was Temporary

Levitical priesthood and the system of sacrifices were imperfect, because those sacrifices were insufficient to take away sin (10:4). It was on the basis of a regulation as to ancestry (7:16)—that is, they were priests solely because they were of a certain family, without regard to spiritual qualifications. And the covenant under which they operated has been superseded by another covenant (8:8).

Hebrews 7:13–28. Christ's Priesthood Is Eternal

priests offered sacrifices year in, year out. Christ died once and for all. Theirs were unavailing. His removed sin forever. Christ lives on, Mediator of an eternal covenant and an endless life.

Eternal is one of the favorite words of the letter. “Eternal” is also a favorite word in John's Gospel.

- Eternal salvation (5:9) • Eternal judgment (6:2) • Eternal redemption (9:12)
- Eternal Spirit (9:14) Eternal inheritance (9:15) Eternal covenant (13:20)

(Halley's Bible Handbook; Henry Halley; Zondervan ;2000; history and commentaries; pages 859-860)

Superior Priesthood of Jesus Christ: V1 In Genesis 14:18-20, we read that Melchizedek was a priest of God long before God had established the priesthood through Aaron or Levi. Melchizedek gave bread and wine to Abraham as a forerunner of the sacrament of communion. **V2** "Melchizedek" means King of Righteousness. "King of Salem" means King of Peace. **V3** "Without descent" refers to the fact that no genealogy was given for Melchizedek. Jews were very careful to keep their records of genealogies, especially where the priesthood was concerned. Since Melchizedek's appearance in the Bible is so mysterious (having neither beginning of days nor end of life), some people think He may have been Jesus Christ. The titles, King of Righteousness and King of Peace certainly would apply to Jesus. Also, in the prophetic Psalm 110, which speaks of Jesus, verse 4 states, "Thou art a priest forever after the order of Melchizedek." **V4** The Jews traced their faith back to Abraham as the founding father. **V5** The priests received a tithe from the people rather than an inheritance of land. **V6** Melchizedek received a tithe from Abraham, and also from Levi, in the sense that Levi descended from Abraham. The author is seeking to establish the superiority of Melchizedek over the Levitical priesthood, knowing the issue of Christ as our high priest was a sensitive one. He could see that the weak and immature Hebrew Christians might easily slip back into the security of the traditions of Judaism. **V7** The one who gives the blessing is greater than the one who receives it. **V11** If the Levitical priesthood could bring people into a perfect relationship with God through the Law, there would have been no need for God to speak of another priesthood when He spoke through David in Psalm 110:4 **V12** If the priesthood changed, then the Law governing it would have to change also. **VV 13-14** Jesus was from the tribe of Judah, and Moses did not include that tribe when he spoke of the priesthood, so Jesus could not be a priest under the Law. The author of Hebrews was acquainted with the concerns of the Hebrew Christians and wanted to resolve their difficulties so they could enter in more fully. **V16** "Carnal" means fleshly. The order of Melchizedek is contrasted with the order of Levi rather than compared to it. The Law made men priests, but Jesus did not need the Law to make Him a priest since He had the power of eternal life and, thus, an unchanging priesthood. **V 18-19** The Law was given to the Jews, not to the Gentiles. When the Gentiles became Christians, some of the Jewish Christians thought the Gentiles should keep the Law, but the Church elders decided not to yoke the Gentiles with a burden they found impossible to bear (Acts 15). The purpose of the Law was to show our sin and to demonstrate that we cannot hope to approach God on the basis of our own righteousness (Gal. 3:24). Since we have come to God by our faith in Jesus, we have no place to boast of ourselves (Gal. 6:14). We seek to obey and please God because we love Him, not because of the Law (1 Corin. 6:12). **VV21-22** God made Jesus a priest forever by an oath, but the Levites were made priests by birth. God's oath made the new covenant through Jesus even more sure than the old covenant. The new covenant depends on what Jesus has done, not on what we have done. It is based on His love and faithfulness, not on our works (Hebrews 9:13-14). Jesus is the proof of God's love for us. **V23** This verse refers again to the Levitical order. The priesthood was not continual because of human fragility; as the old priests died their sons took their places. The people could not be sure of their priests because the priests brought their own concepts into their positions. The priesthood was subject to change. **V24** The priesthood of Jesus is constant and does not pass from one man to another. **V25** The salvation through Jesus can reach to anyone, anywhere, Jesus stands before God and represents and intercedes for us. He does not have to go through a veil or make sin sacrifices for Himself or for us (Romans 8:31-34). The heart of the message of the New Testament is that Jesus is a living Lord. **V26** Jesus is holy, harmless (Sensitive), undefiled, unstained, (unsullied by sin), separate from sinners. He never sinned by He was always approachable. The sins of others never sullied Him, and He is made higher than the heavens (John 17:5). **V27** Every morning and evening the priests had to offer sacrifices for the sins of the people. Jesus did not have to offer for Himself because He was sinless. The Levitical sacrifices were shadows that looked forward to the ultimate, once and for all sacrifice of Jesus. He became the Sacrifice and the High Priest, but He only had to be offered once to bring eternal salvation to the world.

(New Testament Study Guide; 2005; Chuck Smith; commentaries; pages 153-155)

Psa 119:105

Thy word [is] a lamp unto my feet, and a light unto my path.



Chapel Flock; "Thought For The Day"

Spirit Walker Ministry; PO Box 161102; Wichita, Kansas 67216

Telephone Number; 316-243-1438

www.chapel-flock.com

www.blessingboxcottage.org