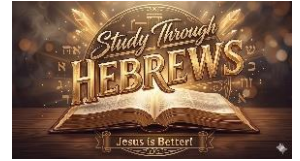




A Better Priest and a Better Covenant (Hebrews 7:11-28) (Lesson #14)



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7:11 Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron?

The writer of Hebrews opens this verse with a **contrary-to-fact condition**: *"If perfection had been attainable through the Levitical priesthood..."*

To follow his thought, we must understand what he means by **perfection**. In this context, perfection (*teleiosis*) does not mean **moral flawlessness** or **sinless behavior** on our part; rather, it refers to **complete consecration**, the **full removal of guilt**, the **imputation of active righteousness**, and **everything necessary to stand unhindered in the holy presence of God**.

Cockerill, G.L. "Access to the presence of God is the "perfection" unattainable under the Levitical priesthood." "Only the Son, not the Levitical priests, could provide ultimate access to God through a definitive removal of sin."

The Greek noun *teleiosis* is rare in the New Testament, appearing only here and in Luke 1:45.

However, it carries deep roots in the Greek Old Testament (the Septuagint), where it frequently describes priestly ordination and consecration:

- **Exodus 29:22 mentions the ram of consecration.**
- **Leviticus 8:33 details the instructions that the priests must not leave the door of the Tent of Meeting for seven days, until the days of their consecration are fulfilled.**

But his leading thought is that perfection was and is not possible under the Levitical Priesthood!

The **author notes a crucial historical link**: *"for under it [the Levitical priesthood] the people received the law."*

The law and the Levitical system were permanently tethered together. Therefore, the core argument is logical and inescapable: If true spiritual wholeness, separation, dedication, and consecration could have been achieved under the Old Covenant through the Levitical priesthood, there would have been no need for God to introduce a totally different priesthood—one after the order of **Melchizedek** rather than the order of **Aaron**.

The overarching and undeniable conclusion is that **perfection was never possible under the Old Covenant Levitical system**.

If that system could accomplish true, permanent consecration, God would not have needed to send His Son in the likeness of Melchizedek. He would have simply continued sending human sons of Aaron.

But that entire system was ultimately insufficient, inept, and impotent at bringing sinners to true spiritual completion. The writer is going to build and develop upon this important point. **A few examples:**

7 For if that first covenant had been faultless, there would have been no occasion to look for a second. (Heb 8:7, ESV)

1 For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. 2 Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins? 3 But in these sacrifices there is a reminder of sins every year. 4 For it is impossible for the blood of bulls and goats to take away sins. (Heb 10:1–4, ESV)

14 For by a single offering he has perfected for all time those who are being sanctified. (Heb 10:14, ESV)

The Old Covenant system was wholly inadequate for permanently resolving our sin problem. It could function as a **teacher** to instruct us on what to do, and it could serve as a **judge** to declare when we had violated God's standard.

But it could never serve as a **Savior**. Keeping the law cannot and indeed never could make a person righteous before God. If it could have, there would have been **zero necessity** to send Jesus on our behalf.

Instead of an endless line of Levitical priests, God sent One after the order of Melchizedek, achieving what the law never could:

"For by a single offering he has perfected for all time those who are being sanctified" (Hebrews 10:14).

It is at this point, although not yet stated, the author is bringing us face to face with the Old Covenant compared to the New Covenant.

The Nature of the New Covenant: The New Covenant is not merely the Old Covenant with some spiritual "bling" attached to it, nor is it the old system with Jesus simply dropped into the mix.

As Jesus warned about new wine and old wineskins (Mat 9:17), the New Covenant is not an upgrade of an old operating system; it is entirely new in kind. It provides a permanent, once-for-all reality where the Old Covenant only offered temporary shadows.

The Transition of the Priesthood: Shifting from Aaron to Melchizedek signifies a total structural shift in how humanity approaches God—moving from a temporary, earthly, animal-sacrifice-dependent priesthood to an eternal, heavenly, unchangeable priesthood anchored in the person of Jesus Christ.

APPLICATION: In our daily lives, it is easy to slip back into a "Levitical mindset"—the exhausting treadmill of trying to achieve spiritual perfection, God's approval, or a clean conscience through our own religious performance, rule-keeping, or moral grit.

Just like the original Hebrew audience tempted to look back to the temple, we often act as though our standing with God depends on our daily religious output. Hebrews 7:11 reminds us that human religious systems are utterly impotent to save or complete us. True peace and spiritual wholeness cannot be earned by keeping a code; they are found exclusively in the finished work of our Great High Priest, Jesus Christ, who has once-for-all perfected those who are sanctified.

Vs 12 For when there is a change in the priesthood, there is necessarily a change in the law as well.

The author of Hebrews makes what seems to be a simple, straightforward statement of fact: *"For when there is a change in the priesthood, there is necessarily a change in the law as well."*

However, this single verse packs a **massive theological earthquake** for anyone steeped in the **Hebrew scriptures**.

In biblical theology, **the priesthood, the covenant, and the law are structurally and legally bound together**.

Under the Old Covenant, the Levitical priesthood and the Mosaic Law were inseparable twins. The law explicitly established the Levitical system, and the Levitical system administered the law.

Therefore, the author's logic is ironclad: if the Levitical priesthood was inadequate to bring about true spiritual perfection—which resulted in God introducing a radically different priesthood after the order of Melchizedek (Hebrews 7:11)—then that structural change to the priesthood cannot happen in a vacuum.

You cannot swap out the priesthood without upending the entire legal framework that sustained it.

Changing the priesthood inherently means changing the covenant, which by necessity opens the door for a new law. As the author argues, these elements are inextricably joined: **new priest, new covenant, new law**.

This realization can make modern readers—and certainly made first-century Jewish believers—**uncomfortable**.

Does this mean we are left completely "lawless"? Not at all. We are not talking about a state of moral anarchy or being without God's standard, but rather about **living under the administration of the New Covenant**.

As John writes, *"For the law was given through Moses; grace and truth came through Jesus Christ" (John 1:17)*.

The shift from Sinai to Zion means the entire mechanism of how God relates to His people, justifies sinners, and writes His standard upon our hearts has fundamentally and permanently shifted.

In ancient religious and legal thought, a priesthood cannot function outside of its authorizing constitution (the law/covenant). To alter the priesthood is to rewrite the constitution. By demonstrating that Jesus holds an eternal priesthood by oath outside the Levitical framework, the author proves that the Mosaic administration has reached its divinely appointed expiration date.

The word for "change" (*metathesis*) implies a transference, relocation, or complete legal replacement. It is not a patch or an update; it is an **organic displacement** of an **old, temporary system** by a **superior, permanent reality**.

Vs 13-14 For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. 14 For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests.

The author of Hebrews continues developing his case for the change in the priesthood, directly addressing an objection that would have been obvious to any first-century Hebrew audience.

As he previously reminded them, Jesus was appointed high priest not by human pedigree, but by divine oath:

5 So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, "You are my Son, today I have begotten you"; 6 as he says also in another place, "You are a priest forever, after the order of Melchizedek." (Heb 5:5–6, ESV)

Yet a formidable historical objection loomed. The original audience might well have argued: ***"We appreciate the discussion about Melchizedek, but Jesus cannot be a high priest! Moses never said anything about Judah and the priests, or Judah and the altar."***

Notice, the author doesn't dodge this objection; he leans directly into it. He acknowledges that the One of whom these things are spoken belonged to **another tribe**—namely, **Judah**—from which no member had ever been legally authorized to serve at the altar.

It was a matter of public record and undeniable history that the Mosaic Law strictly restricted priesthood exclusively to the tribe of Levi and the family of Aaron. By conceding this point, the author actually traps the objector's own premise and turns it into proof.

Yes, Jesus is from Judah, and yes, Moses said nothing about Judah and the priesthood. Therefore, if Jesus is to be a priest at all, **it cannot be under the old Mosaic system**. His priesthood proves **beyond a shadow of a doubt** that **God has bypassed the Levitical framework entirely** to establish something that is (watch this) **actually older, higher, and permanent**.

The genealogical records of Matthew 1 and Luke 3 meticulously trace Jesus' ancestry back through King David to the tribe of Judah, fulfilling Old Testament prophecies like (Gen 49:10 and Is 11:1-2).

DO NOT FORGET: Under the Old Covenant, stepping outside of one's designated tribal boundary regarding the tabernacle or temple was a capital offense.

Unauthorized persons serving at the altar (such as King Uzziah in 2 Chronicles 26) faced severe divine judgment. Therefore, for Jesus to function as a priest while belonging to Judah requires an **entirely new legal and covenantal authorization**.

APPLICATION: The first-century Jewish believers struggled to accept a Messiah whose credentials didn't fit the traditional Levitical mold they had relied on for centuries. Similarly, we can sometimes box God in, expecting Him to move only through familiar structures, traditional methods, or expected avenues. Hebrews 7:13–14 reminds us that God's plans are not bound by human expectation. He is a God of radical, redemptive surprises who breaks through dead religious systems to establish a living, eternal reality through His Son.

Vs 15-16 This becomes even more evident when another priest arises in the likeness of Melchizedek, 16 who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life.

The argument reaches a **breathhtaking crescendo** here. The author states that his point becomes even more evident—brilliantly clear—when, after 1,500 years of an uninterrupted, hereditary Aaronic priesthood, **another priest arises in the likeness of Melchizedek**.

The Greek verb translated **"arises"** is **anistēmi**, meaning to **"stand up"** or **"rise up."** This intentional choice of words highlights a divine intervention: God steps in and causes this **unique Priest to stand up on the stage of human history**.

Jesus became a high priest ***"not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life."***

Under the old system, a man became a priest purely through genealogical descent—he had to be the eldest son born into the right Levitical family.

But Jesus did not inherit His office through a frail, mortal pedigree. He serves by the power of an **indestructible life** (using the rare Greek word *akatalytos*, meaning endless, unbreakable, eternal).

The author is pivoting to a profound new comparison: **Jesus' priesthood isn't just legitimate; it is vastly superior.** Mortal priests died and passed the baton; our High Priest lives forever to make intercession for us.

When corrupt, mortal priests—like those who orchestrated the sham trial of Jesus recorded in Matthew 27:1—stood in judgment against the Lord of Glory, the utter weakness of the earthly system was put on open display.

Yet, in that ultimate earthly display of hostility, the power of Jesus' endless life broke through the grave as He rose victoriously from the dead.

The law can act as a mirror to expose our desperate need for a Savior, but it possessed zero power to impart eternal life (as Paul argues extensively in Galatians 3).

In ancient times, priesthood was constantly under the shadow of death; high priests died, and replacements had to be found. Jesus stands alone as a Priest who conquered death permanently, ensuring that His ministry on our behalf is eternal and unchangeable.

Vs 17 For it is witnessed of him, “You are a priest forever, after the order of Melchizedek.”

The author anchors his entire argument in an immovable, divine decree. To prove that Jesus holds a permanent, superior priesthood, he appeals directly to the sacred text of **Psalm 110:4**:

4 The Lord has sworn and will not change his mind, “You are a priest forever after the order of Melchizedek.” (Ps 110:4, ESV)

Notice the historical and theological weight of this citation: God, speaking through King David approximately 1,000 years before Jesus walked the earth, explicitly witnessed and swore an oath regarding the Messiah.

Under the Levitical system, a priest served for a limited time, grew old, died, and had to be replaced by his son. But God's oath concerning Jesus declares something entirely different: **“You are a priest forever.”**

- There is no expiration date on His ministry.
- There is no successor needed because He never dies.
- He is an eternal priest after the order of Melchizedek.

This is the ultimate testimony of the Father. While human priests derived their authority from fragile, passing mortal bloodlines, Jesus holds His office by the **direct, unchangeable oath** of **Almighty God**, establishing Him as the **Greater High Priest**.

Unlike the Levitical priesthood, which was instituted via regular commandments in the books of Moses, the priesthood of Melchizedek was established with a **divine oath** by **God Almighty!**

SO YOU KNOW: In the book of Hebrews Psalm 110 is the most frequently quoted Old Testament text. Also, in the New Testament, Psalm 110 is the most frequently quoted Old Testament text.

Psalm 110 served the ancient church as a vital theological weapon for early Christian writers, proving that the Messiah was not merely a political king descending from David, but a divine priest-king whose authority transcends the entire temple establishment at Jerusalem.

APPLICATION: When everything around us is subject to decay, instability, and change—our jobs, our health, our earthly security, and even religious institutions—Hebrews 7:17 offers an anchor for the soul. We have a High Priest who lives forever. Because Jesus' ministry is eternal, His intercession for us never lapses, fails, or pauses. Whatever failures we bring to Him today or whatever tomorrow holds, we are represented in the presence of God by a Savior whose priesthood has no end.

Vs 18-19 For on the one hand, a former commandment is set aside because of its weakness and uselessness 19 (for the law made nothing perfect); but on the other hand, a better hope is introduced, through which we draw near to God.

The author uses a **classic contrast structure** ("*on the one hand... but on the other hand*"), we saw the author deploy this same rhetorical device last week, when he compared mortal tithe-receivers to an immortal one (Hebrews 7:8). Here, he applies it to the **entire legal framework of the Old Covenant**.

Notice the former commandment is “set aside.” The word translated "set aside" (*athetesis*) means an **abrogation, cancellation, or nullification**.

It carries the weight of a **legal repeal**. The old system has reached the end of its **contractual lifespan because its temporary purpose has been fulfilled in Christ**.

The two hands:

1. The Setting Aside of the Former Commandment On the one hand, the former commandment—the entire Mosaic system of law, ritual, and Levitical oversight—is **set aside because of its weakness and uselessness**.

This does not mean the law was evil or morally corrupt; rather, it was *impotent* to achieve **humanity's ultimate salvation**. As the author parenthetically notes: "*for the law made nothing perfect.*"

- The law possessed great utility and functionality. It could act as a holy mirror, setting the absolute standard of righteousness.
- It could serve as a strict teacher to instruct us and a righteous judge to declare when we had violated God's commands.
- **Illustration:** Think of an X-ray machine. An X-ray is brilliant at revealing a broken bone and diagnosing the exact problem, but the X-ray machine itself has no power to mend or heal the bone.

Similarly, the law could identify sin, but it could never give us the power to obey it, nor could it provide a permanent remedy when we failed. It could not fix the human sin problem.

If human beings were ever to enter God's holy presence, something **far more powerful than rule-keeping** was required. A string of endless animal sacrifices was not going to fix man's sin problem.

2. The Introduction of a Better Hope On the other hand, **a better hope is introduced, through which we draw near to God**. In Jesus, we are given a **sure and steadfast hope** that has penetrated behind the physical veil into the very throne room of God.

Cockerill, G.L. – “The pastor uses “better” to describe a binary relationship between the new and the old.”

Because of Christ's finished work, the dynamic of our relationship with God is **completely reversed**.

The temple veil is torn from top to bottom, the way is flung open, and instead of **being warned to stay away, believers are warmly and boldly encouraged to draw near to God!**

In Old Testament worship, only the High Priest could **draw near** to the manifest presence of God in the Holy of Holies and then only once a year, on the Day of Atonement, and even then, only with blood.

The author of Hebrews uses the concept of *"drawing near"* repeatedly to highlight the **incredible privilege of New Covenant believers**, who now enjoy **continuous, unhindered access to God**.

APPLICATION: You and I have an amazing privilege, because of the blood of Jesus, because of His sacrifice for sins we can go directly into the presence of God.

Vs 20-22 And it was not without an oath. For those who formerly became priests were made such without an oath, 21 but this one was made a priest with an oath by the one who said to him: "The Lord has sworn and will not change his mind, 'You are a priest forever.' " 22 This makes Jesus the guarantor of a better covenant.

The author builds directly upon the truth established in Psalm 110:4, pointing out a critical legal and spiritual difference: *"The installation of Jesus came with a divine oath, whereas the old Levitical priesthood did not."*

Under the old system, those who formerly became priests—the sons of Aaron—were made priests simply by genealogy and human descent. If you were a direct male descendant of Aaron and the oldest son in line, you became a priest without any special divine oath. That system was entirely biological, genealogical, and routine.

In contrast, **Jesus was installed as High Priest by a solemn, unbreakable oath sworn by God the Father**. As we noted earlier, God does not swear oaths casually. An oath from Almighty God indicates that this appointment is permanent, absolute, and unchangeable.

This **divine oath**, combined with the fact that **Jesus serves forever**, leads the author to a monumental conclusion: *"This makes Jesus the guarantor of a better covenant."*

Notice the Immutability of God's Oath: When David writes that God said, namely: *"The Lord has sworn and will not change his mind"* it emphasizes that the New Covenant is not **experimental** or **temporary**. It is God's **final, irreversible rescue plan for humanity**.

Vs 22 – The author states that Jesus is the **"guarantor."** The Greek word for **"guarantor"** (*engyos*) refers to someone who steps forward as a surety—one who pledges collateral, undertakes another's debt, or provides absolute legal security that a promise will be kept.

Under the Old Covenant, fragile human beings repeatedly broke God's law because they lacked the inner capacity to keep it. But in Jesus, God has provided an eternal Guarantor.

The author has his eye fixed on the famous prophecy of the **New Covenant** found in Jeremiah 31:31–34. Because Jesus possesses an indestructible life and holds His office by divine oath, **He guarantees the fulfillment of this better covenant**. His eternal priesthood secures our permanent standing before God.

"Better" is the signature buzzword of the book of Hebrews, appearing over a dozen times. The author uses it to systematically dismantle the notion that Christianity is just an updated version of Judaism.

Everything in Christ is *better*—a better hope, a better priesthood, a better sacrifice, and a better covenant.

Spurgeon wrote this: “The first covenant was temporary: it was meant to be so. It was meant in part to teach the coming covenant, and in part to show the weakness of man and the necessity of divine grace, but it was never meant to stand. This covenant of which Christ is the surety stands forever and ever.”

Vs 23-24 The former priests were many in number, because they were prevented by death from continuing in office, 24 but he holds his priesthood permanently, because he continues forever.

The author highlights a glaring practical weakness of the Aaronic priesthood: **mortality**.

Under the Old Covenant, the former human priests had to be *"many in number"* because they were constantly *prevented by death from continuing in office*.

No matter how godly, sincere, or dedicated a Levitical priest or High Priest might be, his ministry had a hard expiration date: **death**.

This created a relentless, exhausting cycle of replacement—priest after priest, generation after generation. The office was occupied by mortal men whose weakness was underscored by the grave.

In sharp contrast, **Jesus holds His priesthood permanently** (*aparatatos*), meaning **inviolable, unalterable, and passing to no successor, because he continues forever**.

Because Jesus conquered the grave and possesses an indestructible life, He needs no successor. He does not hand off His ministry to another when He grows old or weak. Instead, He occupies the heavenly sanctuary as an eternal, living High Priest.

His permanent existence guarantees a permanent ministry, completely replacing the temporary, revolving-door Aaronic priesthood with an unchangeable reality.

Notice that Jesus holds the priesthood *permanently* because He continues *forever*.

The Greek phrase translated *"permanently"* literally means **"into the age" or "forever."** It emphasizes that Jesus' intercessory work on our behalf never pauses, lapses, or ends.

This is our Great High Priest, and sets the stage for what the author says next!

Vs 25 Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them.

This verse serves as the **glorious climax** and **application of the author's entire argument** regarding the priesthood of Christ. The word **"consequently"** ties everything together: because Jesus is an **eternal High Priest, appointed by a divine oath, possessing an indestructible life, and serving without interruption, He is able to save to the uttermost**.

The phrase *"to the uttermost"* (*eis to panteles*) is profound. It means completely, thoroughly, perfectly, and forever.

It signifies a salvation that leaves nothing lacking. Jesus doesn't just give us a head start on salvation and leave us to finish the race in our own strength; He saves completely—past, present, and future—all those who draw near to God through Him.

Why is He able to save us so completely? The author explains: *"Since he always lives to make intercession for them."* Under the Old Covenant, the earthly high priest entered the Holy of Holies only once a year, performing his duties and then leaving.

But our Great High Priest never ceases His ministry. Right now, at this very moment, Jesus lives to intercede for His brothers and sisters. He represents us before the throne of God, eternally **securing our standing, silencing our accuser, and holding us fast through every storm of life.**

Jesus' heavenly intercession is the application of His once-for-all sacrifice on the cross. Because His blood permanently satisfied divine justice, His ongoing intercession perpetually maintains our **unhindered fellowship with God.**

Before we leave this verse, let's not miss the condition attached: it is for *"those who draw near to God through him."*

Salvation is not forced upon the unwilling, but is for anyone who turns away from self-reliance and approaches God through faith in Christ, an open door and an eternal advocate await.

APPLICATION: When we experience doubt, fear, or deep awareness of our ongoing shortcomings, it is easy to wonder if Jesus has finally grown tired of us or if our salvation is slipping away. Hebrews 7:25 is the ultimate antidote to spiritual discouragement. Jesus is not a passive savior who checked our box two thousand years ago and forgot about us. He *always lives* to make intercession for us.

Vs 26-27 For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. 27 He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself.

The author wraps up this section by explaining why Jesus is the **exact High Priest humanity needs.**

He states that *"it was indeed fitting"*—entirely appropriate, proper, and morally necessary—that we should have a High Priest defined by **flawless character** and **supreme status.**

1. The Character and Position of Our High Priest The author lists five stunning descriptors of Jesus:

- **Holy** (*hosios*): Devoted completely to God, pious, and undefiled.
- **Innocent** (*akakos*): Free from malice, completely harmless, and uncorrupted by evil.
- **Unstained** (*amiantos*): Untouched by moral pollution; completely pure.
- **Separated from sinners:** Unlike earthly priests who **shared in the moral corruption** of the people they represented, Jesus stood **entirely apart from sin, untainted by the fall.**
- **Exalted above the heavens:** His ministry is **not confined to an earthly, tent-made tabernacle;** He occupies the highest realm of divine glory, **seated at the right hand of the Majesty on high.**

Because of who He is, Jesus stands in total contrast to the Levitical high priests. Under the old system, a high priest had to perform a daily and annual routine: offering sacrifices *first for his own personal sins*, and then for the sins of the people. Jesus had no such need for two reasons:

1. **He is completely sinless**, meaning He owed no debt for Himself.
2. **He offered Himself once for all.** He was both the Priest and the Sacrifice.

When Jesus stretched out His arms on the cross, He didn't offer the blood of bulls or goats; He offered up **Himself.** Because it was a perfect, unblemished sacrifice, it never needs to be repeated.

The author's point is that an imperfect priest can never secure permanent redemption for others.

Vs 27b - Jesus offered Himself, "once and for all." This is a key technical theological term in Hebrews. It signifies an event so complete, final, and potent that it can never be repeated, duplicated, or added to.

The finished work of Christ on the cross stands alone as history's ultimate and final sacrifice.

Vs 28 For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

The author of Hebrews brings his magnificent comparative analysis of the priesthood to a definitive close with a final, summarizing contrast between the system of Moses and the provision of God in Christ.

1. The Weakness of the Human Priesthood: The Old Covenant law appointed *"men in their weakness as high priests."*

This wasn't an oversight on God's part; it was the inherent limitation of the system. The Levitical priests were human, flawed, mortal, and bound by sin. They were simply all the old system had to work with. But those frail men who lived for a short time and then exited history's stage were never the end game.

2. The Superiority of the Divine Appointment: In stark contrast, *"the word of the oath, which came later than the law, appoints a Son who has been made perfect forever."*

The Mosaic Law was given at Sinai, but the divine oath of Psalm 110:4 (*"The Lord has sworn and will not change his mind, 'You are a priest forever'"*) was spoken by God through David roughly 500 years later. **This later, superior, divine decree superseded the temporary legal framework.**

This oath does not appoint another flawed human successor; it appoints **God's own Son**. Through His earthly life, obedience, and ultimate suffering on the cross, the Son was **"made perfect"**—meaning He was completely equipped, qualified, and matured through what He suffered, to serve as our once-for-all Savior and eternal High Priest.

The Climax of Hebrews 7: Throughout this chapter, the author has methodically dismantled the Levitical system to show its inferiority to the priesthood of Melchizedek, which foreshadowed Christ.

By ending with the contrast between *"men in weakness"* and *"the Son who has been made perfect forever,"* he cements the **absolute finality** of the Christian faith. There is nowhere else to go, because Jesus is God's final and complete answer to human

Slide on your Hebrew sandals for just one moment. Jesus is greater than the law-giver Moses, for while the law came through Moses, grace and truth came through Jesus. Moses taught the law, Jesus fulfilled that law. Jesus is greater than the high priest; Aaron was promoted because he descended from the right tribe (genealogically) Jesus was declared by an oath and He was the Only Begotten Son. The priests offered sacrifice after sacrifice, none of which could actually take away sins, for the blood of bulls and goats could never atone for men's sins, yet Jesus' own blood has forever perfected those who are saved.

For the typical Hebrew they likely felt like their entire religious system was being overthrown. It was actually just being brought to its designed, planned, ultimate end in Jesus.

Jesus is better; Jesus is greater. And the author has much more to say. But you should see what our brothers and sisters 2,000 years ago should have seen: the entire Old Covenant has reached its designed end, and being ushered in is the final, complete, and unchangeable New Covenant.

To my fellow Truth Seekers: If you have placed faith in Jesus, you have placed your trust in the only sure and steadfast place on the planet.