



## II. HIS SUPERIORITY IN POSITION (Hebrews 7:11-19)

### A. He Is of the Tribe of Judah (Hebrews 7:11-14)

1. The failure of the Levitical priesthood (Hebrews 7:11-12)
  - a. The need of a new priesthood (Hebrews 7:11)
    - (1) The association of the priesthood and the law
      - a) Aaron was a Levite (Exodus 4:14).
      - b) The law made Aaron priest (Exodus 28:1; Numbers 16-17).
    - (2) The lack of perfection under that priesthood
      - a) The law could not justify man in God's sight (Acts 13:39; Romans 3:20).
      - b) The commandment brought death (Romans 7:5-11).
      - c) The law was weak through man's flesh (Romans 8:3).
      - d) Righteousness could not come by the law (Galatians 2:21), but if a law could have brought righteousness, God's law would have done so (Galatians 3:21).
      - e) The law made nothing perfect (Hebrews 7:19).
      - f) The first covenant was not faultless (Hebrews 8:7).
      - g) The man that did the service could not have his conscience perfected (Hebrews 9:9-10).
      - h) The sacrifices of the law made a continual remembrance of sins (Hebrews 10:1-4).
    - (3) The implication of the new order
      - a) The problem of the existing
        - i) Order (Aaron or Levi)
        - ii) Covenant
          - (a) The commandments
          - (b) The sacrifices
      - b) The introduction of the new
        - i) Order (Melchisedec)
        - ii) Covenant
          - (a) Christ is the mediator of a better covenant, which was established upon better promises (Hebrews 8:6).
          - (b) Jesus is the mediator of the new covenant (Hebrews 12:24), which is an everlasting covenant (Hebrews 13:20).
    - b. The need of a change of the law (Hebrews 7:12)
      - (1) Jesus did not come to destroy the law (Matthew 5:17).
      - (2) However, the changing of the order of the priesthood also called for a change of law (Deuteronomy 17:8-12; Ezra 7:6-10).
      - (3) This may not make sense to us, but the introduction of a different priesthood would violate the law.
      - (4) Therefore, upon Christ's complete fulfillment of the law, He brought in a new covenant established upon better promises and introducing a new priesthood.

2. The rise of the tribe of Judah (Hebrews 7:13-14)
    - a. The lineage of Christ (Hebrews 7:13-14)
      - (1) He pertaineth to another tribe (Hebrews 7:13).
      - (2) It is evident our Lord sprang out of Juda (Hebrews 7:14).
        - a) His lineage stems from Judah (see Matthew 1:3-16; Luke 3:23-33).
        - b) He is the lion of the tribe of Judah (Revelation 5:5).
    - b. The expectation of Juda (Hebrews 7:13-14)
      - (1) No man gave attendance at the altar (Hebrews 7:13).
      - (2) Of which tribe Moses spake nothing concerning the priesthood (Hebrews 7:14).
      - (3) Instead, the expectation was “the sceptre shall not depart from Judah, nor a lawgiver from between his feet” (Genesis 49:10).
        - a) The first king, Saul, was a Benjamite.
        - b) However, God’s king, David, was of the tribe of Judah.
- B. He Has an Enduring Priesthood (Hebrews 7:15-17)
1. The promise of a new priesthood (Hebrews 7:15)
    - a. It is *evident* our Lord sprang out of Juda (Hebrews 7:14).
    - b. It is yet *far more evident* that after the similitude of Melchisedec there ariseth another priest.
    - c. This association between a kingly tribe and a priestly line can be seen in the prophecy of Psalm 110:1-4.
  2. The power of the new priesthood (Hebrews 7:16-17)
    - a. After the power of an endless life (Hebrews 7:16)
      - (1) Not after the law of a carnal commandment
      - (2) But after the power of an endless life
    - b. A continual priesthood (Hebrews 7:17)
- C. He Offers a Better Hope (Hebrews 7:18-19)
1. The failure of the law (Hebrews 7:18)
    - a. Its weakness (Romans 8:3)
    - b. Its unprofitableness
  2. The disannulling of the commandment (Hebrews 7:18)
    - a. The law was never given for the purpose of disannulling the covenant of the promise (Galatians 3:17).
      - (1) The covenant of promise preceded the covenant of the law (Galatians 3:17).
      - (2) The law cannot disannul the promise to make it of none effect (Galatians 3:17).
      - (3) The inheritance was given by promise (Galatians 3:18).
    - b. The law was temporary. It was given to preserve fellowship and had served its purpose. It was disannulled in favour of a better hope.
  3. The bringing in of a better hope (Hebrews 7:19)