

WHAT IS THE MEANING AND MESSAGE OF IBRIM (HEBREWS) CHAPTER 7?

1. According to Bereshit (Genesis) 14:19-20, Abraham gave a tithe of his possessions to Malkitsedeq and was also blessed by Malkitsedeq (verses 1, 2, 4).
2. Malkitsedeq is seen as a "type" of the Messiah: He is called the Sovereign (king) of righteousness and the Sovereign of peace; He was never pictured as having parents or children; There is no record in Scriptures as to his beginning (birth) or end (death) - He therefore serves as a forerunner of (someone being made like, or someone helping us to understand more about) the Son of Elohim, who would come to this earth many centuries later (verse 3).
3. The Torah stipulated that tithes were allocated for the Lewites, one of the 12 tribes of Yisrael. In the Scriptures a careful record is kept of all the Lewites - who they were, the names of their ancestors and successors, when they took up their office, etc. From this it is clear that Abraham giving a tithe to Malkitsedeq (someone not included at all in the records of the Lewites), was very unusual and very unexpected. In a way, this meant that the Lewites, who were supposed to receive tithes, were actually giving tithes to someone else. Although they did not give tithes to Malkitsedeq themselves, they "gave" it through their great-grandfather Abraham (verse 10). This shows that the priesthood of Malkitsedeq must be greater than the priesthood of the Lewites.
4. The fact that Malkitsedeq blessed the great ancestor Abraham "who held the promises" (verse 6) is also very unexpected, for the "greater" person is supposed to bless the "lesser" person (verse 7). Malkitsedeq, therefore, must be "greater" than Abraham, and indeed he is greater, for he proves to be a type of the Messiah, our High Priest for all time (verses 3, 26). This is why Malkitsedeq is said to remain a priest for all time and lives (verses 3, 8), while Aharon and the Lewitical priests die continually (verses 8, 23).
5. If the priesthood of Malkitsedeq is greater than that of Aharon (the Lewites), then it must be said that the law concerning the Lewitical priests was not perfect and had to change (verses 11,12). This does not mean that the Torah as a whole is imperfect or that the commandments apart from the Lewitical priesthood, contained in the Torah, are imperfect. The "change" referred to in verse 12, is first and foremost a change in the priesthood, and, because of this change, also a change concerning all the laws, offerings and rituals specifically connected to the Lewitical priesthood.
6. Another proof that the priesthood of the Messiah, who was not from the tribe of Lewi, but from the "unpriestly" tribe of Yehudah (verse 14), was better than the priesthood of Lewi, is the fact that we have no record in Scriptures that the Lewites were ever appointed by oath. We do, however, have a clear record (in Tehillim 10:4) that the Messiah was appointed, by oath, to be a priest forever according to the order of Malkitsedeq (verses 17, 20, 21, 28). The oath is an indication of the permanency of this appointment.
7. The "superiority" of the priesthood of Malkitsedeq over that of Aharon (Lewi) is finally proved by the seven characteristics of Y'shua listed in verses 25 to 28, introduced by the statement that He is able to save completely (verse 25) and concluded by the words "the Son having been perfected forever" (verse 28). Notice the words "completely" and "perfected" which may both be traced back to the Hebrew word "shava" which has the following meanings: "to be complete, to be perfect, to satisfy completely, to seven oneself, to swear, to make an oath, the number seven".