Hebrews 6:13- 7:10

**Digging Deeper in the Word**

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***Hebrews 6:13–7:10*** (ESV)  
**13** For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, **14** saying, “Surely I will bless you and multiply you.” **15** And thus Abraham, having patiently waited, obtained the promise. **16** For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation. **17** So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, **18** so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us. **19** We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, **20** where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.  
  
**1** For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him, **2** and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. **3** He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever.   
  
**4** See how great this man was to whom Abraham the patriarch gave a tenth of the spoils! **5** And those descendants of Levi who receive the priestly office have a commandment in the law to take tithes from the people, that is, from their brothers, though these also are descended from Abraham. **6** But this man who does not have his descent from them received tithes from Abraham and blessed him who had the promises. **7** It is beyond dispute that the inferior is blessed by the superior. **8** In the one case tithes are received by mortal men, but in the other case, by one of whom it is testified that he lives. **9** One might even say that Levi himself, who receives tithes, paid tithes through Abraham, **10** for he was still in the loins of his ancestor when Melchizedek met him.

1. Summarize Hebrews 6:1-12.
2. In Heb. 6:15, Abraham is quoted to have “patiently waited”. How does patience correlate to the reference in Gen. 22:15-19? In other words, how did Abraham “obtain the promise”? See Deu. 7:6-13 for a cross-reference to the promise made to Abraham.

***Genesis 22:15–19*** (ESV)  
**15** And the angel of YHWH called to Abraham a second time from heaven **16** and said, “By myself I have sworn, declares YHWH, because you have done this and have not withheld your son, your only son, **17** I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, **18** and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice.” **19** So Abraham returned to his young men, and they arose and went together to Beersheba. And Abraham lived at Beersheba.

***Deuteronomy 7:6–13*** (ESV)  
**6** “For you are a people holy to YHWH your God. YHWH your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth. **7** It was not because you were more in number than any other people that YHWH set his love on you and chose you, for you were the fewest of all peoples, **8** but it is because YHWH loves you and is keeping the oath that he swore to your fathers, that YHWH has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. **9** Know therefore that YHWH your God is God, the faithful **God who keeps covenant and steadfast love with those who love him and keep his commandments**, to a thousand generations, **10** and **repays to their face those who hate him, by destroying them**. He will not be slack with one who hates him. He will repay him to his face. **11** You shall therefore be careful to do the commandment and the statutes and the rules that I command you today. **12** “And because you listen to these rules and keep and do them, YHWH your God will keep with you the covenant and the steadfast love that he swore to your fathers. **13** He will love you, bless you, and multiply you. He will also bless the fruit of your womb and the fruit of your ground, your grain and your wine and your oil, the increase of your herds and the young of your flock, in the land that he swore to your fathers to give you.

Abraham’s patience is correlated with acting in faith. His actions are the validating proof of his faith. Also, in Deuteronomy, YHWH asks his people to be like Abraham by keeping the commands of Torah. Any man who does not keep them will be repaid to their face. Abraham obtained the promise by his faith-driven action.

1. What are the rules for a vow between two men? See Num. 30:1-2.

***Numbers 30:1–2*** (ESV)  
**1** Moses spoke to the heads of the tribes of the people of Israel, saying, “This is what YHWH has commanded. **2** If a man vows a vow to YHWH, or swears an oath to bind himself by a pledge, he shall not break his word. He shall do according to all that proceeds out of his mouth.

The vow made by YWHW honors his own Torah and his promise is bound to Abraham. He *will* deliver those who love Him (obey his commands). This is an eternal promise and a comfort to those in the faith! This is not a promise completely “fulfilled” by the Messiah and it is still true to this day. Yeshua says that the Law and the Prophets will not be abolished until heaven and earth pass away. This promise in the Law still stands, and that is a comforting promise.

1. As a review, who is Melchizedek and what is his connection to Yeshua?

Melchizedek is a priestly king who enters Abraham’s life after the War of the Nine Kings. Abraham gives a tithe to Melchizedek and Melchizedek, in return, blesses him.

1. What are the “two unchangeable things” referred to in Hebrews 6:18?

Wyn:The two unchangeable things are God’s promise (his word), and his oath (covenant sacrifice). Those who receive the promise are those who, like Abraham, had faith and patience until the very end ([Heb 6:11-12](https://ref.ly/logosref/bible$2Besv.79.6.11-79.6.12)).

An oath says "I promise to do such and such, and if I break this promise it will be under the penalty of this or that." The oath to Abraham was the smoking pot and the flaming torch passing through the halves of the animal sacrifice, saying I (YHWH) accept the penalty of death if either one of us breaks our commitment. The fulfillment of that oath was the penalty YHWH paid for Abraham and his offspring's breaking their commitment -- that penalty was the sacrificial death of the Messiah.

The two unchangeable things are YHWH (and his unchangeable character) and the oath sworn of himself. This comfort would have been much needed by Jewish believers in Messiah in a time where their religious community sought to exile them for their faith in Yeshua.

1. What is referred to in Hebrews 6:19 by the phase “a hope that enters into the inner place behind the curtain”?

Yeshua, being initiated as high priest after his death, earned a title that allows him to enter the Holy of Holies, a place where only people of said position can enter. Yeshua, being our hope, will pass beyond the curtain and atone for our sins on that last day, being the one who represents all of those who have faith in him. Claiming that Yeshua is of such a great position should put strength into the backbone of these believers, knowing that he will provide atonement for their sins, despite their current exile from their religious circle.

1. In Hebrews 6:20, what does it mean that Yeshua was a “forerunner on our behalf”? What are the implications for us?

A forerunner is one who enters a place before the rest of those with him. Before we approach the Father’s righteous judgment, Yeshua entered the inner place as our high priest. Just as the earthly high priest approached YHWH on behalf of the Hebrews on the Day of Atonement, so does Yeshua, our spiritual high priest, enter the spiritual inner place where YHWH sits on his throne, to atone for his people. With his righteousness, we are able to stand before the Father and be in communion with Him.

1. What is the significance of Abraham’s gift in Heb. 7:2?

Abraham existed before the Levitical priesthood, yet he gave a tithe to a priest of YHWH. The priesthood received tithes as provision, and they were the only tribe where their inheritance *wasn’t* land, but their inheritance was YHWH. Abraham’s action of tithing to Melchizedek signifies that there is a priesthood that exists outside of the Torah-instructed Levitical priesthood, a priesthood that Yeshua is connected to based on similarities that the author makes in Hebrews 7.

1. Is Melchizedek truly without a mother and father? What is meant by “having neither beginning of days nor end of life” in Hebrew 7:3?

Melchizedek had a mother and father, but since it is not mentioned in Scripture, the argument is made that he “has no mother and father”. It is a figure of speech to indicate that Melchizedek did not have a “beginning or end” in Scripture... he simply existed and continues to exist. Typically the birth and death of men are recorded in Scripture, but for Melchizedek these details were left out.

1. Why is the tithe to the priests (which is commanded in Deu. 14:28-29) honoring to Yeshua, based on the context of Heb. 7:5)?

***Deuteronomy 14:28–29*** (ESV)  
**28** “At the end of every three years you shall bring out all the tithe of your produce in the same year and lay it up within your towns. **29** And the Levite, because he has no portion or inheritance with you, and the sojourner, the fatherless, and the widow, who are within your towns, shall come and eat and be filled, that YHWH your God may bless you in all the work of your hands that you do.

Let’s break it down into smaller ideas:  
Abraham tithed to Melchizedek. Melchizedek is seen as even greater than the Levitical priests. Abraham was blessed because of this.  
  
Hebrews tithe to the priests. The priest’s inheritance is YHWH, a great honor because of their faith in the midst of golden calf worship. Hebrews show their faith by doing this, and are blessed because of obedience.  
  
Melchizedek is seen as a shadow to Yeshua the Messiah. Abraham honored Yeshua by his tithe to Melchizedek. Therefore the tithe is seen as honoring to Yeshua.

1. In Heb. 7:6, why is it important that the author specifies that Melchizedek blessed Abraham after receiving a tithe, even though he “did not descend from [the Levitical priests]”?  Remember, according to the Torah, the Levitical priests are the only people to receive a tithe from the people of Israel.

To suggest that Melchizedek is part of a priesthood that Yeshua was the fulfillment of was probably a shocker to the Jews hearing this message. Making the connection between **obeying Yeshua and being blessed** and **Abraham tithing to Melchizedek and being blessed** is a complex connection that has to be made in order to give the Jewish listeners comfort that belief in Yeshua has been a part of their history for many generations. While the Levitical priesthood is an earthly blessing to the Hebrews, the priesthood following the order of Melchizedek gave an even greater blessing since it came *before* the establishment of the Levites.

1. By receiving a tithe from Abraham, what does this infer about Melchizedek’s importance?

The priesthood following the order of Melchizedek is even greater than the priesthood made by mortal men! It was the first blessing, and could be argued that it is seen as the “greater, much larger” blessing.

1. In Heb. 7:8, it is stated that Melchizedek still lives.  How does this make argumentative sense, according to the train of logic that the author is making?

The author is using what the Scripture states to make his argument (Melchizedek’s death was never recorded). Since his death was never recorded in Scripture, Melchizedek “still lives” in the Scripture. This can be argued that this was intentional and prophetic to make the argument that Yeshua is high priest of another order.

1. The author is saying that, in a way, Levi paid a tithe to Melchizedek.  How?

Levi, being in Abraham’s loins, was considered a “part of Abraham” when the tithe was given to Melchizedek. If the superior receives the tithe (and gives the blessing to the inferior), then the tithe to Melchizedek is greater than *any* sacrifice that the Hebrews could make according to the commandments. The commandment is still important, but the spiritual is greater than the physical example.

1. What is the overall purpose of the author’s discussion about Melchizedek? What is the point of his argument, and how does it relate to why he is writing to Hebrews?

The purpose of Melchizedek is to give comfort to the Hebrews. They were exiled from being able to give gifts and offerings at the temple. While they may not have been able to do what they were always used to doing, they had another order of high priest through Melchizedek that was far superior to earthly priesthood of Aaron.