

I. Review

A. The writer is expounding on the theme of Jesus our great high priest in the order of Melchizedek. He has laid out the foundational comparisons between Jesus and Melchizedek in order for us to understand the beautiful truths to be gazed upon concerning Jesus in His identity as our high priest. (Heb. 7:1-10)

1. Abraham's High Priest
2. Melchizedek - Name means Righteous
3. King of Jerusalem and of Peace
4. Was unique as King and Priest
5. Was appointed by God, not by lineage
6. No record of death; therefore, continues as Priest and King
7. Abraham gave him Tithes
8. Melchizedek blessed Abraham

B. In our last session, the writer focused on the reality of His unique appointment by the Father to be the high priest of the new covenant in light of the shortcomings of the Levitical priesthood.

1. The old covenant and corresponding Levitical priesthood was imperfect in its powerlessness to overcome the fallen heart or sin nature. Jesus' sacrificial and substitutionary death and resurrection that instituted the new covenant positions us to actually be transformed. His substitutionary death makes atonement for all sins once for all and His substitutionary resurrection gives us a new heart. The new covenant language that expresses this idea are terms such as circumcised heart, heart of flesh, new heart, and new creation. (Deut. 30:6; Jer. 24:7, 31:31-34, 32:39; Eze. 36:25-27; Gal. 6:12-16; Col 2:11-3:11)
2. Through faith in Christ's identity and high priestly sacrificial work we are instantly saved in our legal position before God as it pertains to our guilt before a holy judge. In addition, we are positioned with a new heart that progressively and truly grows in love as we grow in our knowledge of God. We do this by overtly setting our eyes upon Jesus and through the inspiration of the Spirit, growing in relational knowledge of His heart and His identity. (Num. 24:16; 2 Chron. 30:22; Job 21:14; Psa. 14:4; Pro. 2:4; Hsa. 4:1-6, 6:3; Luke 11:52; Rom. 1:28, 10:2, 11:33, 15:14; 1 Cor. 1:5, 8:1, 15:14; 2 Cor. 2:14, 6:6, 8:7, 10:5; Eph. 1:17, 3:4, 4:13; Phil. 1:9, 3:8; Col. 1:9-10, 2:2, 3:10; 2 Pet. 1:2-3, 8, 2:20, 3:18)

All outward spiritual disciplines such as fasting, prayer, sabbath observance, serving, worship, etc., are ineffective and unfruitful concerning the growth in righteousness unless they are done with an intentional internal gaze upon the person and work of Jesus.

II. Verse-by-Verse - Heb. 7:20-25

- A. High priest of eternal existence and divine oath - Just as the Father made an unbreakable, unchangeable oath to Abraham, so, too, He made a divine oath to His Son that His position and function as our great high priest would continue eternally. The oath to Abraham that he would inherit the fullness of salvation through faith is guaranteed by the oath of declaring and commissioning Jesus as our eternal great high priest. (Heb. 6:13-18)
 - 1. The Levitical priests are without oath - The Levites were commissioned by birthright, not by recognition of merit or authenticity. Therefore, hundreds of priests were men who had no desire to be priests, or used the priesthood for their own gain. Countless others were sincere in heart concerning their role as priest but were limited by their fallen nature.
 - 2. The Levitical priests are limited by death - Even if you had a truly sincere and godly priest in the line of Levi, that priest was limited by death, thus ending their term and function as priest on behalf of God's people.
 - 3. His priesthood is eternally effective - Jesus took on our frame in order to sympathize with our weakness and become our compassionate great high priest. He now lives victorious over death, eternally immune to its power, yet retains His compassionate sympathy as our human high priest. Unlike the Levitical priest, He is unlimited in His heart towards you, in His tenure, and in his effectiveness as your great high priest. (Rom. 8:13-39)
 - a. His role and unparalleled priesthood in both merit and effectiveness is happening right now towards you, and in you, and will continue forever. Day in and out, night after night, now and forever, He lives with a burning compassion and effective power to save you to the uttermost. (Is. 63:1; Jude 1:24-25)
- A. Save you to the uttermost - The word translated “uttermost” means “completely perfect forever”. All commentators that I have read concerning this verse agree that this is speaking beyond complete sanctification (though included) and into the realm of complete redemption of all things. (Rev. 21:5)

“Here the author is not referring to His saving work as the salvation of sinners from judgment and death, but rather using the words “to save” in the same sense of bringing all things to God's desired end.....” W. Lane

In Hebrews “salvation” is presented as a future eschatological inheritance (1:14; 5:9; 9:28). There is, nevertheless, a definite sense in which the community of believers already begun to participate in salvation through Christ and that is building and progressing in conjunction with the work of the great High Priest unto the fullness.” D. Pentecost

B. He always lives to make intercession - There are three primary aspects of Jesus as our eternal intercessor. For us to see the fullness of this aspect of the beauty of Jesus, we must understand that an intercessor, by definition, identifies with and stands on behalf of others. In other words, Jesus is our eternal intercessor not only because of the ministry of prayers of petition on our behalf, but also because He is one of us in His humanity.

1. In eternal sacrifice - The greatest intercessory work that Jesus did was not in prayer but in substitutionary sacrifice. His sacrifice, albeit happened once in the past, carries eternal effective power and thus is in itself an eternal intercessory work.
2. In eternal ministry - Jesus actively and forever prays for us and gives us power as He contends for our fullness. The biblical picture of the nature of His prayers for us lean heavily towards that of an advocate and defender to cause us to overcome our own fallenness and the attacks of Satanic darkness. (Lk 22:31-32; Rom. 8:26, 33-34; 2 Cor. 12:7-10; Heb. 4:14-16)

Jesus' intercession on our behalf is not a matter of placating an angry Father who wants to destroy us. He is in no sense appeasing God. All that God's holy Being and righteous government could demand was once for all, completely and forever, satisfied at the Cross. It is not a matter of continually chanting prayers on behalf of His people. It means that He continually represents us before the Father so that we can draw near through Him, and that He defends us against Satan's accusations and attacks. - D. Guzik

3. In eternal identity - Jesus has taken intercession to unfathomable heights by forever taking on our frame. The biblical definition of a sympathetic intercessor is one who not only can completely relate to our state but also placed themselves in a position to bear along with us. In His contention for humanity to inherit the redemptive promises of God, He intercedes for His people, His family, and Himself in His Humanity. (Heb. 2:10-14)

