



## A Superior Priesthood

Hebrews 7:1-10

This past week, Tracy was talking with her mom (my mother-in-law), and my mother-in-law was talking about the sermons I've been preaching. She listens on-line; so, I must say hi to her right now! Hi! Anyway, she was talking with Tracy and she said something like, "Don't you think that if people really listened to those sermons that our lives would be radically different?" Then she went on and said, "I mean, I think most people listen to sermons and they think, 'Hmm, that's a good thought,' and then they go about what they've always done."

You know, I think she's on to something. And what she said is exactly the concern of the author of Hebrews. This book is written to church gazing at impending persecution – again. This persecution is going to take the lives of two apostles and many Christians. They're doubting whether they should follow Jesus. Others in their own church have probably already left. Is Jesus worthy to be followed? Facing this type of situation, the author starts off this written sermon showing them the majesty of Jesus. Jesus is worthy to be followed because he is all-glorious – more glorious than angels, more glorious than Moses. He is the fulfillment of the Sabbath rest, and he is *the* Great High Priest.

In stating all of these things, the small, storm-tossed church, should be encouraged – especially as the author emphasizes Jesus being the Great High Priest. In this role, Jesus can sympathize with our weaknesses. Jesus also gives grace that we need to endure. Because He is God, he is perfect. Because Jesus came as a man, he also deals with us in our sin, but he also deals in such a way that helps us – gently. And, throughout all time, Jesus prays for all of us who trust in him.

**So, no matter how difficult the circumstances may be, we have a Superior Savior who gives us sympathy, empathy, loving confrontation, and strength to endure. And most of all, we have the Superior Savior!**

Now, after the author spends almost five chapters talking about this, it is as if he picks up on how the church is responding to his words. He had to know this church personally. He had to have some knowledge of where they were at spiritually. He moves into talking about how Jesus is both priest and king – and that Jesus is after the order of Melchizedek. Then he stops talking about Melchizedek and in verse 11 of chapter 5, he writes, <sup>11</sup> **About this we have much to say, and it is hard to explain, since you have become dull of hearing.**<sup>1</sup>

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<sup>1</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 5:11.

He doesn't say that what he's said is hard to understand. He says it's hard explain. These Christians have drifted away from Jesus, and so hearing teaching about Melchizedek is zooming over their heads. But here's a sadder reality – the author of Hebrews talks about the majesty of Jesus, and because they've drifted so far, they don't embrace how majestic Jesus is.

I wonder if that's a place we can all relate to at one point or another in our lives. We had a joy in the Lord. We were growing spiritually. Every sermon, every song, every conversation was bathed in Jesus. Then something happened. Now, you come to church, you serve, you might participate with other Christians; but you feel like a hypocrite. You sing when we sing, but you feel deep down inside that your soul is callous. Maybe that's you here today. You have heard the sermons on Hebrews and you've thought, "Get to the point. Give me some application." And the application is "Savor the Superior Savior, Jesus." But you've not been getting it. If that's you, you can relate to the Hebrew Christians.

There's a song that's played on the radio currently, and it seems to me that this is where the Hebrew Christians were at, and it may be where you're at today: "If I saw You on the street, And You said come and follow me, But I had to give up everything, All I once held dear and all of my dreams, Would I love You enough to let go, Or would my love run dry When You asked for my life, When did love become unmoving?, When did love become unconsuming?"

With this concern, the author of Hebrews lovingly and forcefully confronts the Hebrew Christians. He knows they're dry and that they've drifted far from Jesus. And, instead of saying, "I know it's hard. I'm sorry that you're going through more persecution," he knows that if they don't pursue Christ, they're going to shipwreck. And, that simply cannot happen! If they're Christians, they *must* pursue Jesus. So, at the end of chapter 5 and into chapter 6, we have the strongest warning to Christians in all of the Scriptures. Talk about making application! But, the author is confident that if they're Christians, they will heed the warning. He even says in chapter 6:9, "**9 Though we speak in this way, yet in your case, beloved, we feel sure of better things—things that belong to salvation.**"<sup>2</sup>

Now, let me go back to what my mother-in-law said to my wife this past week. What about you? Have you heard the warning of Hebrews? Were you jolted alert by the warning? I pray that you have because today, the author gets back into talking about Melchizedek. He wants you to see the great majesty of Jesus again. He wants your heart to rejoice in Jesus more than anything or anyone else. Are you ready to listen? I pray that's the position you find yourself in this morning. But even if not, let's pray now that the Lord grips us with his majesty this morning.

As I read this, look with eyes wanting to see *more of the glories of Jesus!* So, if you haven't turned in your Bibles yet, go to Hebrews 7:1-10.

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*7 For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him, <sup>2</sup> 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. <sup>3</sup> 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. <sup>4</sup> See how great this man was to whom Abraham the patriarch gave a tenth of the spoils! <sup>5</sup> And those*

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<sup>2</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 6:9.

*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. <sup>6</sup> But this man who does not have his descent from them received tithes from Abraham and blessed him who had the promises. <sup>7</sup> It is beyond dispute that the inferior is blessed by the superior. <sup>8</sup> 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. <sup>9</sup> One might even say that Levi himself, who receives tithes, paid tithes through Abraham, <sup>10</sup> for he was still in the loins of his ancestor when Melchizedek met him. <sup>3</sup>*

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Have you ever read something on the internet only to discover that it's false? Information on the internet is both a blessing and a curse. You have to check and re-check to ensure that what's being said is actually factual. I'm grateful for websites that focus on discerning whether something is a legend or if it's true. Yet, we can often simply believe something simply because it seems reputable. Wasn't it just a couple years ago when there was a video of a wolf coming into the sleeping quarters of the Olympians at the Sochi Olympics? The video went viral. News channels even commented on it, and then a late night show talk host revealed that he made the video. People believed it hook, line and sinker.

You know, we as Christians, of all people, should be concerned about facts. Jesus says that he is the TRUTH. Does Jesus care about truth? Then we should be as well. What does this have to do with Hebrews? Well, the author has been talking about how Jesus truly is superior to *everything*. Jesus sympathizes in a superior way. Jesus empowers us in a superior way. Jesus himself is infinitely glorious. These are things the author is saying. And, while the Hebrew Christians are going to be persecuted, these things would bolster them to endure to follow after him. But question: what if these things aren't true?

The author says that Jesus is the sovereign ruler over everything, all-powerful. He also says that he is the compassionate, sympathetic High Priest who gives us forgiveness of sins and eternal life. These truths should stabilize anyone, but maybe the author of Hebrews just spouting off statements to help the Hebrews cope. Now, I believe adamantly that this is not the case, but I say it this way because the author has brought up that Jesus is the Great High Priest, and if you were a Jew, you might be thinking to yourself that this is *impossible*. Can a King be a priest? God didn't allow that in the nation of Israel, according to the Law. So, if Jesus is the fulfillment of the Law, how can he be both King and priest?

It's in these 10 verses that we discover *how* Jesus can be the Great High Priest who gives us what we were created for and many of us long for. Here in these verses, the author fact-checks with the Old Testament to reveal that what he has said is accurate. Jesus isn't a Levite High Priest. He's a High Priest after the order of Melchizedek. As such, **Jesus is the superior, eternal high priest who blesses the world with righteousness and peace.**

In order to prove Jesus' superiority to us, the author has to show us that a Melchizedek priesthood is superior to a Levite priesthood. So, in verses 1-4, he compares Melchizedek with Abraham. Then in verses 5-10, he compares Melchizedek with the Levites. The sermon this morning is going to spend a lot of time talking about Melchizedek. But keep in mind the end of verse 3. If you mark in your Bibles, underline the phrase, "resembling the Son of God he continues a priest forever."<sup>4</sup> Then, draw a line off

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<sup>3</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 7:1–10.

<sup>4</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 7:3.

to the side because there's a translation that I think is better than the word "resembling." A more literal rendering would be "having been made like." Some people have argued that Melchizedek was the pre-incarnate Jesus or that he was an angel. The wording here in this text is quite strong and sometimes confusing. However, I don't think the text itself warrants either of these views. The word "like" is a simile. And the Greek word itself doesn't warrant a stronger interpretation of the simile. Melchizedek was made *like* the Son of God. That means that there are certain characteristics that were made to clearly point to Jesus, the God-Man, the Great High Priest and King over all. This also means that Jesus came before Melchizedek. Melchizedek was made *like* the Son of God, the One who was and is and is to come!

With all of this backdrop then, let's see how the Melchizedek priesthood actually is superior so that we can savor Christ all the more and confess with believing hearts that Jesus truly is the superior, eternal high priest who blesses the world with righteousness and peace. In verses 1-4, the author proves Melchizedek is superior to Abraham, and if superior to Abraham, then this priesthood is superior over the world.

### **1. Melchizedek is superior to Abraham (vv. 1-4).**

First, **Melchizedek is a superior ruler** to Abraham. Verse 1 says, "For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him,"<sup>5</sup> At the end of verse 2, we read, "He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace."<sup>6</sup>

This is an astounding statement to make. Who is greater than Abraham? Only Moses and David ascended to the heights of Abraham. Yet, the author of Hebrews says Melchizedek is better. How can he make that claim, especially since we know so little about Melchizedek. I mean, in Genesis, he's only given three verses. Outside of Genesis, he's mentioned 1,000 years later in Psalm 110 – in one verse. How can that guy be superior to Abraham?

Well, the author of Hebrews reminds us of the scenario where Melchizedek shows up. He's king of Salem and also a priest of the Most High God. Now, just so you know, in Genesis, Moses writes in such a way to reveal that those who don't obey God believe he does not own the whole creation. In Genesis 14, Melchizedek acknowledges God's possession over all, and that's a clear statement of Melchizedek's believe in the One true God. He is a genuine priest of God Most High.

But what is the scenario of Abraham's and Melchizedek's meeting in Genesis 14? It's after Abraham goes out with his own small army of 318 trained men to subdue kings and to rescue his nephew Lot. Four kings who had taken captive Sodom, Gomorrah, Admah, Zeboiim and Zoar. Abraham sent his men because his nephew Lot was taken captive. Now, I don't know about you, but 318 men doesn't sound like great odds. I mean, I don't know how small or large the other army was, but it seems the odds are probably stacked against Abraham. Yet he goes, and then we're told that he wins against the four kings! He then takes the spoils of war and heads to the Valley of Shaveh – which is to the east of Jerusalem.

You can imagine that if this were you, you'd be on a high, wouldn't you? Throughout all the centuries, kings who win battles are celebrated – even walking the streets of their homeland with the spoils of war

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<sup>5</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 7:1.

<sup>6</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 7:2.

so that all the citizens can celebrate. So, Abraham comes back from war, and then Melchizedek shows up. Yes, Abraham defeated four kings, but Melchizedek is the king and priest at Salem. And so, the author of Hebrews emphasizes here what this means. Look in verse 2. Melchizedek's name is related to the word "righteousness," and the word Salem is related to the word "peace." Melchizedek isn't just some king. He's the king of righteousness and king of peace. These two words have no small importance in the whole of Scripture. In Hebrew, the word "shalom" has immense power. That's a word we translate "peace." The hope of humanity and all creation is that we would experience *shalom*. But this peace is all-encompassing. When Adam and Eve defied God in the garden, the whole world fell and lost shalom. By seeking to cut our ties with God, we are no longer at shalom with God. And, as a result, evil entered, animals fled, death reigned, fear gripped and people fled from God.

God's plan is to bring shalom back to creation. But how is he going to do that when the whole world is unrighteous. "Unrighteous" simply means not right – or not just. Because we are *ungodly*, meaning that we do not want God, we sin in a multiplicity of ways. How can we be made right again in the sight of God? How can we be forgiven? We need righteousness from God and peace with God. Melchizedek's title and name speak to God answering that need. There is a King and Priest who can grant both righteousness and peace. And ultimately, that King is Jesus! In Psalm 85:10, we read that the Lord causes "righteousness and peace [to] kiss each other."<sup>7</sup> Jesus was called in 1 John 2:1, "Christ the righteous." And in 1 Corinthians 1:30, Jesus is called *our righteousness*. That means that if you turn to Jesus, Jesus gives you *his righteous standing* before God. And, as a result, Jesus is also said to be *our peace*. He is the Prince of Peace, according to Isaiah 9:6.

There, on the cross, Jesus took our unrighteousness. Jesus took our unpeaceful hatred against God. He bore the punishment deserved, and now for all who turn to Jesus, righteousness and shalom come together for us. We now are given a righteous standing before God and we are given peace with God! This is what the ultimate King-Priest gives. So we see that the ultimate answer is not found in Abraham. While Abraham is a great ruler, defeating city-states even, there is a superior ruler – a ruler who can bless the world. This is what we see in these verses, too.

**Melchizedek blesses Abraham, and thus the world.** When Abraham reaches the east of Jerusalem (or, Salem), Melchizedek blesses him. This word for "bless" isn't simply saying that Melchizedek went out to Abraham and said, "Woohoo, you're awesome, Abraham! I think you're great." The word "bless" can have that idea at times. We read in the psalms, that the psalmist "blesses the Lord." In that context, the word "bless" simply means "praises." But not here. To bless in this context implies a superiority. It's to *grant* something to an inferior.

Now, think about this. In Genesis 12:3, God says to Abraham, "<sup>3</sup>I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."<sup>8</sup> In Abraham, all the families of the earth shall be blessed. The idea is that through Abraham, and the Israelite nation and ultimately through the Messiah, the whole world will be blessed." Through Abraham comes blessing to the world. And yet, Melchizedek blesses Abraham?! How can that be? Melchizedek is not a child of Abraham, and yet he blesses Abraham.

Putting these truths together, we see that the only way the Messiah from Abraham's lineage can bless the world is if that Messiah also comes from a different priesthood – a superior one. Jesus comes to

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<sup>7</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ps 85:10.

<sup>8</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ge 12:3.

bless the Jews, but he comes also to bless the whole world! Persecuted church in Rome, Christians throughout all times, believers here at Ventura – listen! Jesus is a priest after Melchizedek. And, as a king and priest, he comes to bless us. The promises of sympathizing with us, giving us grace to help in time of need, dealing with us gently, praying for us, giving us righteousness and peace with God (and so much more) all come to those who trust in Jesus! Do these truths ignite your heart to love the Lord? They ought to lead you to great appreciation. They did for Abraham. No, Abraham didn't see Jesus, but he did see the one who pointed to Jesus, and as a result, Abraham did something almost unbelievable. He gave a tenth of the spoils to Melchizedek.

**Melchizedek receives Abraham's offering.** This is an important point for the author. In Jewish tradition, the Levites received a tenth of people's labors, and here the author sees a connection. Here's a priest who receives a tenth of Abraham's spoils. Abraham treats him as the priest that he is. Melchizedek receives the gift. The Melchizedek priesthood receives offerings, Ventura.

But Jesus, the one whom Melchizedek is simply a picture of, doesn't just take 10%. This is not a sermon to talk about how we all should limit our financial giving to 10%. Jesus isn't content with 10% of your money. Instead, Romans 12:1 says, "**12** I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship."<sup>9</sup> Jesus is the King of peace and righteousness who takes our whole lives and transforms us completely. The offering we give him is ourselves and he conforms us to his glorious image! This is how great he is.

I think of myself as an offering and I think, "I'm not much and I'm not that great of a prize," and yet God looks at me, his child, and loves me and commits to my eternal good because of Jesus, my King and Priest. May we always run to Christ, offering ourselves to him every moment of every day. And, we can do that because the Melchizedek priesthood is eternal!

**Melchizedek has no genealogy.** Verse 3 says, "<sup>3</sup> 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."<sup>10</sup> Given that the author says in verse 4 that Melchizedek is *like* the Son of God, and in verse 9 he says "one might even say," I think that we must understand these words from the perspective of a reader of Genesis. In Genesis, there are genealogies for the people in the book. But Melchizedek doesn't have a genealogy. He just pops up without a mom or dad. It seems like he shows up on the scene out of nowhere – having no beginning or ending.

By the way, in the first century, the Jews did have an interpretation of Genesis that taught that if something wasn't mentioned, then it didn't exist. I think that's what the author is playing off of here. He doesn't believe Melchizedek didn't die, but that from a teaching perspective, we can see the symbolism of one resembling the Son of God.

But we do say that the Son of God, while having a genealogy from a human perspective, also does not have a genealogy being divine. While Jesus died, he also rose from the dead and conquered death. So, Melchizedek points to a Savior who is Superior and eternal. Jesus, as the Great High Priest continues, night and day, to intercede and empower all who trust in him! Jesus' priesthood continues on *forever*. We can and must turn to him always. Don't deny or betray him. Seek him!

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<sup>9</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 12:1.

<sup>10</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 7:3.

When you're tempted with that same dogging sin, pray to Christ! When you're wondering if Jesus is worth following – remember that pain and difficulty is temporal, but Jesus is eternal. His priesthood brings eternal forgiveness and also eternal strength!

It's no wonder that the author of Hebrews says in verse 4, “<sup>4</sup> See how great this man was to whom Abraham the patriarch gave a tenth of the spoils!”<sup>11</sup> Melchizedek was greater than Abraham: a greater ruler who blesses Abraham, receives Abraham's spoils and has an eternal priesthood! Notice he calls Abraham the patriarch here. Yet, Melchizedek receives so much from this patriarch. So, yes, Melchizedek shows up in a few verses, but he's important! He paves the way for the offspring of Abraham, who blesses the world!

But some Jews might say, “How can three verses on an obscure man negate the Levite priesthood?! Isn't the Levite priesthood superior?” So, now he affirms from that perspective that the Scriptures highlight Melchizedek over Levi.

## 2. Melchizedek is superior to the Levites (vv. 5-10).

**Melchizedek received the tithe from the Levites.** We've already talked about how Abraham gave the tithe to Melchizedek, but now the author wants us to see how, in one sense, the Levites paid Melchizedek. Verses 5-6 say, “<sup>5</sup> 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. <sup>6</sup> But this man who does not have his descent from them received tithes from Abraham and blessed him who had the promises.”<sup>12</sup>

Levites receive tithes from their own brothers – not from people outside of their brotherhood. But Melchizedek had the right to receive a tithe from Abraham – one outside of his family. Again, this emphasizes the universality of Melchizedek's priesthood. All are to submit to and follow this Priest-King who comes after the order of Melchizedek.

Then, verse 9 says, “<sup>9</sup> One might even say that Levi himself, who receives tithes, paid tithes through Abraham, <sup>10</sup> for he was still in the loins of his ancestor when Melchizedek met him.”<sup>13</sup> The Jews believed that the ancestry spoke for their posterity. And, in some ways, we still recognize this, too. Things that George Washington and the founding fathers did, still affect us today. So, the author says that one could even say that Levi, even though he was great-grandson, paid tithes to Melchizedek. This leads to the next point:

**Melchizedek's priesthood is superior to Levi's priesthood.** Verses 7-8 say, “<sup>7</sup> It is beyond dispute that the inferior is blessed by the superior. <sup>8</sup> 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.”<sup>14</sup>

When I say superior, I mean that it is a higher rank and also a longer lasting priesthood. This word for “superior” does not mean that Melchizedek is more valuable as a human being than Levi was. But this is talking about a superiority of rank or status. If Melchizedek's priesthood received the tithe of Abraham,

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<sup>11</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 7:4.

<sup>12</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 7:5–6.

<sup>13</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 7:9–10.

<sup>14</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 7:7–8.

then Abraham and Levi are subservient to Melchizedek's priesthood. Therefore, all Israel and the whole world should hope for the Superior Priest that Melchizedek represents.

But Melchizedek clearly died. Yes, Genesis doesn't touch on Melchizedek's death, but the Bible tells us that death reigns in this world. And Melchizedek was simply a type. And so, the author says again that the Levites are merely mortal men who receive tithes. In other words, they die. And then there's a new priest who dies, and then another who dies. But in the Melchizedek priesthood, there is one who lives *forever*.

Abraham's tithe lives on in the presence of Jesus. And, all of us who trust Jesus – all who depend on him and depend on him for righteousness and peace, have a high priest who is always with us – constantly by our side, gracing us moment-by-moment. At Jesus' birth, the angels praised God and said, <sup>14</sup> "Glory to God in the highest, and on earth peace among those with whom he is pleased!" <sup>15</sup> The night before he died, he said, "Peace I leave you," and after his resurrection, he said, "Peace be with you." Oftentimes, in Paul's writings, he begins and ends with "Grace and peace to you." Righteousness and peace come together through our Great High Priest who mediates for us. We have wholeness and growth in righteousness through Jesus, too!

And, all of this comes because of what Jesus has done for us. You know, something interesting to me is what the author of Hebrew doesn't mention in the short three verses of the Melchizedek story in Genesis. In Genesis 14:18, we read that when Abraham was outside the city of Jerusalem, Melchizedek met him: "And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.)"<sup>16</sup>

Is this what a Melchizedekian priest does? They bring bread and wine. Thousands of years later, Jesus ate with his disciples at the Passover feast, and spoke of a greater rescue than the rescue from Egypt. The Israelites experienced that rescue, but their hearts still weren't changed. They were estranged from God and needed to be changed from the inside-out. This is what Jesus came to do. And the night before his crucifixion, he offered wine and bread just outside of Old Jerusalem. Yet, that bread and wine spoke to Jesus' body being broken and his blood being poured out. And, that next day, outside of Jerusalem, he offered himself to God the Father as the sacrifice in the place of sinners, the sacrifice that would give righteousness and peace. So, one man writes, **"Now Christ, our eternal Melchizedek, offers the same to his church. . . . His life – his flesh and blood – have secured our righteousness and peace. And by feeding on him as our food and drink, we receive sustenance to live as we ought and to bring his healing kiss to a broken world"** (R.K. Hughes, p. 192).

I pray you'd revel in the glorious truth of Melchizedek's priesthood. I pray you'd see that Jesus is the superior, eternal high priest who blesses the world with righteousness and peace. But more than that, I pray that these truths animate you in this life. When tempted, when tried, your heart is warmed by the Lord and you will not drift!

The song I read from earlier that asked, "When did love become unmoving," goes on to say, **"Father of love, You can have me, You can have me, If You're all You claim to be, Then I'm not losing anything, So I will crawl upon my knees, Just to know the joy of suffering, I will love You enough to let go, Lord, I give you my life, I give you my life."**

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<sup>15</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Lk 2:14.

<sup>16</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ge 14:18.

The author of Hebrews has not only stated that Jesus is superior, but he proves from Scriptures that Jesus actually is superior. He does this so that the Christians will endure whatever comes their way and to pursue the Lord with joy set before them. **Since Jesus is all that he is, you're not losing anything by following him. He's the superior and eternal high priest who blesses all who trust in him (including you who trust him) with righteousness, peace and eternal glories. He blesses you with himself. He is worthy to be followed.**

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