



III. HIS SUPERIORITY IN QUALIFICATION (Hebrews 7:20-28)

A. Made with a Divine Oath (Hebrews 7:20-22)

1. The oath of Christ's priesthood (Hebrews 7:20-21)
 - a. The power of the oath—Christ was made a priest by an oath (Hebrews 7:20).
 - b. The nature of the oath—"The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisidec:" (Psalm 110:4)
 - c. The reminder of oaths (Hebrews 6:16)
 - (1) The practice of man—"men verily swear by the greater"
 - (2) The confidence of an oath—"an oath for confirmation is to them an end of all strife"
 - (3) The swearing of an oath bound a man's soul to his bond (Numbers 30:2).
2. The lack of oath of the Levitical priesthood (Hebrews 7:21)
 - a. "Those priests" assumed their priesthood without an oath.
 - b. This, no doubt, refers back to the lineage of the Levitical priesthood (Hebrews 7:5, 11).
 - c. Christ was made the High Priest by an oath, but the Levites were made priest by lineage, birth, or death.
3. The suretyship of Christ (Hebrews 7:22)
 - a. Rules of suretyship (Proverbs 6:1-5)
 - (1) What is a surety?
 - a) Foundational information
 - i) A surety is an assurance, a certainty, a guarantee; a person is a surety when he makes himself responsible for another.
 - ii) By way of illustration, Judah was a surety for Benjamin (Genesis 43:9; Genesis 44:32) and, as such, offered himself in place of the lad (Genesis 44:33-34).
 - b) The method of suretyship
 - i) Accomplished by striking the hand with another (Proverbs 6:1; Proverbs 17:18; Proverbs 22:26; Job 17:3).
 - (a) It seems as though the person who is the surety would strike hands with a stranger (Proverbs 6:1).
 - (b) This would be done on behalf, and in the presence, of a friend (Proverbs 6:1; Proverbs 17:18).
 - ii) Accompanied by words signifying the agreement (Proverbs 6:2).
 - c) The meaning of suretyship
 - i) Suretyship indicates personal responsibility should the other person fail to meet the obligation (Proverbs 22:26).

- ii) This can be done for debts or otherwise (Genesis 43:9; Genesis 44:32-33).
 - (2) The sobriety of suretiship
 - a) The warnings of suretiship
 - i) He that is surety for a stranger shall smart for it (Proverbs 11:15).
 - ii) A man void of understanding becometh surety (Proverbs 17:18).
 - iii) Be not a surety for debts (Proverbs 22:26).
 - b) The snare of suretiship
 - i) Thou art snared with the words of thy mouth (Proverbs 6:2).
 - ii) Thou art taken with the words of thy mouth (Proverbs 6:2).
 - (3) The duty of suretiship (Proverbs 6:3-5)
 - a) Making sure a friend (Proverbs 6:3)
 - b) Deliver thyself (Proverbs 6:3-5)
- b. The surety work of Christ
 - (1) It is in effect because of man's debt of sin (Romans 3:23; Romans 5:14; Romans 6:23; 1 Corinthians 15:21-22).
 - (2) Christ has become a surety in the place of another (2 Corinthians 5:21; Galatians 3:13; Hebrews 2:9; Hebrews 9:28; 1 Peter 2:24).
 - (3) Christ took on Him the debt that man could not pay.
 - (4) Christ completed the transaction with the Father (Isaiah 53:11; Hebrews 10:12).
 - (5) Christ brings peace because of the settling of the transaction (Romans 5:1).
 - (6) In the end, Christ established Himself as the guarantor of the New Testament.
- c. The better testament
 - (1) This is the first reference to testament in the book of Hebrews. The word is found seven times in Hebrews (Hebrews 7:22; Hebrews 9:15, 16, 17, 18, 20) and a total of fourteen times in the Bible (Matthew 26:28; Mark 14:24; Luke 22:20; 1 Corinthians 11:25; 2 Corinthians 3:6, 14; Revelation 11:19).
 - (2) A testament is a will and is not of force until the death of the testator (Hebrews 9:16-17).
 - (3) That being said, the Bible boldly proclaims that the testament given in Christ and through Christ is "better" than that given in the Old Testament. Symbolically, the Old Testament ends with the word *curse* (Malachi 4:6) and the New Testament ends with the word *Amen* (Revelation 22:21).

B. Made an Eternal Priest (Hebrews 7:23-25)

1. The effect of death on the Levitical priesthood (Hebrews 7:23)
 - a. The Levitical priesthood had “many priests.”
 - b. The individual priests were not allowed to continue because of their deaths.
2. The stability offered in the priesthood of Christ (Hebrews 7:24-25)
 - a. The distinction of Christ’s priesthood (Hebrews 7:24)
 - (1) He hath an unchangeable priesthood.
 - (2) Because He continueth ever
 - b. The power of Christ’s priesthood (Hebrews 7:25)
 - (1) He is able to save to the uttermost. Note: This passage offers one of two of the necessary features for offering salvation.
 - a) Christ is ABLE to save to the uttermost (Hebrews 7:25).
 - b) Christ is WILLING to save (2 Peter 3:9).
 - (2) He is the means by which men come unto God.
 - a) Coming to God implies an act of faith.
 - b) Coming to God implies a departure from something or someone else.
 - c) Coming to God implies an expectancy of both need and reception upon arrival.
 - (3) He ever lives to make intercession for them.
 - a) He is entered into the holy places not made with hands to appear in the presence of God for us (Hebrews 9:24).
 - b) He is at God’s right hand to make intercession for us (Romans 8:34).
 - c) He serves as the only mediator between God and men (1 Timothy 2:5).
 - d) He serves as man’s advocate with the Father (1 John 2:1).

C. Made a Holy Priest (Hebrews 7:26-28)

1. His sufficiency—“became us” (Hebrews 7:26; see Hebrews 2:10)
2. His character (Hebrews 7:26)
 - a. He is holy.
 - b. He is harmless.
 - c. He is undefiled.
 - d. He is separate from sinners.
 - e. He is higher than the heavens.
3. His sacrifice (Hebrews 7:27)
 - a. Not daily
 - b. Not for Himself
4. His continuance (Hebrews 7:28)