

# No Dad, Mom, Beginning, or End

*Hebrews 7:3 - 4*

Nutshell: Christ is an eternal and endless priest. How can He fail to convey the benefits of His sacrifice to those who trust Him?

I. Context: Melchizedek- the fulcrum of Paul's argument.

II. Text

**Heb 7:1** For this **Melchisedek, king of Salem, priest of God Most High**, the *one* meeting Abraham returning from the striking of the kings, **and blessing him**;

**Heb 7:2** to whom also Abraham **apportioned a tenth from all** (first, indeed, being interpreted, King of Righteousness; and after that, also King of Salem, which is, King of Peace;

**Heb 7:3** no father, no mother, no genealogical record; also without beginning of days nor having end of life, but having been made a likeness of the Son of God, *he* remains a priest in perpetuity).

Literal Standard Version with modifications

Blue text represents phrases that the Literal Version takes as direct quotes from Gen 14:17-20

Outline items, III., and V. -VII., are based on the 4 uses of Scripture listed in 2 Tim 3:16 AND the 3 depictions of preaching in 2 Tim 4:2.

III. Teaching

A. Paul wrote an inspired book to a Jewish audience; 2 Pet 3:15-16;

1 Pet 1:1; 2 Pet 3:1. Hebrews is the only possibility.

1. The "us" of Heb 2:3 only puts the author outside the original 12

2. Peter speaks of the Apostles in the 3<sup>rd</sup> person as well, 1 Pet 1:12

B. Outline of Hebrews:

## **The Preeminence of the Son**

*Authority:* God has at last spoken In **Son** (*Ἰερωφῆτ*), ← follow this font

His express image, 1:1-3a

*Theme:* **The SON** purified us from sin (Priest), then sat in authority (**King**), **1:3b**

I. Supreme *over* the angels, Inheritor by ordeal, 1:4-14

Therefore hear Him, 2:1-4

- II. Supreme **as** man, 2:5-9  
**Psalm 8**- Since man must inherit, 2:5-8a  
 but man failed, 2:8b, **Christ** became man, 2:9a  
*Theme* reprise: crowned with glory and honor (**King**), 2:9b  
 to taste the death of “each one” of His own (**Priest**), 2:9c  
 to bond with them and help them, 2:10-18  
*freeing them from bondage to Satan and fear*, 2:14-15
- III. A better stewardship than Moses, 3:1-6  
 Therefore **THINK HARD ON HIM**, unhardening our hearts,  
**Ps 95**- for Moses’ folk didn’t inherit God’s **rest**, 3:7-19;  
 consequently, **EXHORT ONE ANOTHER DAILY**, 3:13
- IV. A better **Rest** than Joshua, 4:1-11  
 ♦ Therefore, fear (4:1a), lest we also miss **God’s rest**  
**Ps 95**- David invited his generation into that same **rest** of  
 Creation, a type of Salvation, 4:1b-8  
**Christ’s** Salvation has become the final **Sabbatismos**, 4:9  
 10, which we must **EXERT** ourselves to enter, 4:11  
 For the Word penetrates, exposing us before God, 4:12-13  
*Theme* reprise: Having a high **Priest**), the **Son** of God (**King**),  
 Let us hold to our confession of Him (**Ἰσχυροῦς**), 4:14  
 especially since He felt all our temptations +, 4:15  
 → V. A better **priesthood** than **Aaron**, 4:14-10:18  
 VI. Exhortations based on Christ Supreme, 10:19-13:21  
 VII. Concluding remarks, 13:22-25
- C. “**Let us approach**” (Προσερχώμεθα) in **4:16** and **10:22** tells  
 us that prayerlessness dismisses Jesus’ priesthood.
- D. 5:1-10, OT priests from Aaron; Christ from **Ἰσχυροῦς**  
 1. 5:11-14, The Hebrews were too babyish to learn of **Ἰσχυροῦς**  
 2. 6:1-2, Reaffirm the 6 FUNDAMENTALS (3 pairs): (hand-  
 laying a fundamental) *or* risk being beyond repentance,  
 6:4-6, like cultivated land that only yields thorns, v 7-8.
- E. Blow the embers, via love labors, hoping like Abe! 6:9-18,  
 hope- an anchor sunk into the Holiest with Christ, v 19-20
- F. Back to **Ἰσχυροῦς**!  
 1. Uniquely combining king and priest, blessing Abe, 7:1  
 2. To whom Abram tithed, 7:2  
 3. “King of Righteousness” & “King of Peace,” & dispenser  
 of *both* in *both* justification and sanctification, 7:2

**Kid-speak:** Jesus was King of What's Right. You and I, as sinners, are kings of doing wrong! Can Jesus count His righteousness to us? Can he help us **be righteous**?

G. *In Hebrews 7:3, we see Melchizedek's lack of human parentage or ancestry. His endless life = and endless priesthood that will always avail for us!*

### Outline: Hebrews 7:3-4

- I. No Parents or Ancestry, 7:3
  - A. If Melchizedek was the Son, then literal
  - B. If he was a man, then only from what wasn't *recorded*
- II. No Beginning of Days or End of Life
  - A. If of the Son, then literal
  - B. If he was a man, then no *recorded* beginning or end
- III. Having been Made a Likeness of the Son of God
  - A. If of the Son, then coming in the likeness of His future form
  - B. If he was a man, then a man made *in the record* like the Son
- IV. See Christ in Comparison to Abraham, 7:4
  - A. Abraham tithed to Him, a pre-Law recognition of Lordship
  - B. A perpetual priest
  - C. The amazing record of Scripture!
- V. Christ's Priestly Permanence is Our Secureness

H. So far in Hebrews 7, we've seen:

1.  $\mathcal{M}$ elchizedek (מֶלְכִּי־צֶדֶק) represents a **FUNDAMENTAL SHIFT** in Redemption: a whole new priestly line!
  - a. Yet  $\mathcal{M}$  was before the Levites, so the priesthood has really shifted *back* to him
  - b. Melchizedek is a “solid food” item all Christians *are to* transition to *from* milk, 5:12

**Kid-speak:** Is Melchizedek a little hard to understand when we study the Bible?

2. Melchizedek's two OT appearances, four verses:
  - a. The history, Gen 14:18-20
  - b. Its explanation, Ps 110:4

3. Melchizedek, Gen 14:18, King of Salem, Ps 76:2, not = Zion (Jerusalem), just as Israel, Ps 76:1, not = Judah
  - ✧ 4. Melchizedek, the 1st priest, does what only God had done to this point:  **blessing**, particularly Abe, Gen 12:2-3
    - a. Making Melchizedek a *superior*, Heb 7:7
    - b. But Aaron blessed Israel (Num 6:22-27) as an *equal*, v 5
    - c. How can Melchizedek be a man if *not* an equal?
  5. Tithing predates the Law
  6. *M*elchizedek means “King of Righteousness”
    - a. Jesus was righteous
    - b. The rights to righteousness are Jesus’ to account to us in justification *and* to work in us in sanctification
  7. Salem means “peace”: King of Peace
    - a. Jesus was at peace
    - b. Jesus is authorized to make peace between God and man *and* grant peace in the human soul
  8. **Righteousness** says “Man only deserves wrath”; **Peace** says, “I want to reconcile man.” King Jesus’ Cross reconciles Righteousness and Peace! Ps 85:2-3, 10
  9. Moving on to 7:3 ↓
- I. Hebrews 7:3, “No father, no mother, no genealogical record”
1. Three compound words with the negative *a-* in front
  2. The two ways to look at this:
    - a. *M*elchizedek *was* the preincarnate Son, so He **literally** had no parents or human ancestry
    - b. OR Moses *records* no parents or ancestry of *M*, making him **literarily** / symbolically *like* Christ

**Kid-speak:** Did Melchizedek have a mom or dad?

3. This is the clearest outright statement for *M*elchizedek as the preincarnate Son: no human parents or ancestors.
  - a. *But* there is a seemingly equally clear statement in the same verse that *M*elchizedek was *like* the Son
  - b. I’d say that neither one makes “its” case with finality
4. This is of *M*elchizedek at the time, not of Christ later, who had a human mom, at least. And it speaks of human parents, so excluding God as His Father.

5. I do *not* take “no father, etc.” as the best evidence for *Melchizedek* as the preincarnate Son (III. H. 4. has that)
6. Either way, Paul’s point is that JESUS fulfills *M* perfectly
  - a. Paul already made Jesus God, the object of angels’ worship, 1:6
  - b. Now he shows that (the record of) *Melchizedek* underscores the same point
7. The point: Jesus is eternal; He is an eternal priest.
- J. “Also without beginning of days nor having an end of life”
  1. If *Melchizedek* was a mere human, this means that there is no *record* of his beginning of days or his end of life. *Melchizedek* was only a man
  2. Whereas, those seeing *Melchizedek* as the eternal Son read this not as *Melchizedek*’s record, but of *M* Himself
  3. The point again: Jesus is eternal; He is an eternal priest.

**Kid-speak:** Some people say Melchizedek **was** Jesus before He was born as a person, but others say Melchizedek just **sounds like** Jesus from the way Moses wrote about him in Genesis. What do *you* think?

- K. “But having been made a likeness of the Son of God”
  1. If this is the KEY to the way Paul approaches it, then *Melchizedek* was a mere man
  2. And it is not a bad argument. In fact, it is a good argument.
  3. But as a counterargument, I go to Daniel 7:13
    - a. That is the *consensus* source of Jesus’ title as “Son of Man”
    - b. (In Luke 9:22, I favored Ezekiel (93x) as Jesus’ source for “Son of Man” as His go-to reference for Himself)
  4. “Like the Son of Man” in Dan 7:13 is generally taken to mean the *very* Son of Man in his preincarnate state:
    - a. an equivalence;
    - b. likewise, “a likeness of the Son of God” in our verse can be an equivalence: “a likeness of,” meaning a human *form* like the whole human *nature* He would later adopt
- L. “Having been made” is the real core of it
  1. Does Moses “make” *Melchizedek* like Christ in his *record*? (Either purposely or the Spirit supervening)

- a. Or does it mean “having been made” in *appearance* a “likeness” of Christ’s later, real *coming in the flesh*?
  - b. Christ came in human *form* frequently in the OT
  - c. A weakness in Moses “making” his record of *Melchizedek* similar to Christ is that it is what is **left out** of Genesis that constitutes the likeness- *M*’s parentage, ancestry, beginning, and death *not being recorded*
  - ★ d. Meaning Moses and/or the Spirit crafted the text so that *Melchizedek* would appear to be something he was not
  - e. I won’t lean into that too heavily, but it does makes me leery
2. I think Heb 7:3 is best used only *in light of* your chosen view
- M. “he remains a priest in perpetuity”
- 1. That is a reference to *Melchizedek*
  - 2. The two views:
    - a. Human: he remains *as if* a perpetual priest
    - b. Divine: the Son *was* and *remains* a perpetual priest

**Kid-speak:** Paul said Melchizedek was a priest for how long?  
Forever.

- 3. *Can* a priest be a priest who has not even sacrificed yet?
  - a. Aaron was a priest at his inauguration, Levit 8-9, *not* awaiting his first sacrifice.
  - b. Wasn’t the Son a priest from the moment the Trinity counseled to send Him in that role?
- 4. The human view had a little momentum *until* that last phrase
  - a. If *Melchizedek* was a man, he clearly did *not* remain a priest, because he died,
  - b. restricting his “remaining” to the *wording* of the text. For me, that doesn’t feel right.

Heb 7:4 Now consider the status of this *one*, to whom even the patriarch Abraham gave a tenth from the top of the pile;

N. Words

- 1. “Status” is Gk. πηλικος, *paylikos*, “how much,” from a root having to do with place
- 2. “Top of the pile,” compound word

- O. If of man, then consider what is *written* about him. If of the preincarnate Son, then consider *Him*
- P. Genesis 14 concentrates on the **Abraham** story
  - 1. So Paul leads us into a deeper dive into this ‘interrupter’ of the Abraham saga: “Consider”
  - 2. The fact that *Melchizedek* was not the focus of Abe’s ongoing story does not detract from *M*’s central status

**Kid-speak:** Paul said that **Abraham** was great, but who was SUPER great? **Melchizedek.**

- a. But confessedly, it takes Ps 110 to give us full confidence about who *M* is
- b. *Paul* is effectively doing what *David* did in Ps 110- going back and looking at Melchizedek in isolation
- 3. *It is an amazing argument*, since Paul’s whole case for Christ’s priesthood and its superiority falls without it!
  - a. What an amazing record is this Word of God!
  - b. Once we listen to it *as* God’s Word, it commands our fascination
- 4. Just as the overlooked stone becomes the whole building block (Ps 118), so the textually minor player of Melchizedek BECOMES ITS OWN COLUMN IN THE RECORD BOOK,
  - a. with pages and page of Aaron on one side,
  - b. but given equal pages and margins to the other side of the ledger: *Melchizedek*, from just Gen 14:18-20 + Ps 110:4
  - c. 4 verses ↑ versus (oo, “verses versus”) Exodus 32-40, most of Leviticus, much of Numbers and Deuteronomy, and more: everything about the Tabernacle, Temple, and the priesthood that operated them
- Q. “Tithe”/ “Tenth”
  - 1. Tithing, then, is an acknowledgement of ownership
  - 2. Here’s all I have, given to me by God; here’s 10% back to God, to acknowledge that the 100% is from Him
  - 3. Again, this is before the Law, indicating that tithing is a natural part of our Lord-servant relationship under God
    - a. Or, perhaps helpfully, of the Landlord-tenant relationship between us and God, noting the *earthly* stuff He gives
    - b. For if we don’t tithe, it’s left up to us how we honor God with our stuff. Are you wise enough to figure that out?

- c. Consider: if ‘anything’ is OK, then ‘nothing’ is also OK.
- 4. Note that tithing is worship: to the priest and therefore to God
  - a. The NT tithing is *again* to *Melchizedek*, if He is Christ
  - b. Then Christ distributes it through chosen leaders (not a separate priesthood), assuming Jesus ordains leaders
- R. Where all the labor of this argument is going
  - 1. Christ is eternal. His priesthood is permanent and ongoing.
  - 2. Heb 7:16, “the power of an endless life”
  - 3. 7:19, “through which we draw near to God”
  - 4. 7:24, “better priesthood”
  - ☆ 5. 7:25, “able to save to the uttermost, seeing He ever lives...”

IV. For the Walking Wounded (1 Thess 5:14, “Uphold the strengthless”) God goes a long way to assure us of our acceptance in Christ.

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V. Conviction (2 Tim 4:2, “Convince, rebuke”): **What have I done wrong? How have I lost righteousness?**  
Does my life reflect worship (thanks) to the Ever-Living One?

VI. Correction/ Realignment (2 Tim 4:2, “Exhort/encourage”):  
**How will I correct my error? How will I regain uprightness?**  
I will pause to be in awe of Christ as my Eternal Intercessor.

VII. Schooling in Righteousness: **How do I take this on the road?**  
Father, thank You for sharing *Your* delight in the Son with *me*.

Vision: The OT priesthood is there to show us the general work of a priest in great detail: bringing man back to God God’s way. The OT priesthood portrays Christ in extensive particulars. But God put the “replacement clause” right in the OT priestly laws. *They were never finished!* The sin always ‘came back.’

Hebrews argues that this always THUNDERED forth the need for a once-for-all **sacrifice** issuing forth into an endless priestly **intercession**. WE HAVE BOTH and... appreciate them?

Oh how we need the book of Hebrews!