8/30/26

Sunday 1st

Priest of the Most High God

Hebrews 7:1-10

Our walk of faith must be done according to the word. God also works through His word. Because God is almighty, He does not need any visible materials or substances to work with. He simply speaks, and everything takes place. Therefore, we must find our answer in the word. When we receive the word through the pulpit and trainings, that word remains in our hearts, and naturally becomes prayer and is firmly established in our hearts.

As a result, we enjoy the answers of gaining victory and conquering throughout the six days of the week. In the midst of this, when we receive our lifelong word, it becomes clear where we should go. A destination is revealed, and our purpose becomes established as well. That purpose will be God's desire, and the goal is the ends of the earth. Because this is God's unchanging plan, in order to fulfill this purpose, God continually gives us the necessary word so that the lifelong word He has given us may be fulfilled. And because this word continues to be fulfilled, a stream becomes evident to our eyes and we begin to see how the word is being fulfilled. In this way, we can see how far we have come and how things will unfold moving forward.

Our walk of faith is structured in such a way that if we lose hold of Sunday, we lose hold the six days that follow. When I come to the answer, it becomes a one-on-one relationship between me and God, and it becomes a mystery between me and God. We still need different environments, circumstances, and the help of other people, but our thinking becomes very different from before. This is not referring to something that happens simply through our own determination or decision. Rather, it refers to a determination that comes from a confession based on having our eyes opened and being able to see. This is what it means when the Bible says that Daniel resolved in his heart.

1. Priest of the Most High God

1) Although there were many Levitical priests, there was a particular person whom God desired. That person was Christ, God himself who came to this earth clothed in human flesh. He was the priest of the Most High God. Today's passage explains Melchizedek, who appeared when Abraham returned after winning the battle in Genesis 14. Verses 1 and 2 explain the meaning of his name: he was the absolute peace sent by God and the righteousness of God that would remove all the evil of the world.
2) Verse 3 says, "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." This means that he was not a human being, but God. There is no earthly basis or history connected to him, nor did he receive life from anyone. He is the Son of God, who is always present, the eternal priest of God.
3) Verse 4 states how great this man must have been if Abraham gave him a tenth. Then in verse 6, it says Melchizedek, who was not even a Levite, received a tenth from Abraham; he received it not merely from the Israelites, but from Abraham himself. So the question is, who exactly was he? Verse 8 says, "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." Therefore, even though the same tithe is given, its meaning is different. It is not the same kind of tithe; it has a higher meaning.
4) Verse 9 explains the Levites also gave tithes (Numbers 18:26). They were commanded to give a tenth of the tithe to the LORD. This system can be understood as having been established on the principle that their ancestor Abraham also gave a tithe. Abraham was the ancestor of the Levites.
5) To summarize what we have explained so far: He is the priest of the Most High God, the King of righteousness, and the King of peace. His righteousness is an absolute righteousness that is more than enough to break all the unrighteousness of the world, and His peace is also an absolute

peace that nothing can overcome. No matter how much Satan makes people anxious, when Christ enters, that anxiety surely melts away. This is absolute peace.

6) That is why He is not simply called a priest, but the priest of the Most High God, and He is said to continue as a priest forever. No human priest can remain forever. He has no father, no mother, and no history on earth. One day, He simply appeared before Abraham. No human being can be like this. Every human being must have parents, a process, and a journey. How could a human being have no beginning of days and no end of life?
7) And because He himself received the tithe that mortal men had always received, as the One who had received testimony that He lives, even the same tithe was given a different meaning. This would mean that He made it a living tithe. There is another important point: He was the one who received the tithe from Abraham, the father of faith and the ancestor of us all. Because of this principle, the system was established in which the Levites also gave a tenth of the tithe. In this way, He became the standard that renewed both the meaning and the system.
8) Hebrews 7:12 says, "For when there is a change in the priesthood, there is necessarily a change in the law as well." This also means that Christ becomes the standard for every system in the kingdom of God. The Jews say that the law can never be changed, but this passage says that when the priesthood changes, the law must also change. This is because the law itself is not the goal, the sacrifice set forth by the law is the goal.
9) It is not the law that saves people. Rather, it is the sacrifice prescribed within the law that delivers people from curses. And there is another point we need to see in this passage. It does not say, "when the ritual of sacrifice changes," but rather, "when the priesthood changes…" It tells us that the position and office of the one who offers the sacrifice is the standard.
10) There is an immeasurable difference between the priesthood of the Levites, who had the status of mortal men, and the priesthood of Melchizedek, who received testimony that he lives. It is the difference between the Creator and the creation. There is no comparison between the status and office of those who must die and the One who never dies but instead gives life to others.
11) Therefore, when the priesthood changes from the Levites to Melchizedek, that is, to Christ, all the laws related to it must also change. To give a representative example, salvation that was previously received through works is now received through faith, and worship that was offered by sacrificing animals and shedding their blood is now offered by taking hold of the blood of His covenant in faith.
12) Therefore, everything in the world changes because of Him. Things are changing even now, and on that final day, everything will change in ways that no human being could ever imagine. It is said that the powers of heaven will be shaken and that all the tribes of the earth will mourn (Matthew 24:29–30).
13) Today, we have encountered this One. He is the King of righteousness who will remove all the evil of the world, and He is the King of absolute peace whom every single person needs. Those who enjoy this covenant will conquer everything in the world. We can see this by looking at Hannah, who received peace. We will go on to live a life in which the sun, moon, and eleven stars come and bow down. We will witness the work of the heavens, the earth, the sea, and the dry land being shaken, and we will see a complete re-creation of heaven and earth. Anyone can live this life of the emperor.
14) Every system of the world operates with Him at the center. "The LORD who made the earth, the LORD who formed it to establish it"—He is the LORD who does the work, forms it, and establishes it. He does everything according to His will and purpose. Today, we have encountered the core of this amazing covenant. I pray that this will be a day in which we deeply think about it once again and take hold of the covenant. Everything of our lives is contained within it.