

# Hebrews Chapter 7

by Chip Brogden

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*Chip Brogden's sermon on Hebrews Chapter 7 explores the significance of Melchizedek and the superiority of Jesus' priesthood in establishing a New Covenant with God.*

**Duration:** 29:56

**Scripture:** Matthew 6:33, Hebrews 7:1-2, Hebrews 7:12, Hebrews 7:22, Hebrews 7:25-28

**Topics:** "Expositional"

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## Description

In this video, Chip Brogden continues his series of messages from the book of Hebrews. He focuses on Hebrews chapter 7, discussing Jesus as our High Priest, final sacrifice, and mediator of a new covenant. Brogden takes a break from the weekly webcast to reflect on previous discussions and then dives into the study of Melchizedek, the King of Salem and Priest of the Most High God. He emphasizes that Jesus' priesthood surpasses that of the Old Testament priests and establishes a new covenant that renders the old one obsolete.

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## Transcript

...voice and be glad in it. Hello again everyone, this is Chip Brogden coming to you with another edition of our weekly webcast. I'm streaming online at [www.watchman.net](http://www.watchman.net) and we are continuing our series of messages from the book of Hebrews.

So if you would grab your Bible and turn to Hebrews chapter 7, we're going to take up where we left off a couple of weeks ago with the study of Jesus as our High Priest, Jesus as our Final Sacrifice, Jesus as the Mediator of a New Covenant. And we've had to take a break from the weekly webcast because I had some other projects I was working on and I felt like we needed to take a break and kind of mull over what we had already discussed. But I'm anxious to jump right back into the study now with Hebrews chapter 7 as we talk about Melchizedek, King of Salem, Priest of the Most High God.

So if you're in your scripture now to Hebrews 7, let's go to the Lord right now in prayer and ask Him to bless this time that we have together in the Word. Father, thank you so much for the time we have to study and to hear what the Spirit is saying to us through the scriptures. Open our eyes and open our hearts, open our ears to perceive and to understand and to know what the truths are that you want to reveal to us today through Hebrews chapter 7. I thank you for all who are listening and I thank you Lord that your kingdom is increasing and is enlarging.

I thank you that Jesus is our High Priest, He is our Final Sacrifice, He is the Mediator of a New Covenant which is established upon better promises. And I thank you that we're a part of that New Covenant and I pray Lord that you would enable us to see and to understand and to know and have wisdom in how to live and have our identity in this New Covenant which is established upon grace of which Jesus Christ is our High Priest. Now, your scripture says that Melchizedek is a difficult thing to understand, so I pray Lord that you would give us wisdom and understanding by your Spirit so that we can see the deep truths that are presented here in Hebrews chapter 7. So, thank you again Lord and thank you so much for this time that we have in Jesus' name.

Amen and Amen. Well, Hebrews chapter 7 beginning in verse 1 it says, For this Melchizedek, King of Salem, Priest of the Most High God who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all, first being translated King of Righteousness and then also King of Salem meaning King of Peace. Let's stop right there and review.

You'll recall back in Hebrews chapter 5 that Paul is wanting to discuss Melchizedek and in Hebrews 5.11 he says, Of whom, of Melchizedek, we have much to say but it's hard to explain because you've become dull of hearing. And then he talked about growing up and being able to handle the meat of the word instead of only milk. And now he is resuming his teaching back with this topic of Melchizedek.

And you'll recall that Hebrews chapter 6 it ends where Jesus, it says, having become High Priest forever according to the order of Melchizedek and that's a reference to Psalm 110. We know that Psalm 110 is a messianic psalm. It's a psalm that discusses the kingdom and the king of that kingdom, Jesus Christ.

And we've already done a series of messages on the messianic psalms so you can find out more about Psalm 110. But this reference to Melchizedek, you are a priest forever after the order of Melchizedek. That is referring to Jesus Christ.

And so Paul is going to take that little passage out of Psalm 110 and explain how significant this is that Jesus is made a High Priest according to the order of Melchizedek. And as we go through we're going to see how he compares the order of Melchizedek with the order of Aaron, the new covenant with the old covenant. So again, he tells us Melchizedek, King of Salem, Priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him.

And that's really the only little passage of scripture back there in Genesis that it talks about Melchizedek. And his name translated is King of Righteousness. And also it says King of Salem, which means King of Peace.

So verse 3, it says, without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually. Now, the question you might ask is this Melchizedek in Genesis who met Abraham and blessed him, was it actually Jesus, the pre-incarnate Christ, Jesus appearing to Abraham in the form of Melchizedek? Or are we just using, is Paul just using Melchizedek as a symbol or as an analogy here? Well, it could be either way. Perhaps it was Jesus appearing to Abraham.

Abraham, God appeared to Abraham several times in the Old Testament. And so it very possibly could be Jesus Christ. But regardless, I think you can take the lesson that scripture is trying to teach us and it would work either way.

Melchizedek is without any record of father or mother, without genealogy. It says there's no record of the beginning of Melchizedek or the end of Melchizedek, but is made like the Son of God and remains a priest continually. So you can take that as a symbol or you can take that as Christ appearing to Abraham in the form of Melchizedek.

Either way, it works into the teaching and the point that is trying to be made here. So Melchizedek is a type of Christ or he is Christ appearing to Abraham, King of Righteousness. And certainly Jesus is King of Kings and Lord of Lords.

And he is the King of Righteousness and the King of Peace. So verse four, now consider how great this man Melchizedek was to whom even the patriarch Abraham gave a tenth of the spoils. And indeed, those who are of the sons of Levi who received the priesthood have a commandment to receive tithes from the people according to the law, that is from their brethren, though they have come from the loins of Abraham.

Verse six, but he whose genealogy is not derived from them received tithes from Abraham and blessed him who had the promises. In other words, what he's saying is that with the Levitical priesthood, they had the right to receive tithes from everyone else according to the law. However, Abraham paid tithes to Melchizedek.

And so the point that he's going to make is that Melchizedek is superior to Levi because Levi was still within the loins, so to speak, of Abraham. Abraham was the father of the descendants of what would become the Levitical priesthood. And see, I told you, it's not easy to follow.

You have to be in the spirit to really be able to see the point that's being made here. And that's another reason why I believe that Paul wrote this letter to the Hebrews, even though he didn't put his name on it, because who else had this depth of revelation and wisdom to be able to pull this out? Not very many people. So I believe that that Paul wrote it.

And for reasons we've already discussed, he did not put his name on there. Well, Hebrews seven, verse seven. Now, beyond all contradiction, the lesser is blessed by the better.

Here, mortal men receive tithes, but there he receives them of whom it is of whom it is witnessed that he lives. Even Levi, who receives tithes, paid tithes through Abraham, so to speak, for he was still in the loins of his father when Melchizedek met him. So all of that is being said to simply say this, that Melchizedek, the priest of the most high God, king of righteousness, king of Salem, appeared to Abraham while Abraham had yet to give birth to anyone.

The whole nation of Israel, the whole Levitical priesthood was still in the loins of Abraham. And Abraham paid tithes to Melchizedek as opposed to Levi receiving tithes from everyone. Here is an example of Levi paying tithes through Abraham to Melchizedek.

And you think, boy, that's a stretch. But again, that's what the scripture says. And it's not a stretch if you have ears to hear.

Here's the point, verse 11. Therefore, if perfection were through the Levitical priesthood, for under it the people receive the law, what further need was there that another priest should rise according to the order of Melchizedek and not be called according to the order of Aaron? What a profound, revelatory insight this is. And it asks a rhetorical question, if perfection were through the Levitical priesthood, then why would God say to Jesus Christ in Psalms 110, you are a priest forever after the order of Melchizedek? Why

would he not have said something like you are a priest forever after the order of Aaron? That's exactly what verse 11 asks.

Why, if the Levitical priesthood was intended to endure forever, and if perfection were possible through the Levitical priesthood, the Mosaic covenant, all of the Old Testament laws and sacrifices and offerings and the ceremonies and the holy days, if perfection could be obtained through the Levitical priesthood, then why was there a need for another priest who would arise according to the order of Melchizedek and not be called according to the order of Aaron? Fantastic question that we're, as we continue on through Hebrews 7, we're going to see some comparisons made. Now, verse 12, here's another bombshell. And folks, this is why Paul, even today, people who want to hold on to the Old Testament and hold on to the law, they still do not accept the divinity of the scripture and the authority of the scripture of what Paul has to say, because everything Paul writes in the New Testament, it simply repudiates the idea that we are supposed to cling to the old covenant, to the Mosaic law.

Instead, everything Paul says is that Jesus Christ has come to establish a new covenant with man. And that new covenant, not only does it overshadow the old, but it makes the old obsolete. And again, we're going to see this as we go forward.

But verse 12, here's another bombshell. For the priesthood being changed of necessity, there is also a change of the law. If you're going to have two orders of priests, then you're going to have two different kinds of laws.

There there are the laws that are established according to the order of Aaron. And then there is a law that is established according to the order of Melchizedek. He says, if you change the priesthood, then there is also a change of the law, because the law is what dictated how a priest became a priest and who was eligible for the priesthood.

So he says, if you change the priesthood, there is also a change of the law. What a powerful insight that is, because, folks, and we're going to in Hebrews eight, it's going to talk about that new covenant and how the law was changed. And it's pretty powerful.

But in chapter seven, we're going to primarily focus on the change of the priesthood and the superiority of the new covenant priesthood of Jesus Christ. So verse 12, again, for the priesthood being changed of necessity, there is also a change of the law. Verse 13, for he of whom these things are spoken belongs to another tribe from which no man has officiated at the altar.

For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning the priesthood. So, again, what we have is the high priest, the order of Aaron is from the tribe of Levi. And then in Psalms 110, God says to the Messiah, you are a priest forever after the order of Melchizedek.

And Jesus Christ came from the tribe of Judah, of which Moses said nothing concerning a priesthood. So, again, we have two priests, two priesthoods and two sets of laws. OK, verse 15.

And it is yet far more evident if in the likeness of Melchizedek, there arises another priest who has come not according to the law of a fleshly commandment, but according to the power of an endless life. So, again, we see a difference between the old covenant, the fleshly commandment and the new covenant, which is empowered through an endless life. And it's endless because, verse 17, for he testifies, you are a priest forever according to the order of Melchizedek, a priest forever.

Verse 18, for on the one hand, there is an annulling of the former commandment because of its weakness and unprofitableness, for the law made nothing perfect. Let's stop right there. He's going to make a comparison now.

Can you tell I'm excited? This makes the point far better than I could ever teach it or preach it or proclaim it or argue it on my own. If you will simply read the book of Hebrews, if you will read it with an open mind, if you will read it prayerfully, you cannot help but come to the conclusion that either Paul is demented and he is not speaking on behalf of God and the scripture is not inspired or God has done something fantastic. He has done something earth shattering in that he has established a new priesthood after the order of Melchizedek, the priesthood of Jesus Christ as our high priest, which did what? Annulled the former commandment, annulled it, annulled it, annulling of the former commandment.

Why? Because of its weakness and unprofitableness, for the law made nothing perfect. And that's what we need to understand, folks. The law made nothing perfect and therefore it was weak.

And that's why there had to be a change of priesthood. There had to be a change of law. Why? Again, back to verse 11, because perfection was not possible through the Levitical priesthood.

In other words, it could regulate their outward behavior to a certain degree, but it could not change their heart. And that's precisely what this new covenant does. It works from the inside out, whereas the old covenant works from the outside in.

And Paul says that those commandments were given according to the flesh. They were fleshly commandments. Later on, he'll explain why.

It's because they were mainly concerned with the outward appearance of things, with ceremonies, with rituals, with foods that are eaten, with clothes that are worn, with certain things that are done on certain days. On the other hand, this new covenant with this new high priest, Jesus Christ, a priest forever, according to the order of Melchizedek, and picking up again in verse 19, the law made nothing perfect. On the other hand, with this new covenant, there is the bringing in of a better hope through which we draw near to God.

And that's another significant, significant comparison between the new covenant and the old covenant. When you read through the old covenant and you see the the old covenant law, what you are struck with more than anything else is that God is separated from the people. They did not have freedom to access the Lord or the presence of God there in the Holy of Holies.

Only the high priest could really enter into the Holy of Holies. And only then once a year, Moses, as a type of Christ, was able to freely go back and forth to enjoy communion with God. But that's the limitation of the old covenant.

Whereas it says that, on the other hand, with the new covenant, there is the bringing in of a better hope. Why? Because we're able to draw near to God. Later on, after he concludes his arguments here, he's going to say, let us draw near to God.

And in other words, let's go on in to the way that has been prepared for us, because unlike the old covenant, we don't have to stand on the outside and look in. But we can enter into the Holy of Holies there and enjoy that communion and fellowship with God that they could not have in the old covenant. And I'll say to you, if you're trying to relate to God and please God on the basis of the old covenant, you're not

going to enjoy that communion either.

You're going to be a religious Pharisee. You're going to be very close minded and you're going to be very judgmental of people like me who suggest that you need not live that way anymore because there's a better covenant. That's always the way religion ends up being, folks.

No matter how well intentioned you are, when you begin to live your life according to some kind of an outward standard or outward rule about what I wear, what I eat, what I do on certain days, where I go, where I don't go. And then you start making comparisons between you and everyone else who's not doing it the way you're doing it. You're always, always, always going to end up a religious Pharisee.

The history is right there for you to read it in the scripture. It never, ever fails. And the people who give me the most problems, they're the ones that most need to be delivered from this mentality that says we still have to please God on the basis of the old covenant.

And that means that we're supposed to keep the Sabbath and we're supposed to eat certain foods and celebrate certain feasts and certain holy days and only that. But then they go out and try to get people who are saved by grace and saved under a new covenant. They try to get them to observe all these things also.

And so that that is just making it twice as bad. Not only are you in bondage, but you're trying to bring everyone else into bondage. Why in the world would you take such a step backwards when the scripture says the law makes nothing perfect? On the other hand, there is the bringing in of a better hope through which we draw near to God.

So I just I encourage you. And if if you're not willing to go deeper, if you're not willing to look at this, then Paul says you're you just you haven't grown up. You're not able to handle solid food.

And, you know, what can I say if he if he can't convince you? I certainly cannot. I'm not going to attempt to. So verse 20.

And it is much as he was not made priest without an oath, for they have become priests without an oath. But he with an oath by him who said to him, the Lord has sworn and will not relent. That's the oath.

You are a priest forever, according to the order of Melchizedek. By so much more, Jesus has become a surety of a better covenant by so much more, so much more, so much more, so much more. It just it just completely transcends and overshadows all of the little nuances that you want to get particular about in the old covenant.

Jesus, by so much more, has become a surety of a better covenant. What about that word surety? What is that? Well, a surety is someone who is contractually obligated to be responsible for someone else's debts in case they don't pay them. And isn't that wonderful that Jesus has become the surety of a better covenant? In other words, where we fail and where we missed the mark, he's going to take up the slack through his own sacrifice.

He is going to make things right. Whereas the old covenant, the Levitical priesthood, it says it did not make anyone perfect. It did not make anyone morally perfect.

The best that you could hope for is some kind of an outward regulation of their behavior, but it did not change them on the inside. So by so much more, Jesus has become a surety of a better covenant. Now that word better, look it up.

It means more useful, more advantageous, more excellent. And I love that. So why would you still relate to God on the basis of something that is less useful, less advantageous and less excellent than what he is providing for you now through Jesus Christ? It boggles my mind.

You're just religious. That's your problem. You are religious.

You have a spirit of religion and you need to come to the son of God and find the truth and let the truth make you free in Jesus name. Praise the Lord. So verse verse.

Verse twenty five, therefore, I'm so excited about this, I'm excited about the truth making people free, especially when it has to do with people who are bound to religion. And it's it's just it is so plain. It is plain as day.

And it just it astounds me that more people don't see it. I guess it is revelation, but it's right here in black and white. And if you read it and the only way that you can repudiate what this is saying is if you don't accept the New Testament as the as God's authority, as God's word, or if you don't accept the apostle Paul as a legitimate apostle of Jesus Christ.

And believe it or not, some people, that's the only way that they can legitimize their thoughts on this is to repudiate half of the New Testament and say it doesn't apply. You need to run from that. That is not that's going to get you into trouble and it's going to get them into trouble.

And I'm not going to be drugged down by anybody who wants to cut out certain parts of the New Testament that do not line up with their own religious philosophy. So praise the Lord. Verse 25, verse 24, let's back up.

But he because he continues forever, I've left something else out. Twenty three. Also, there were many priests because they were prevented by death from continuing.

But he, because he continues forever, has an unchangeable priesthood. Now, we're going to go through and make some comparisons here in the last little bit of this chapter. And here's one with the with the priesthood of Aaron.

They had many priests because they kept dying off. Right. They were all human priests.

And after they died, somebody will come back and replace them. But with Jesus, he is a high priest forever. He has an unchangeable priesthood.

Why? Because he's not going to die, folks. He lives forever and ever and ever. And therefore, his priesthood is not changing and he is not putting someone else in charge of it after he's gone.

He is it he is the one he is preeminent. He has all authority in heaven and in earth. And he is a priest forever, according to the order of Melchizedek.

Verse twenty five. Therefore, he is also able to save to the uttermost those who come to God through him since he always lives to make intercession for them. What a powerful scripture that is to tell us that Jesus

is making intercession for us and he is able to save us to the uttermost because he's not subject to the human weaknesses and the death that we all have to die.

He lives forever and his priesthood endures forever. Verse twenty six. For such a high priest was fitting for us who is holy, harmless, undefiled, separate from sinners and has become higher than the heavens.

I mean, again and again and again, he is showing us the superiority of his new covenant and this high priest, Jesus Christ. He is holy. He is harmless.

He is undefiled. He's separate from sinners and he's higher than the heavens. On the other hand, look at the Aaron priesthood.

Look at the Levitical priesthood. What were they? Earthly, human and for a good many of them defiled. Look at Aaron.

Who is the one who led Israel astray and made a golden calf and say, here's your God. Israel now worship the God that brought you out of Egypt. Who made that golden calf? Aaron did.

He was defiled. That's how that priesthood started. What a foundation to start from.

And then look at the sons of Eli. Do you remember the sons of Eli and first Samuel? They were wicked before the Lord. They were in the priesthood of Levi.

And what did they do? They made themselves fat off of people's sacrifices and they slept with all the women who came to the tabernacle. Oh, yeah, that's a that's a real powerful testimony we got there of the Levitical priesthood. What are we saying? It was earthly, it was human, and therefore it was subject to human weakness.

It was subject to being defiled. Or look at Caiaphas. He was the high priest.

And you remember who he is, don't you? He's the one who tried to destroy Jesus at every opportunity. He's the one who brought him and accused him and turned him over to Pilate and wanted to have him crucified. Well, that is the legacy of the Aaron of the Aaronic Order.

That is the legacy of the Levitical priesthood. On the other hand, Jesus is holy, harmless, undefiled. He has never slept with women at the tabernacle.

He has never gotten fat off of people's sacrifices. He has never made a golden idol and led everyone astray. He has never tried to have an innocent man crucified.

He's holy, harmless, undefiled, separate from sinners, and higher than the heavens. I love that. Higher than the heavens.

Verse 27. And here's another comparison. Who does not need daily as those high priests to offer up sacrifices, first for his own sins and then for the people's? For this he did once for all when he offered up himself.

Hallelujah. So whereas the other priests, they have to offer up daily sacrifices, offering up animals for sacrifices on a daily basis for their sins and for the people's sins. Jesus, as the high priest of our covenant, he doesn't have to go out daily and offer up sacrifices.

And he doesn't even have any sins to offer up sacrifices for on his own behalf. But once and for all, he offered up himself as the ultimate final sacrifice. And because it was perfect, it doesn't have to be repeated over and over again.

I just love it. Verse 28. For the law appoints as high priests men who have a weakness.

And we've already acknowledged those weaknesses. But the word of the oath which came after the law appoints the son who has been perfected forever. Praise God.

Hallelujah. It's a new covenant with better promises and a faithful, pure, holy, harmless, undefiled high priest who is higher than the heavens. And I just love it.

That's all the time we have for today. But we'll pick up with Hebrews 8 next week. This is Chip Robbins streaming online at [www.watchman.net](http://www.watchman.net). Thank you so much for listening.

And we'll see you here again next week. God bless you.

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