

Pastor Paul Andris

The argument in Hebrews 6–7 traces back to *Genesis 14*. Then for about a thousand years, Melchizedek is not mentioned again. Then David, writing prophetically of the coming Messiah, says: *The LORD has sworn And will not relent, "You [are] a priest forever According to the order of Melchizedek." (Psalm 110:4 NKJV)*

That verse becomes the hinge of Hebrews Ch. 6 and 7.

God's mention of another priesthood means the old priesthood was never meant to be final.

For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, saying, "Surely blessing I will bless you, and multiplying I will multiply you." (Hebrews 6:13-14 NKJV)

God stooped to human weakness in order to strengthen human faith.

And so, after he had patiently endured, he obtained the promise. (Hebrews 6:15 NKJV)

Then the author explains why oaths matter.

For men indeed swear by the greater, and an oath for confirmation [is] for them an end of all dispute. Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed [it] by an oath, that by two immutable things, in which it [is] impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before [us]. (Hebrews 6:16-18 NKJV)

Now comes one of the great images in Hebrews.

This [hope] we have as an anchor of the soul, both sure and steadfast, and which enters the [Presence] behind the veil, where the forerunner has entered for us, [even] Jesus, having become High Priest forever according to the order of Melchizedek. (Hebrews 6:19-20 NKJV)

Jesus did not enter an earthly tabernacle. He entered heaven itself.

Hebrews 9:24 (NKJV) "For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us."

Our hope is secure because our High Priest is already in the presence of God for us.

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," (Hebrews 7:1-2 NKJV)

That alone points beyond the man to the Messiah.

The work of righteousness will be peace, And the effect of righteousness, quietness and assurance forever. (Isaiah 32:17 NKJV)

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, (Romans 5:1 NKJV)

Then comes the difficult but glorious statement:

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. (Hebrews 7:3 NKJV)

The author presents the greatness of Melchizedek.

Now consider how great this man [was], to whom even the patriarch Abraham gave a tenth of the spoils. And indeed those who are of the sons of Levi, who receive 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; (Hebrews 7:4-5 NKJV)

That means Melchizedek occupies a position of superiority.

but he whose genealogy is not derived from them received tithes from Abraham and blessed him who had the promises. Now beyond all contradiction the lesser is blessed by the better. (Hebrews 7:6-7 NKJV)

Then the author takes the point even further:

Here mortal men receive tithes, but there he [receives them], 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. (Hebrews 7:8-10 NKJV)

The priesthood patterned after Melchizedek is greater than the priesthood descended from Levi.

This is one of the most important paragraphs in the book of Hebrews.

Therefore, if perfection were through the Levitical priesthood (for under it the people received 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? (Hebrews 7:11 NKJV)

And now comes a conclusion:

For the priesthood being changed, of necessity there is also a change of the law. (Hebrews 7:12 NKJV)

The writer then points out that Jesus came from Judah.

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 priesthood. (Hebrews 7:13-14 NKJV)

That matters because Jesus could never qualify as a priest under the old system.

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. For He testifies: "You [are] a priest forever According to the order of Melchizedek." (Hebrews 7:15-17 NKJV)

Jesus is priest forever because death could not hold Him.

"whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it. (Acts 2:24 NKJV)

Then the writer says bluntly:

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; on the other hand, [there is the] bringing in of a better hope, through which we draw near to God. (Hebrews 7:18-19 NKJV)

The old system could point to salvation, but only Jesus could accomplish it.

Now the writer returns to the matter of the oath.

And inasmuch 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, 'You [are] a priest forever According to the order of Melchizedek' "), by so much more Jesus has become a surety of a better covenant. (Hebrews 7:20-22 NKJV)

Jesus guarantees it by His own person and work.

Also there were many priests, because they were prevented by death from continuing. But He, because He continues forever, has an unchangeable priesthood. 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. (Hebrews 7:23-25 NKJV)

There is never a moment when Christ is absent from His priestly ministry.

Hebrews 6:13-20 & Ch.7 The Anchor Behind the Veil; A Better Covenant
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Who [is] he who condemns? [It is] Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. (Romans 8:34 NKJV)

My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. (1 John 2:1 NKJV)

The security of salvation rests on the permanence of Christ's priesthood.

The chapter closes by exalting the character and work of Jesus.

For such a High Priest was fitting for us, [who is] holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; (Hebrews 7:26 NKJV)

Then comes the contrast with the old priests:

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. (Hebrews 7:27 NKJV)

Christ's sacrifice is not repeated because it is perfect.

Hebrews 10:14 (NKJV) "For by one offering He has perfected forever those who are being sanctified."

Then the chapter concludes:

For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, [appoints] the Son who has been perfected forever. (Hebrews 7:28 NKJV)

Everything in the old covenant priesthood was temporary, partial, and anticipatory; everything in Christ is final, perfect, and eternal.

So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ. (Colossians 2:16-17 NKJV)