

Hebrews 7

"Whither the forerunner is for us entered, *even* Jesus"

Part III ([Heb 7:12-17](#))

[Heb 6:20](#) Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

[Heb 7:12](#) For the priesthood being changed, there is made of necessity a change also of the law.

[Heb 7:13](#) For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

[Heb 7:14](#) For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

[Heb 7:15](#) And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

[Heb 7:16](#) Who is made, not after the law of a carnal commandment, but after the power of an endless life.

[Heb 7:17](#) For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

In this section of Hebrews seven we're going to look at how Christ fulfills the law within us ([Mat 5:17-20](#)) through a process of sanctification ([Joh 17:17](#)) that God makes possible through Christ as we become doers and not hearers only of the law who are being consecrated by the Son "who is consecrated ^{G5048} for evermore" ([Rom 2:12-13](#) , [Php 2:13](#) , [Heb 7:28](#)).

[Mat 5:17](#) Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to **fulfil**.

[Mat 5:18](#) For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be **fulfilled**.

[Mat 5:19](#) Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*[\[Php 2:13\]](#), the same shall be called great in the kingdom of heaven.

[Mat 5:20](#) For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.[\[Php 3:9\]](#)

[Joh 17:17](#) Sanctify^{G37} them through thy truth: thy word is truth.

^{G37} hagiāzō hag-ee-ad'-zo

From ^{G40}; to make holy, that is, (ceremonially) purify or **consecrate**;

(mentally) to *venerate*: - hallow, be holy, sanctify.

Heb 7:28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated **G5048** for evermore.

G5048 teleioō *tel-i-o'-o*

From **G5046**; to *complete*, that is, (literally) *accomplish*, or (figuratively) *consummate* (in character): - **consecrate**, finish, fulfil, (make) perfect.

Php 2:13 For it is God which worketh in you both to will and to do of *his* good pleasure.

Rom 2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

Rom 2:13 (For not the hearers of the law *are* just before God, but the doers [**Php 2:13**] of the law shall be justified **G1344**).

G1344 dikaiōō *dik-ah-yo'-o*

From **G1342**; to *render* (that is, *show* or *regard* as) *just* or *innocent*: - free, justify (-ier), be righteous.

Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified **G1344** in his sight: for by the law *is* the knowledge of sin.

Rom 3:21 But now the righteousness of God without the law is manifested, being witnessed [**1Pe 1:12**] by the law and the prophets;

Rom 3:22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe [**Joh 6:28-29**]: for there is no difference:

[*In order to be sanctified which is an ongoing work of God we must believe* (**Joh 6:28-29**) *and in order to believe and continue in that belief* (**Joh 8:31** , **Joh 8:36**) *we must have this hope of glory within us that is cleansing us as we go from glory to glory* (**1Jn 3:3** , **Col 1:27** , **2Co 3:18**)]

Rom 3:23 For all have sinned, and come short of the **glory** of God; [**Col 1:27** , **Eph 2:10**]

Rom 3:24 Being justified **G1344** freely by his grace through the redemption that is in Christ Jesus:

G1344 dikaiōō *dik-ah-yo'-o*

From **G1342**; to *render* (that is, *show* or *regard* as) *just* or *innocent*: - free, justify (-ier), be righteous.

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

Rom 8:29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

Rom 8:30 Moreover whom he did predestinate, [[Eph 1:4-6](#)] them he also called: and whom he called, them he also justified^{G1344}: and whom he justified, them he also glorified.

Rom 8:31 What shall we then say to these things? If God *be* for us, who *can be* against us?

Rom 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Rom 8:33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth^{G1344}.

G1344 dikaioō *dik-ah-yo'-o*

From ^{G1342}; to render (that is, *show* or *regard* as) *just* or *innocent*: - free, justify (-ier), be righteous.

In ([Heb 6:20](#)) we read "Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec" and in today's study we will look more closely at why Christ is called "a priest for ever after the order of Melchisedec" ([Heb 7:17](#)) and what that means for "the firstfruits unto God and to the Lamb" ([Rev 14:4](#)) who are being sanctified in this age through a process of judgement that has begun at the house of God ([2Co 5:10](#) , [1Pe 4:17](#) , [2Co 5:17-21](#))

2Co 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

1Pe 4:17 For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God?

2Co 5:17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

2Co 5:18 And all things are of God, who hath reconciled us to himself **by Jesus Christ**, and hath given to us the ministry of reconciliation; [[Eph 2:10](#) , [Joh 8:36](#)]

2Co 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

2Co 5:20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. [[Rom 12:1](#)]

2Co 5:21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

Our first verse:

Heb 7:12 For the priesthood being changed, there is made of necessity a change also of the law.

What was required of the first Levitical priesthood could only be satisfied in ordinances that were a type and shadow of the heavenly things [*the body of Christ*] that would be instituted through Christ whose life was typified by the order of Melchisedec. The ministry of reconciliation that we just read about is typified by Melchisedec who represents Christ our head who is the one who is going to reconcile all mankind unto God in time ([1Co 15:22](#)), and Abraham giving tithes to Melchisedec is a reminder to us that Christ [*Melchisedec in type*] will use the body of Christ [*Abraham in type*] to lose their lives in order to be instrumental in bringing about the all-in-all-event of ([1Co 15:28](#)) having "given to us the ministry of reconciliation" ([Heb 9:23-26](#) , [Oba 1:21](#)).

Heb 9:23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

Heb 9:24 **For Christ** is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: ([Col 1:27](#) , [Eph 2:6](#))

Heb 9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

Heb 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. [[1Jn 4:17](#)]

The new priesthood that Christ is the head of as our high priest ([Col 1:18](#) , [Heb 4:15](#)) is typified by Melchisedec and the "**change also of the law**" is speaking of the law of Christ ([Gal 6:2](#)) that tells us we can lay our life down at the altar through our Lord and Saviour for each other ([Mat 10:39-40](#) , *the life in Christ that we find when we lose ours is the life of Christ in each other* [Mat 19:29](#) , [Mat 12:50](#) , [Mat 5:17-18](#)).

Col 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

Gal 6:2 Bear ye one another's burdens, and so fulfil the law of Christ.

Mat 10:39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

Mat 10:40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

["my Father which is in heaven" of (Mat 12:50) reminds us how Joh 14:20 is being fulfilled today in our lives]

Mat 19:29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

Mat 12:50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Mat 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Mat 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

In order to go from being a priesthood in our hearts that ceremonially washes the outside of the cup (Mar 7:4), we must be cleansed by the blood of the lamb, and then we will no longer be those whited sepulchres that Christ spoke of (Mat 23:27) by identifying with Christ's death within the tomb which represents the dying daily process that we endure so that we can be raised into heavenly places where there is newness of life in Christ (Rom 6:4 , 1Co 15:31).

Mar 7:4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables.

Mat 23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

Rom 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

1Co 15:31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

"For the priesthood being changed, there is made of necessity a change also of the law" happens within us when God gives us the power to mortify the deeds of the flesh through the grace and faith that is given unto us (Eph 2:8). That grace is what brings about that "newness of life" even as we see "that which decayeth

and waxeth old *is* ready to vanish away" occurring simultaneously ([Tit 2:12](#) , [Heb 8:13](#) , [Joh 3:30](#)).

Tit 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Heb 8:13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

Joh 3:30 He must increase, but I *must* decrease.

Heb 7:13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

That necessary change of the law spoken of in verse 12 introduces the thought that no man can give "**attendance at the altar**" because the altar that is represented by the order of Melchisedec is not an earthly order but a heavenly one that can only be accessed through Christ ([Heb 13:10](#)). "**No man gave attendance at the altar**" means that our old man cannot and never will enter into that altar ([1Co 15:50](#) , [Rev 21:27](#)) that Christ alone gives us access to as He increases and we decrease ([Rev 15:8](#)).

Heb 13:10 We have an altar, whereof they have no right to eat which serve the tabernacle.

1Co 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Rev 21:27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

Rev 15:8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

If Christ is in us, we don't have to wait until we go unto perfection on the third day ([Luk 13:32](#)) in order to have "**attendance at the altar**" in earnest ([Eph 1:14](#) , [1Co 13:12](#) , [Eph 2:6](#)) as we are accepted through Christ ([Eph 1:6](#)) who is in the process of cleansing us at that altar which is the cross that we carry and bear for one another so that we can all "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ"([Gal 2:20](#) , [Eph 4:13](#)).

Those seven plagues were poured out upon Christ for our sakes so that we can enter boldly into the temple of God "that we may obtain mercy, and find grace to help in time of need" and through Christ be given that grace and faith that we need in order to become mature sons who can endure until the end through him who identifies with our sinful flesh ([Heb 4:15-16](#) , [Php 4:13](#)).

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.

Heb 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Php 4:13 I can do all things through Christ which strengtheneth me.

Heb 7:14 For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

Heb 7:15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

These two verses are just further confirmation of where the true and everlasting foundation ([1Co 3:11](#) , [Gal 4:4-5](#)) of life springs from [**sprang** **G393**] or arises from [**ariseth** **G450**]. God's elect in this dispensation of grace ([Eph 3:2](#)) are the first few of many who are called ([Mat 22:14](#)) to be redeemed from being "under the law, that we might receive the adoption of sons".

1Co 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

Gal 4:4 But when the fulness of the time was come, **God sent forth his Son**, made of a woman, made under the law,

Gal 4:5 To redeem them that were under the law, that we might receive the adoption of sons.

Eph 3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

G393 anatellō *an-at-el'-lo*

From **G303** and the base of **G5056**; **to (cause to) arise**: - (a-, **make to**) **rise**, at the rising of, spring (up), be up.

G450 anistēmi *an-is'-tay-mee*

From **G303** and **G2476**; *to stand up* (literally or figuratively, transitively or intransitively): - **arise, lift up, raise up** (again), **rise** (again), **stand up** (-right).

As a result of that redemption process that is unfolding, we are raised in heavenly

places together in Christ ([Eph 2:6](#)) and are being sent forth as Christ was by God ([Joh 20:21](#)). The "exceeding riches of his grace in his kindness toward us through Christ Jesus" will be shown to the world through the elect by redeeming "them that were under the law, that we might receive the adoption of sons".

[Eph 2:6](#) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

[Eph 2:7](#) That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

[Joh 20:21](#) Then said Jesus to them again, **Peace be unto you: as my Father hath sent me, even so send I you.**

What is evident is that Our Lord "**sprang out of Juda**" and not the tribe of Levi and that truth is being further confirmed with the "**similitude of Melchisedec**" where "**there ariseth another priest**" in the order of Melchisedec which is a type and shadow ([1Pe 1:12](#) , [1Co 10:11](#)) of the ministry of reconciliation of which Christ is the head of today ([2Co 5:18](#) , [Col 1:18](#)).

[1Pe 1:12](#) Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

[2Co 5:18](#) And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

[Heb 7:16](#) Who is made, not after the law of a carnal commandment, but after the power of an endless life.

[Heb 7:17](#) For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

We need to know that "**the law of a carnal commandment**" is just that ([1Ti 1:9](#) , [1Ti 1:14](#)), and that Christ and His body do not have a foundation based on this law but rather one that is based on the reformer that Christ is, was, and will be. He came to build the church upon this new foundation which is Christ himself whose example of laying down his life through bearing the burden of others and serving others was demonstrated throughout his life and is our example ([1Co 3:11](#) , [Mat 16:18-19](#) , [Mat 20:28](#) , [Joh 13:14-17](#)).

[1Ti 1:9](#) Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

1Ti 1:14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

1Co 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

1Co 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

1Co 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1Co 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

1Co 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Mat 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Mat 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Joh 13:14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

Joh 13:15 For I have given you an example, that ye should do as I have done to you.

Joh 13:16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

Joh 13:17 If ye know these things, happy are ye if ye do them.

Our hope of glory is Christ within (Col 1:27) and God's elect are the first to know that saying we are the chief of sinners is a saying "worthy of all acceptation" being guilty of all the blasphemy, persecution, or any other sin mentioned in (1Ti 1:10-13) that is potentially able to be manifested in our hearts if God had written that in our books. This has all been done so that we can learn that "the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus" toward us and that "all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God" (2Co 4:14-15 , Eph 2:3-7).

2Co 4:14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

2Co 4:15 For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

Eph 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the

children of wrath, even as others. [[1Ti 1:10-13](#)]

[Eph 2:4](#) But God, who is rich in mercy, for his great love wherewith he loved us,

[Eph 2:5](#) Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

[Eph 2:6](#) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

[Eph 2:7](#) That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

Christ's testimony to us "**For he testifieth, Thou *art* a priest for ever after the order of Melchisedec**" was demonstrated in his actions, in His love and concern for his disciples and all of mankind ([Joh 3:16](#) , [Joh 15:13](#)). His love was demonstrated in His obedience to God's commandments ([Joh 15:10](#) , [Joh 14:15](#)) and the testimony of Christ's life within us leads to an everlasting relationship with our Father and Jesus Christ that is made possible through Christ ([Joh 17:3](#)) who gives us the power to lay down our lives and live by the faith of the son of God ([Zec 4:6](#) , [Gal 2:20](#) , [Joh 14:13](#) , [1Jn 5:4](#)).

[Joh 3:16](#) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

[Joh 15:13](#) Greater love hath no man than this, that a man lay down his life for his friends.

[Joh 15:10](#) If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

[Joh 14:15](#) If ye love me, keep my commandments.

[Joh 17:3](#) And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Christ is indeed our forerunner who is now testifying through the church or witnessing through the church ([Rev 11:3](#)) of his power and might and authority over all nations within us ([Mat 28:19-20](#)) and that He as our hope of glory within is "**a priest for ever after the order of Melchisedec**".

[Rev 11:3](#) And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

[Mat 28:19](#) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

[Mat 28:20](#) Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.