

# Hebrews 7

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

Part II ([Heb 7:5-11](#))

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

[Heb 7:5](#) And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

[Heb 7:6](#) But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

[Heb 7:7](#) And without all contradiction the less is blessed of the better.

[Heb 7:8](#) And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

[Heb 7:9](#) And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

[Heb 7:10](#) For he was yet in the loins of his father, when Melchisedec met him.

[Heb 7:11](#) If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

This section of Hebrews draws a comparison for us with those who are "**the sons of Levi**" in ([Heb 7:5](#)) who represent the churches of Babylon, to "**Abraham**" ([Heb 7:6](#)) who typifies the elect who give their tithe that represents their life being given to "**he** [*speaking of Melchisedec*] **whose descent is not counted from them** [*sons of Levi*] **received tithes of Abraham** [*God's elect*], **and blessed him that had the promises**" [*Melchisedec who typifies Christ* [2Co 1:20](#)]. God's elect are not represented by Levi but rather Abraham if God has determined that from the foundation of the world to be so ([Eph 1:3-6](#)).

[2Co 1:20](#) For all the promises [**"and blessed him that had the promises"** [Heb 7:6](#)] of God **in him** *are* yea, and **in him** Amen, unto the glory of God by <sup>G1223</sup> us. [[Eph 1:6](#) , [2Pe 1:4](#)]

[Eph 1:3](#) Blessed *be* the God and Father of our Lord Jesus Christ, who hath

blessed us with all spiritual blessings in heavenly places in Christ:

**Eph 1:4** According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

**Eph 1:5** Having predestinated us unto the adoption of children by<sup>G1223</sup> Jesus Christ to himself, according to the good pleasure of his will,

**Eph 1:6** To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

**G1223** *dia dee-ah'*

A primary preposition denoting the channel of an act; **through** (in very wide applications, local, causal or occasional). In composition it retains the same general import: - after, always, among, at, to avoid, because of (that), briefly, by, for (cause) . . . fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, X though, through (-out), to, wherefore, with (-in). In composition it retains the same general import.

**2Pe 1:4** Whereby are given unto us exceeding great and precious promises: that by<sup>G1223</sup> these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

One of the main goals in comparing the Levitical priesthood where the order of Aaron stems from with another priest that should rise after the order of Melchisedec is to demonstrate where perfection comes from and what is excellent to God (**Php 1:9-11**) as opposed to something that is good (**1Ti 1:9** , **Gal 3:24** , **1Co 15:41**).

**Php 1:9** And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment;

**Php 1:10** That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

**Php 1:11** Being filled with the fruits of righteousness, which are by<sup>G1223</sup> Jesus Christ, unto the glory and praise of God.

**Php 4:6** Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

**Php 4:7** And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

**Php 4:8** Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

In order to "approve things that are **excellent**" we need to know that this can only be done "by reason of the glory that **excelleth**" which glory is our hope of glory within ([Col 1:27](#)).

[2Co 3:1](#) Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

[2Co 3:2](#) Ye are our epistle written in our hearts, known and read of all men:

[2Co 3:3](#) *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

[2Co 3:4](#) And such trust have we through Christ to God-ward:

[2Co 3:5](#) Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God; [*We bring nothing to the altar* [Php 2:13](#)]

[2Co 3:6](#) Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

### **Excellence is the enemy of good:**

[2Co 3:7](#) But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away [[Heb 7:11](#)]:

[Heb 7:11](#) If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

[2Co 3:8](#) How shall not the ministration of the spirit be rather glorious? [[Heb 7:12](#)]

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

[2Co 3:9](#) For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. [[Col 1:27](#) , [Rom 8:9](#)]

[2Co 3:10](#) For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

[2Co 3:11](#) For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

**2Co 3:12** Seeing then that we have such hope ([Col 1:27](#)), we use great plainness of speech:

**2Co 3:13** And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

**2Co 3:14** But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away **in Christ**.( "**At that day**" [Joh 14:20](#))

**2Co 3:15** But even unto this day, when Moses is read, the vail is upon their heart.

**2Co 3:16** Nevertheless when it shall turn to the Lord, the vail shall be taken away.

**2Co 3:17** Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

The reason that the change "For the priesthood being changed, there is made of necessity a change also of the law" (of verse 12 and part of next week's study) is glorious and excels in glory like the sun outshining the moon, is because with Christ in us as our hope of glory we can be recipients of those promises that are in him that speak of bringing us unto perfection on the third day ([Luk 13:32](#)), not by might or power but by his holy spirit that gives us the power to rip the veil which ripping symbolizes our overcoming our flesh ([Heb 10:20](#) , [1Co 3:16](#)) in this life as we go from glory to glory through Christ as opposed to those who "could not stedfastly look to the end of that which is abolished"([2Co 3:13](#)) ([Heb 1:3](#) , [2Co 3:18](#))

**Heb 10:20** By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; [[Eph 5:30](#) , [2Co 5:17](#)]

**1Co 3:16** Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

**Heb 1:3** Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

**2Co 3:18** But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even *as by the Spirit of the Lord*.

Now let's look once again at how Jesus "the forerunner is for us entered" and how blessed we are to have an high priest who can now make us kings and

priests ([Rev 1:6](#) , [Rev 5:10](#)).

[Rev 1:6](#) And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

[Rev 5:10](#) And hast made us unto our God kings and priests: and we shall reign on the earth.

The priesthood of God's elect is typified in the old covenant with "**the order of Melchisedec**" as opposed to the "**Levitical priesthood**" or "**order of Aaron**" and it is through Christ alone that we will be able to obtain to this excellent order and high calling found in "him with whom we have to do" as we "press toward the mark for the prize of the high calling of God in Christ Jesus" ([Heb 4:13-15](#) , [Php 3:14](#)).

[Heb 4:13](#) Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

[Heb 4:14](#) Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

[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 9:13-14](#) , [Heb 9:23-24](#)]

*Our first verse:*

**[Heb 7:5](#) And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:**

Verse five is going to be contrasted with verse six to remind us that "**they that are of the sons of Levi**" and "**who receive the office of the priesthood**" and "**have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham**" represent Levi and not Abraham ([Rom 9:13](#)). Levi represents Babylon, and Abraham represents the elect who God gave the true priesthood "And hath made us kings and priests unto God and his Father" ([Rev 1:6](#) , [Rev 5:10](#)) who will reign on the earth under Christ who is represented by Melchisedec.

[Rom 9:13](#) As it is written, Jacob have I loved, but Esau have I hated.

**Rev 1:6** And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

**Rev 5:10** And hast made us unto our God kings and priests: and we shall reign on the earth.

Physical lineage has nothing to do with our calling and so were being reminded that these sons of Levi although they descend from Abraham, they and we cannot help but be of our Father the devil ([Mat 3:9](#) , [Joh 8:37-44](#)) until such time that we are called and chosen ([Mat 22:14](#)) to be otherwise ([Rev 17:14](#)).

**Mat 3:9** And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

**Joh 8:37** **I know that ye are Abraham's seed;** but ye seek to kill me, because my word hath no place in you.

**Joh 8:38** I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

**Joh 8:39** They answered and said unto him, Abraham is our father. Jesus saith unto them, **If ye were Abraham's children, ye would do the works of Abraham.** [*a tree is known in other words by its fruit and not by its lineage* [Luk 6:43-45](#) , [Joh 6:43-45](#)]

**Joh 8:40** But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

**Joh 8:41** Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

**Joh 8:42** Jesus said unto them, **If God were your Father, ye would love me:** for I proceeded forth and came from God; neither came I of myself, but he sent me.[[Joh 20:21](#)]

**Joh 8:43** Why do ye not understand my speech? *even* because ye cannot hear my word.[[1Jn 4:6](#)]

**Joh 8:44** Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

The context found in ([Joh 8:37-44](#)) was written for the elect's sake today to see clearly that lineage has nothing to do with being free ([Php 3:4-9](#) , [Rom 2:14-19](#)). This stark contrast being spoken to outward Jews ([Rom 2:28](#)) is being drawn to make the point as bright as possible for God's elect today. Christ is making this contrast to the Pharisee within us that still wants to glory in the



flesh and that contrast between flesh and the spirit is shown between Levi and Abraham. Abraham being a type of Christ who, as our hope of glory within, makes it possible for us to be inward Jews who are being set free ([Joh 8:36](#) , [Rom 2:29](#) , [Rom 8:9](#) , [Col 1:27](#)).

[Php 3:4](#) Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

[Php 3:5](#) Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

[Php 3:6](#) Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

[Php 3:7](#) But what things were gain to me, those I counted loss for Christ.

[Php 3:8](#) Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord:[\[Php 1:10\]](#) for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

[Php 3:9](#) And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

[Rom 2:14](#) For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

[Rom 2:15](#) Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)

[Rom 2:16](#) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

*[[1Pe 4:17](#) , Paul then goes on to admonish the church by showing them what those "secrets of men" are within the hearts of those who are first being cleansed in this age [[Rom 2:20-29](#)]. Christ admonishes us and encourages us with these words in that regard as well by telling us to no longer lean unto your own understanding, your own righteousness, by saying "think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham" [Mat 3:9](#)]*

[Rom 2:17](#) Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

[Rom 2:18](#) And knowest *his* will, and approvest the things that are more excellent,[\[Php 1:10\]](#) being instructed out of the law;

[Rom 2:19](#) And art confident that thou thyself art a guide of the blind, a light

of them which are in darkness,

The statement "**Though they come out of the loins of Abraham**" reminds us that we are all sons of God just as Adam was a son of God ([Luk 3:38](#)). The Jews had confidence in Abraham and we have confidence in our own flesh at first until we become of the generation who have no confidence in our flesh ([Php 3:3](#)). That first man Adam must decrease in order for the second Adam, Jesus Christ, to take his rightful place on the throne of our hearts which can only happen through the circumcision of our hearts ([1Co 15:45](#), [Joh 3:30](#)).

[Php 3:3](#) For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

[1Co 15:45](#) And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

[Joh 3:30](#) He must increase, but I *must* decrease.

**Heb 7:6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.**

The verses in ([Joh 8:37-44](#)) explain why "**he whose descent is not counted from them received tithes of Abraham**" when we're given to see that Abraham represents the elect who are called unto a blessing of our Lord whose descent was not counted of Aaron just as Melchisedec's was not. The promises as we mentioned above are all in Christ which is what we are being reminded of when we read that Abraham "**blessed him that had the promises**" ([2Co 1:20-22](#)).

[2Co 1:20](#) For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

[2Co 1:21](#) Now he which stablisheth us with you in Christ, and hath anointed us, *is* God;

[2Co 1:22](#) Who hath also sealed us, and given the earnest of the Spirit in our hearts.

**Heb 7:7 And without all contradiction the less is blessed of the better.**

We've established that Abraham is 'the less' in this type and shadow event of his blessing Melchisedec that represents our presenting all our life as a living sacrifice unto God ([Rom 12:1-3](#)). Abraham is blessed by Melchisedec by being



able to give this offering, and this point is clearly brought out in this statement by king David found in ([1Ch 29:14](#)).

**Rom 12:3** For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

**1Ch 29:14** But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and of thine own have we given thee.

**Luk 17:10** *So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.*

**Joh 1:27** He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

**1Co 1:26** For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

It is this spirit found in the verses that we have just read that tell us how we are to present ourselves unto God as a living sacrifice, a sacrifice that is typified with Abraham giving a tenth [*his whole life*] of the spoils of war. Giving the spoils of war is a typical act that acknowledges that we know where all our blessings come from, along with all our spiritual battles that God is sovereign over in our heavens that are being cleansed in this age ([Eph 6:12](#) , [Eph 1:21](#) , [Heb 9:23](#)).

**Eph 6:12** For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

**Eph 1:21** Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

**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 7:8** **And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.**

Ultimately God will be "all in all"([1Co 15:28](#)) and that is when each life will be fully in subjection unto Christ and our Father in heaven. That event is what the tithe symbolizes all along, and is the reason God says "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it.* " in ([Mal 3:10](#)).

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!"([Rom 11:33](#)) is the blessing we are talking about, as we come to know God and His son which is eternal life ([Joh 17:3](#)). Every soul will come to see the unsearchable blessings that this relationship will manifest in each life that God is going to save in due time ([1Co 15:22](#) , [1Jn 2:2](#) , [1Ti 4:10](#) , [1Co 2:9](#)).

In verse eight we are simply being told that our many wonderful works that we think account for something ([Mat 7:22](#)) are not laid up in heaven -- treasure that can only be obtained through Christ -- and so this verse is worded this way: "**And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth**" to remind us that it is those who present themselves a living sacrifice, as typified by Abraham's giving of the tithe, who are able to lay up treasure in heaven where neither moth nor rust does corrupt because we are alive in Him ([Rom 12:1](#) , [Rom 6:11](#) , [Gal 2:20](#) , [Mat 6:19-20](#) , [Joh 11:26](#)).

[Rom 12:1](#) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a **living** sacrifice, **holy**, **acceptable** unto God [[Eph 1:6](#)], *which is* your reasonable service.

[Rom 6:11](#) Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

[Gal 2:20](#) I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

[Joh 11:26](#) **And whosoever liveth and believeth in me shall never die. Believest thou this?**

[Heb 7:9](#) **And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.**

God's elect are a living sacrifice who lay their lives down for the world as Christ did ([Joh 3:16](#) , [1Jn 4:17](#)), saviours who will come up on mount Zion ([Oba 1:21](#)) and who are being sacrificed now so that the stripes that we take upon us, the filling up what is behind of the afflictions of Christ ([Col 1:24](#)), can one day be beneficial unto those who we will be able to judge as a result of having been judged in this life ([1Pe 4:12](#) , [1Pe 4:17](#) , [2Ti 2:12](#) , [Php 1:29](#) , [Heb 5:14](#)).

**"Levi also, who receiveth tithes, payed tithes in Abraham"** reminds us that the whole world lives and moves and has their being in Christ ([Act 17:28](#)) whose life was sacrificed to take away the sins of the world ([Joh 3:16](#)). The sins of the world are forgiven but an accounting is yet to be given for the many and that accounting comes about for God's elect today as He leads us unto repentance, which happens as result of our presenting ourselves a living sacrifice ([Rom 2:4](#)). It is Levi and all of humanity who took Christ and sacrificed him and in so doing **"payed tithes in Abraham"** ([Act 4:26-28](#)) through Christ and His Christ, and this pleased God for that reason. **"Levi also, who receiveth tithes"** is our time in Babylon when we sincerely give our life over to another Jesus, but God's people are called out of Levi or Babylon if we have been predestined to be a living sacrifice through Christ in this age ([2Co 6:17](#)) who will be sacrificed so that **"Levi also, who receiveth tithes"** can one day come to realize that the sacrifice of Christ and his body expressed in typical language as **"payed tithes in Abraham"** is connected to Christ's sacrifice and His body as our kinsman redeemer.

[Act 17:28](#) For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

[1Pe 3:18](#) For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. [[Isa 53:10](#) , [Joh 3:16](#) , [1Jn 4:17](#)].

[Act 4:26](#) The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

[Act 4:27](#) For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

[Act 4:28](#) For to do whatsoever thy hand and thy counsel determined before to be done.

The honour and privilege that we've been given to suffer in this life for Christ is being expressed in this verse and the living sacrifice we have become through

Him is for the world's sake as well as ours, and is the way in which the world will come to realize that they "**payed tithes in Abraham**" by having sacrificed Christ and His Christ ([Act 26:14-15](#)).

[Act 26:14](#) And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, **Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.**

[Act 26:15](#) And I said, Who art thou, Lord? And he said, **I am Jesus whom thou persecutest.**

The first section of this verse "**Levi also, who receiveth tithes**" is a reminder for us that Babylon does serve us by receiving the lives of the countless many who are called but not chosen. Those multitude of Babylonian churches represent Levi, and Levi is joined unto us, and by God's grace and faith we come out of her and present ourselves a living sacrifice unto God so that one day those innumerable multitudes will be washed and made "white in the blood of the Lamb" ([Rev 7:9](#) , [Rev 7:13-14](#)). Babylon unknowingly has served us in their unbelief and God has shown mercy to us today by calling us out of Babylon so that one day we will be able to extend that same mercy back toward the rest of God's creation ([Rom 8:22-23](#)).

[Rom 8:22](#) For we know that the whole creation groaneth and travaileth in pain together until now.

[Rom 8:23](#) And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

**[Heb 7:10](#) For he was yet in the loins of his father, when Melchisedec met him.**

We don't know that we are God's elect at first, but over time become convinced of better things ([Heb 6:9](#) , [Rom 8:38-39](#)) unfolding within our heavens that give evidence that we are the sons of God in this age who are being led by His spirit ([Rom 8:14-16](#)). Abraham in type and shadow is still very young in his walk expressed as being "**yet in the loins of his father**" but regardless, this is "**when Melchisedec met him**" and this type and shadow event is a reminder for God's elect that God knows those who are his ([Rom 11:5](#)) and His remnant were known from the foundation of the world ([Eph 1:4](#)). This meeting of Melchisedec is a type and shadow of our day of visitation when we are dragged to Christ and brought unto repentance ([Joh 6:44](#)).

[Heb 6:9](#) But, beloved, we are persuaded better things of you, and things

that accompany salvation, though we thus speak.

**Rom 8:38** For I am **persuaded**, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

**Rom 8:39** Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

**Rom 8:14** For as many as are led by the Spirit of God, they are the sons of God.

**Rom 8:15** For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

**Rom 8:16** The Spirit itself beareth witness with our spirit, that we are the children of God:

**Heb 7:11** If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

Can we go unto perfection through the order of the Levitical priesthood? The answer is emphatically 'no', and yet that was a needful part of our journey, receiving the law that was made to show the lawless man within ([1Ti 1:9](#) , [Rom 7:13](#)) and how impossible it was to be changed and truly overcome by simply keeping the letter of the law that brought only death and not life that comes through the spirit of God ([2Co 3:6](#)).

There is, was and will be a need "**that another priest should rise after the order of Melchisedec**", and Christ is that forerunner who is typified by Melchisedec, however the "**order of Aaron**" is the other order that genders unto bondage ([Gal 4:23-27](#)) and must needs be done away in order for the true liberty of Christ to be manifest through His spirit, a liberty that has begun and will be witnessed through God's first fruits ([2Co 3:17-18](#) , [Rom 8:18-23](#) , [Joh 13:35](#)).

**2Co 3:17** Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

**2Co 3:18** But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

**Rom 8:18** For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

Rom 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

Rom 8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

Rom 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Rom 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

Rom 8:23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Joh 13:35 By this shall all *men* know that ye are my disciples, if ye have love one to another.