

# Hebrews 7

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

Part IV ([Heb 7:18-28](#))

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

[Heb 7:18](#) For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

[Heb 7:19](#) For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

[Heb 7:20](#) And inasmuch as not without an oath *he was made priest*:

[Heb 7:21](#) (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

[Heb 7:22](#) By so much was Jesus made a surety of a better testament.

[Heb 7:23](#) And they truly were many priests, because they were not suffered to continue by reason of death:

[Heb 7:24](#) But this *man*, because he continueth ever, hath an unchangeable priesthood.

[Heb 7:25](#) Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

[Heb 7:26](#) For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

[Heb 7:27](#) Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

[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 for evermore.

In last week's study we looked at the word "[Sanctify](#)<sup>G37</sup>" in ([Joh 17:17](#)) and its close correlation to the word "[consecrate](#)<sup>G5048</sup>" found in ([Heb 7:28](#)) with the word "[justified](#)<sup>G1344</sup>" found in ([Rom 2:13](#)).

In this last section of Hebrews seven, we are going to look more deeply into this process of being consecrated and how that is accomplished through Christ and His body as it is written: "For by one offering he hath [perfected](#)<sup>G5048</sup> for ever them that are sanctified"([Heb 10:14](#)).

The word consecrated<sup>G5048</sup> found in ([Heb 7:28](#)) reminds us that we must go through a process through Christ who is the end of the law and the one who can bring us unto perfection on the third day ([Luk 13:32](#)). Again the same Greek word is used in that verse which reads "**Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected**<sup>G5048</sup>". The end of the law comes about by Christ fulfilling that law within us so that we live by the spiritual intent of the law which is infinitely higher than the letter that kills ([Mat 5:17](#) , [2Co 3:6](#))

**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<sup>G5048</sup> for evermore.

**Heb 10:14** For by one offering he hath perfected<sup>G5048</sup> for ever them that are sanctified<sup>G37</sup>.

**G5048** teleioō *tel-i-o'-o*

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

**Joh 17:17** Sanctify<sup>G37</sup> them through thy truth: thy word is truth.

**G37** hagiazō *hag-ee-ad'-zo*

From [G40](#); to *make holy*, that is, (ceremonially) *purify* or **consecrate**; (mentally) to *venerate*: - hallow, be holy, sanctify.

**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.

*Our first verses:*

**Heb 7:18** For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

**Heb 7:19** For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

Christ being "**a priest for ever after the order of Melchisedec**" of ([Heb 7:17](#)) is being contrasted with the weakness and unprofitableness of the law that "**made nothing perfect**", but what did and does bring us unto perfection is the "**hope did; by the which we draw nigh unto God**" through Christ our hope of glory within ([Eph 1:6](#) , [Col 1:27](#)).

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

[Eph 1:6](#) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

[Col 1:27](#) To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

As we read the question posed last week: "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?"([Heb 7:11](#)), we're shown that the answer to that question is that the changing of the priesthood is needed so the "disannulling of the commandment" can happen as the new priest, Christ, makes his strength perfect through our weaknesses ([2Co 12:8-10](#)) via God's words which is spirit and able to quicken us when we are given to believe ([Joh 6:63](#) , [2Ti 3:16-17](#) , [Tit 3:8](#) , [Php 1:29](#)).

[2Co 12:8](#) For this thing I besought the Lord **thrice**, that it might depart from me.

[2Co 12:9](#) And he said unto me, **My grace is sufficient for thee: for my strength is made perfect in weakness**. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

[2Co 12:10](#) Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

[Joh 6:63](#) **It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.**

[2Ti 3:16](#) All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

[2Ti 3:17](#) That the man of God may be **perfect**, thoroughly furnished unto all good works.

[Tit 3:8](#) *This is* a faithful saying, and these things I will that thou affirm

constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

**Heb 7:20** And inasmuch as not without an oath *he was made priest*:

**Heb 7:21** (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

Those priests of the Aaronic priesthood or Levitical priesthood were made without an oath, and as we will read they could not bless or multiply anyone in the spirit, serving a law that "made nothing perfect" ([Heb 7:19](#) , [Heb 6:14](#)). The blessings given were only in the physical realm for Israel of old where there was no mention of eternal life in the old covenant, no promises exceeding great and precious ([2Pe 1:4](#)) to a royal priesthood ([1Pe 2:9](#)) that could be held onto in this life, only physical types and shadows that pointed to the reality of Christ who is "**a priest for ever after the order of Melchisedec**" and where we learn of the "**better testament**" that comes through Him. "No oath" means no promise of anything everlasting was being spoken of in the old covenant but for those who are called to be kings and priests in this age: "**The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec**" ([Heb 7:21](#) , [1Jn 4:17](#)).

[Heb 7:19](#) For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

[Heb 6:14](#) Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

[2Pe 1:4](#) Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

[1Pe 2:9](#) But ye *are* a chosen generation, a royal **priesthood**, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

[Heb 7:21](#) (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a **priest** for ever after the order of Melchisedec:)

[1Jn 4:17](#) Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

**Heb 7:22** By so much was Jesus made a surety of a better testament.

**Heb 7:23** And they truly were many priests, because they were not suffered to continue by reason of death:

**Heb 7:24** But this *man*, because he continueth ever, hath an unchangeable priesthood.

"Verily, verily, I say unto you, If a man keep my saying, he shall never see death" is the fruit of the life of one who is blessed to read, hear and keep the sayings of this prophecy (Rev 1:3). When we know God and his son, we have life within us (Joh 17:3) and it is this life that Christ is talking about when he says you "shall never see death". Those who are considering themselves dead to sin and alive in Christ today (Rom 6:11) are witnesses (Rev 11:3) of that "**better testament**" within them and are "a chosen generation, a royal priesthood, an holy nation, a peculiar people".

"By so much was Jesus made a surety of a better testament" is evidenced by this verse (Rom 5:10) that tells us what this relationship that we have with God and Christ is promised to manifest:

**Rom 5:10** For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be **saved by his life**.

Christ and his Christ are again being contrasted with "many priests" who "**were not suffered to continue by reason of death**", and yes this is talking about the fact that they died, but it is also telling us that they were never alive as Christ was and those who He dwells within today who are being "saved by his life" of (Rom 5:10). Again "**Verily, verily, I say unto you, If a man keep my saying, he shall never see death**" (Mat 8:22 , Gal 2:20 , Isa 3:1 , Joh 6:51 , Col 1:27).

**Mat 8:22** But Jesus said unto him, **Follow me; and let the dead bury their dead.**

**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.

**Isa 3:1** For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

**Joh 6:51** I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

**Col 1:27** To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Christ's priesthood which contains within it kings and priests (**1Ti 6:15-16**) will continue and not change "**because he continueth ever**" and changes not, so that ultimately we will not be consumed (**Mal 3:6**). He who has made us is making us into an "**unchangeable priesthood**" that the world is going to learn about during the thousand year reign (**Rev 20:6**) and during the great white throne judgement, with the goal being reached of all mankind having the mind of Christ which is the basis of what will form a right relationship with our Father and Christ. That right relationship can only be brought unto perfection through judgement (**Joh 17:3** , **Mat 10:28** , **1Co 6:3**). The consummation of all the ages will conclude in God the Father being "all in all" as a result of every age of mankind being subdued unto Christ through judgement (**1Co 15:28**).

**1Ti 6:15** Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

**1Ti 6:16** Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

**Mal 3:6** For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

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

**Mat 10:28** And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

**1Co 15:28** And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

**Heb 7:25** Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

**Heb 7:26** For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

Christ laid down his life for us (**Joh 15:13**) and endured until the end in order to be



saved and to go onto perfection as a high priest who "**ever liveth to make intercession for them**"([Heb 4:15](#)). That experience that God gave to Christ was for our sakes ([2Co 4:15](#)) and was written in His book so that Christ could identify and comfort us with the comfort that He received when he was in His flesh ([2Co 1:2-5](#)). His labours were not in vain ([1Co 15:58](#)), and the redemptive process was made possible through Christ who is now "**able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them**". He "**ever liveth to make intercession for them**" with a memory of God's power that delivered him from every temptation ([2Co 1:2-5](#)) along with the confidence and faith in our Father that took him through this life that He told his disciples that they also would be able to endure to the end, through the same means ([Mat 20:23](#) , [Php 4:13](#) , [Rom 8:35-39](#) , [1Jn 5:4](#)).

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

[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.

[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.

[2Co 1:2](#) Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

[2Co 1:3](#) Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

[2Co 1:4](#) Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

[2Co 1:5](#) For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

[1Jn 5:4](#) For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

All of this is of the utmost importance for us to understand if we are as Christ was in this life being judged in our flesh and learning obedience by the things that we suffer ([Heb 5:8](#)) so that we can in turn rule and reign under Christ with the same qualities of being "**holy, harmless, undefiled, separate from sinners**"([1Jn 4:17](#)) that now reside in our Lord who is "**made higher than the heavens**", meaning also higher than all the powers and principalities within us that He is giving us the power

to rule over in this life so we can take on those attributes of our Lord ([2Ti 2:12](#) , [1Pe 2:21](#) , [Php 1:29](#) , [Eph 6:12](#) , [Eph 1:21](#)).

**Heb 5:8** Though he were a Son, yet learned he obedience by the things which he suffered;

**2Ti 2:12** If we suffer, we shall also reign with him: if we deny *him*, he also will deny us:

**1Pe 2:21** For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

**Php 1:29** For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

**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 7:27** Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

**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 for evermore.

We have all sinned and come short of the glory of God unlike Christ, and although Christ was born of a woman under the law and in sinful flesh ([Psa 51:5](#) , [Gal 4:4](#)), He never sinned and was a spotless sacrifice whose life was of more value than all life seeing He created it, and was the only one who could redeem it by His blood ([1Pe 1:18-21](#)).

That redemption is brought about through the sanctification process that we've been discussing ([Joh 17:17](#)), and when we read "**For the law maketh men high priests which have infirmity**", we're being reminded that only Christ was capable of being a spotless sacrifice "**who is consecrated for evermore**". Christ was prophesied throughout the old covenant by "**the word of the oath, which was since the law**" that he would come along and reform and redeem all of



mankind in time ([Isa 9:6-7](#) , [Joh 1:27](#) , [Mat 3:11-12](#)).

Christ's life was symbolized by those sacrifices that were daily offered in the temple, and in ([Heb 9:1-9](#)) we will read of two groups, one that represents the relationship of the priests that daily "**offer up sacrifice, first for his own sins, and then for the people's**"([Heb 7:27](#) , [Heb 9:6](#)) which group represents the body of Christ, the "scapegoat" ([Lev 16:10](#)), and "the second", the high priest alone who "**offered up himself**" once a year which sacrifice represents the life of Christ where that high priest went into the holiest place "not without blood" symbolized by the dove that was killed and sprinkled seven times on the dove that was let loose ([Heb 9:7](#) , [Lev 14:7](#)). We know these are typical events that are not able to change the conscience of the priests who made the sacrifices because of these words in ([Heb 9:7-9](#)) and we know that it is Christ alone, the reality of our hope of glory within us, that cleanses our conscience that He is greater than ([Heb 9:13-14](#)).

[Heb 9:1](#) Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

[Heb 9:2](#) For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

[Heb 9:3](#) And after the second veil, the tabernacle which is called the Holiest of all;

[Heb 9:4](#) Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

[Heb 9:5](#) And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

[Heb 9:6](#) Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.

[Heb 9:7](#) But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

[Heb 9:8](#) The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

[Heb 9:9](#) Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

[Heb 9:13](#) For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

[Heb 9:14](#) How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Joh 17:17 Sanctify<sup>G37</sup> them through thy truth: thy word is truth.

**G37** hagiazō *hag-ee-ad'-zo*

From **G40**; to *make holy*, that is, (ceremonially) *purify* or **consecrate**; (mentally) to *venerate*: - hallow, be holy, sanctify.

In regard to sanctification and what it is accomplishing in the lives of those who are called and chosen and given to endure until the end through our forerunner Jesus Christ, we'll end off chapter seven by reading this most reassuring section of scripture found in (**1Jn 2:1-29**) that reveals to us why Christ was "made an high priest for ever after the order of Melchisedec" and see that it was for our sakes, seeing God had determined from the foundation of the world to make his elect overcomers through Christ and that it is through the body of Christ that He is accomplishing these things today (**2Co 5:20**).

**1Jn 2:1** My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

**1Jn 2:2** And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

**1Jn 2:3** And hereby we do know that we know him, if we keep his commandments.

**1Jn 2:4** He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

**1Jn 2:5** But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

**1Jn 2:6** He that saith he abideth in him ought himself also so to walk, even as he walked.

**1Jn 2:7** Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

**1Jn 2:8** Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

**1Jn 2:9** He that saith he is in the light, and hateth his brother, is in darkness even until now.

**1Jn 2:10** He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

**1Jn 2:11** But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

**1Jn 2:12** I write unto you, little children, because your sins are forgiven you for his name's sake. (2Co 5:20)

**1Jn 2:13** I write unto you, fathers, because ye have known him *that is* from the

beginning. [\(2Co 5:20\)](#) **I write unto you**, young men, because ye have overcome the wicked one. [\(2Co 5:20\)](#) **I write unto you**, little children, because ye have known the Father.

**1Jn 2:14** **I have written unto you**, fathers, because ye have known him *that is* from the beginning. [\(2Co 5:20\)](#) **I have written unto you**, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. [\(2Co 5:20\)](#)

**1Jn 2:15** Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

**1Jn 2:16** For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

**1Jn 2:17** And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

**1Jn 2:18** Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

**1Jn 2:19** They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

**1Jn 2:20** But ye have an unction from the Holy One, and ye know all things.

**1Jn 2:21** **I have not written unto you because ye know not the truth**, but because ye know it, and that no lie is of the truth.

**1Jn 2:22** Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

**1Jn 2:23** Whosoever denieth the Son, the same hath not the Father: *(but) he that acknowledgeth the Son hath the Father also*.

**1Jn 2:24** Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

**1Jn 2:25** And this is the promise that he hath promised us, *even* eternal life.

**1Jn 2:26** These *things* have I written unto you concerning them that seduce you.

**1Jn 2:27** But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

**1Jn 2:28** And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

**1Jn 2:29** If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.