

200809-1 He 7, A Change in the Priesthood—CThurman

The main thoughts of the previous chapter might be summed up as follows:

The apostle Paul would have his dear Hebrew brethren to understand that as the Lord grants the liberty, they were to leave the beginning of Christ's doctrine, which was veiled in the Old Covenant, and go on to the perfection in Christ and His doctrine as it is revealed in the New Covenant; that if those things which they had tasted of Christ were insufficient to compel them to this end then nothing would suffice them to reach that goal. This constitutes the very reason why God swore an oath by Himself: to give them strong consolation to lay hold upon the hope set before them; which hope was sure and stedfast and enters into the holiest of all where Jesus their forerunner has entered in their behalf an high priest for ever ministering after the order of Melchisedec.

The fact that Jesus Christ is the high priest of God and the newness of this to the believing Hebrew's ears consider what this man wrote:

'Jesus was, and is for ever, High Priest. This was an entirely new doctrine for the Hebrews. Our Lord Himself had made no specific reference to it during the days of His earthly ministry, nor is there any record of it in the preaching of the apostles. Yet the teaching of both One and the others was based upon and assumed this fundamental fact. But now the Holy Spirit was pleased to give a clear unfolding of this precious truth. It was "hard" for even converted Jews to receive. Their chief objection would be that, to assert Christ was High Priest, yea, the *only* High Priest of His Church, was affirming something inconsistent with and contrary to the Law, for He did not (according to the flesh) belong to the Levitical tribe, He was not in the line of the priests.

'It is most important for us to take account of this difficulty which presented itself to the minds of the Hebrews, for unless we recognize that one of the chief objects before the apostle in chapter 7 was to *remove* this very difficulty, we are certain to err in our understanding of the details of his argument.' *Exposition of Hebrews*, Arthur Pink, p.359

Now to our lesson today. Chapter 6 (cf. v.20) ended with, *Jesus is made an high priest for ever after the order of Melchisedec*. The main statement of chapter 7.1-3 is, *Melchisedec abides a priest continually*. The point is that Jesus is a priest forever after the order or form of Mechisedec because Melchisedec is a *type* for a continuing priesthood. The remainder of the chapter (ch. 7.4-28) compares Melchisedec's priestly order to the Levitical priesthood. The resemblance of Mechisedec's order presents Christ's priesthood as preeminent (vss.4-10), perfect (vss.11-19), of promise [by an oath] (vss.20-22), and perpetual (vss.23-28). What is Paul's goal for Hebrews? To lead the believing Hebrews to makes a complete break away from the old covenant and receive by faith all that there is in Christ by the new. Remember, Paul wrote to them, '*Heb 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection ...*'

Chapter 7

1 ¶ For *this Melchisedec, king of Salem, priest of the most high God,*
[example]

who met Abraham returning from the slaughter of the kings,

who met, συναντήσας, nom. sing. masc. part. aor. of the verb συναντάω, σύν together, with + αντίάω, αντί, to counter; so, to encounter & tss. *to meet, to befall*; **He.7.1, 10.**

slaughter, noun of κοπή, which is only this once in the NT; the verb κόπτω, is twice tss. *to cut down*; another noun κόπος, is tss. *to trouble, labor, to weary*.

and blessed him;

[that is Mechisedec blessed Abraham]

1 Οὗτος γὰρ ὁ Μελχισέδεκ βασιλεὺς Σαλήμ ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ εὐλογήσας αὐτόν

2 To whom also Abraham gave a tenth part of all;
divided or distributed from ^{ἀπὸ} [the spoils that he had taken in that conflict]

gave, ἐμέρισεν, 3ps. aor. ind. act. of the verb μερίζω, tss. to divide, to deal, to distribute, to differ between.

Paul takes the brethren to the OT Scriptures, to Genesis ch. 14.

Ge 14:18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

19 And he (Melchizedek) blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he (Abraham) gave him tithes of all.

And now he defines Melchisedec's name.

the verb ἐρμηνεύω, hermeneuō
first being by interpretation King of righteousness,
[first, on the one hand, Melchisedec's name means]

being by interpretation, ἐρμηνευόμενος, nom. sing. masc. part. pres. pass. of the verb ἐρμηνεύω, tss. always (4) with the English interpret (Jn.1.38, 42; 9.7; He.7.2); so also is the noun ἐρμηνεία (2, Co.12.10; 14.26); this means to explain, make clear.

‘HERMENEUTICS is the science of interpretation. The word is usually applied to the explanation of written documents, and may therefore be more specifically defined as the science of interpreting an author's language. This science assumes that there are divers modes of thought and ambiguities of expression among men, and, accordingly, it aims to remove the supposable differences between a writer and his readers, so

that the meaning of the one may be truly and accurately apprehended by the others.

...

Biblical or Sacred Hermeneutics is the science of interpreting the Holy Scriptures of the Old and New Testaments.' *Biblical Hermeneutics*, Milton Terry, pp.17, 18

The name Melchisedec is made of two Hebrew words: מֶלֶךְ, me-lek and קִדְּוָה, tse-deq; properly מֶלֶךְ־קִדְּוָה, Mal-kee-tze-deq; and so ... *King of righteousness*.

and after **that also King of Salem, which is, King of peace;**
but then [on the other hand, in the Scriptures] -

peace, εἰρήνης, and in the OT the verb is שָׁלַם, sha-lam, and the noun, שְׁלוֹמִים, sha-lohm.

This man and his name is significant. Undoubtedly these Hebrew brethren had long noticed as they read this account so many times in the OT Scriptures. Paul defines it here, the meaning being King of Salem, or King of peace.

2 ὧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ πρῶτον μὲν ἐρμηνευόμενος βασιλεὺς δικαιοσύνης ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ ὃ ἐστὶν βασιλεὺς εἰρήνης

3 Without father, without mother, without descent, having neither genealogy

having, ἔχων, nom. sing. masc. part. pres. of ἔχω, *to have or to possess*.

beginning of days, nor end of life; ἀφωμοιωμένος δὲ **but made like unto the Son of God;**
finality similar
v.15, the similitude

To be clear Melchisedec was a priest of the most high God that presented a type of the real priesthood of Jesus Christ.

3 ἀπάτωρ ἀμήτωρ ἀγενεαλόγητος μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεοῦ μένει ἱερεὺς εἰς τὸ διηνεκές

Melchisedec's Priesthood (compared to Levi's) is preeminent (vss.4-10).

- The sons of Levi have a commandment to receive tithes from their brethren, but Melchisedec received tithes from Abraham without a commandment. (vss.5, 6)
- Here men that die receive tithes, but there the witness is that Melchisedec lives. (vss.8)
- Some paid tithes to Levi, but all paid tithes to Mechisedec. (vss.9, 10)

4 Now consider how great this man [was], unto whom even the [Melchisedec]

consider, θεωρεῖτε, 2ppl. pres.imper. of θεωρέω, from which we have the English, *to theorize*; θεωρέω, is tss. *to behold, to see, to look, to perceive, to consider*; Liddell & Scott, gives as one of the meanings, *to contemplate*.

how great, πηλίκος, only twice in the NT, a pronominal (resembling a pronoun) adj. tss. in Gal.6.11, *how large* [a letter], He.7.4, *how great* [this man].

'1. Rare. ... 2. Indirect Questions. Both of the N. T. examples are indirect questions. The example in Heb. 7:4 describes greatness of Melchisedek (how great), the one in Gal. 6:11 presents the size of the letters (how large).' *A Grammar of the Greek New Testament*, A. T. Robertson

patriarch Abraham gave the tenth of the spoils.

tenth, δεκάτην, acc. sing. fem. of the Gr. adj. δέκατος, and always tss. *tenth*; **vss. 2, 4, 8, 9.**

spoils, ἀκροθινίων, gen. pl. of ἀκροθίνιον, ἄκρος tip, top, the uttermost + θίν, the heap, LXX, θίς, hill; So, Abraham gave the 10th tip of the heap he had gathered in the slaughter of the kings.

4 Θεωρεῖτε δὲ πηλίκος οὗτος ᾧ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης

5 And verily they that are of the sons of Levi, who receive the office of the priesthood,

receive, λαμβάνοντες, nom. pl. masc. part. pres. of λαμβάνω, to take or receive.

office of the priesthood, ἱερατείαν, hierateian, acc. sing. of the noun ἱερατεία; only other time is Lk.1.9, priest's office.

have a commandment to take tithes of the people according to the law,
to tithe - κατὰ after

have, ἔχουσιν, 3ppl. pres. ind. act. of ἔχω, to have, possess.

to take tithes, ἀποδεκατοῦν, pres. infin. of ἀποδεκατάω, ἀπό from, forth, of + δεκατάω, to tithe; ἀποδεκατάω, is tss. to pay tithe, to tithe, to give tithe, to take tithes.

people, λαὸν, acc. sing. of the noun λαός, laos, and always tss. people, and so a division between the priests and the others, people of Israel, their brethren.

that is, of their brethren, though they come out of the loins of Abraham:
καίπερ ἐξεληλυθότας ἐκ although

though, καίπερ, καί and, also + περ, a particle that adds force to the word it is attached.

they come out, ἐξεληλυθότας, acc. pl. masc. part. perf. of ἐξέρχομαι, ἐξ or ἐκ from, of, out, out of, forth + ἔρχομαι, to come or go.

loins, ὀσφύος, gen. sing. of ὀσφύς, & always tss. with the English *loins*.

Levi had a commandment to take tithes of their brethren.

5 καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον τουτέστιν τοὺς ἀδελφοὺς αὐτῶν καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραάμ

6 But he whose descent ἐξ
genealogy [referring to Melchisedec] **is not counted from**

descent is ... counted, γενεαλογούμενος, nom. sing. masc. part. pres. pass. of γενεαλογέω, or γενεαλογέομαι, γενεά generation + λέγω *to call, tell, say, described*; only this once in the NT.

them **received tithes of Abraham, and blessed him**
[the sons of Levi] [Abraham]

received tithes, δεδεκάτωκεν, 3ps. perf. ind. act. of δεκατόω, a verb tss. He.7.6, *received tithes*, **He.7.9, payeth tithes.**

that had the promises.
possessed

But Melchisedec received tithes from Abraham though there was no commandment. And Melchisedec blessed Abraham. Melchisedec was greater than both Levi and Abraham ...

6 ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκεν τὸν Ἀβραάμ καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκεν

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

without, χωρίς, adv. tss. *without, beside, by itself*; the verb χωρίζω, is tss. *to put asunder, to depart, to separate*.

contradiction, ἀντιλογίας, gen. sing. of the noun ἀντιλογία, ἀντί for, in the room (to contrast contradict) + λέγω, to describe, say, tell; ἀντιλογία, tss. He.6.16, *strife*; 7.7; 12.3, *contradiction*; Jude 11, *gainsaying*.

The sons of Levi have a commandment to receive tithes from their brethren, but Melchisedec received tithes from Abraham without a commandment. (vss.5, 6) Melchisedec's priesthood presents the priesthood of Jesus Christ as better than the Levitical, and therefore it has the preeminence.

7 χωρίς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται

8 And here men that die receive tithes; but there

[in Levi,
the later text in Leviticus]

[with Melchisedec,
the earlier text of Genesis]

he receiveth them, of whom it is witnessed that he liveth.

[continually]

is witnesses, μαρτυρούμενος, nom. sing. masc. part. pres. pass. and mid. of μαρτυρέω, tss. *to witness (He.7.8; 10.15), to bear witness, to be of good report, to testify (He.7.17; 11.4, 5), to give testimony, to bear record, to obtain a good report (He.11.2, 39), to obtain witness (He.11.4)*.

liveth, ζῆ, 3ps. pres. ind. of ζάω, to live.

So, the Levites received tithes and died; but the witness of Melchisedec is that he lives. (vss.8) Melchisedec's priesthood is preeminent to Levi because in his type Jesus Christ is living and serving in His priestly office.

8 καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν ἐκεῖ δὲ μαρτυρούμενος ὅτι ζῆ

9 And as I may so say, Levi also, who receiveth tithes,
And to say a word (more),

payed tithes in Abraham.
was tithed

paid tithes, δεδεκάτῳται, 3ps. perf. ind. pass. of δεκατόω.

9 καὶ ὡς ἔπος εἶπεῖν διὰ Ἀβραάμ καὶ Λευὶ ὁ δεκάτας λαμβάνων
δεδεκάτῳται

10 For he was yet in the loins of his father, when Melchisedec met him.
moreover [Abraham]
still, even, v.11

yet, ἔτι, adv. tss. thenceforth, yet, more, further, even, longer, now, henceforth, now, moreover, still.

met, συνήντησεν, 3ps. aor. ind. of the verb συναντάω, σύν together, with + ἀντάω, ἀντί, to counter; so, to encounter & tss. to meet, to befall; He.7.1, 10.

Though some (i.e., which excluded Abraham) paid tithes to Levi, all of Israel in Abraham paid tithes to Mechisedec. So, Melchisedec's priesthood is preeminent to Levi's, because not some, but all in Abraham paid tithes to Melchisedec.

So, Paul brought these brethren to consider well how great Melchisedec was compared to the Levitical priesthood. Melchisedec's priesthood is the better priesthood and therefore preeminent. (v.7) *All* of the children are subject to the ministry of Christ's high priestly service.

10 ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν ὅτε συνήντησεν αὐτῷ ὁ Μελχισέδεκ

Melchisedec's Priesthood (compared to Levi's) is perfect (vss.11-19).

- Another priesthood, another priest, another law, and another tribe implies a change from imperfection to perfection (vss. 11-15)

11 If therefore perfection

performance [in the doctrine of Christ unto which Paul would have them to go]

perfection, τελείωσις, noun, tss. only in one other place, Lk.1.45, performance.

ἦν διὰ

were by the Levitical priesthood, (for under it the people received the law,) was and, 'were established'

were, ἦν, 3ps. imperf. of the verb εἰμί, I am, and so If it perfection was

received the law, νενομοθέτητο, 3ps. pluperf. of νομοθετέω, νομός law + τίθημι, to appoint, ordain, purpose, set, set forth, to commit, lay down; on used in He.7.11, received the law; 8.6, was established.

ἔτι

what further need was there that another priest should rise after the order of then

after, not *of*. (cf. v.15) Another priest should arise after the resemblance of the order of ...

'[I]t is highly essential to observe that Christ is *not* there [in He.5.10] said to be "High Priest of the order of Melchizedek", but "*after* the order of", etc. The difference between the two expressions is real and radical: "*of*" would have *limited* His priesthood to that particular order; "*after*" simply shows that there is a *resemblance* between them, as there also was between Aaron's and Christ's.' *Exposition of Hebrews*, Arthur Pink, p.356

Melchisedec, and not be called after the order of Aaron?
to be named

should rise, ἀνίστασθαι, pres. infin. mid. of the verb ἀνίστημι, ἀνά above, again, re-, up + ἵστημι, to stand, to appoint, establish, set; ἀνίστημι, to arise, lift up, raise up, raise up again, to rise, rise again, to stand up, to stand upright.

be called, λέγεσθαι, pres. infin. pass. of λέγω, a verb tss. to call, to say, to tell, to name.

If I put this into a statement it would be, 'If therefore perfection were by the Levitical priesthood then there would have been no need for another priest ...' But this is not what we find by the word of God. There was the need for another priest after another priesthood. The implication is that the Levitical priesthood and those priests in it were imperfect, incomplete, and unable to bring those subject to it and them to perfection. Furthermore ...

11 Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο, τίς ἔτι χρεῖα κατὰ τὴν τάξιν Μελχισέδεκ ἕτερον ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι

12 For the priesthood being changed,

[translated, turned, removed from Levi to Melchisedec, or properly Jesus Christ]

being changed, μετατιθεμένης, gen. sing. fem. part. pres. pass. of the verb μετατίθημι, μετά after, change, with + τίθημι to put, make, appoint, lay, bow, sink down, lay down, settle, set forth, lay aside; μετατίθημι, is tss. Ac.7.16, to be carried over; Gal.1.6, to be removed; He.7.12, to be changed; He.11.5, to be translated (twice); Jude 4, to be turned; cf. the noun μετάθεσις, only used in the book of Hebrews: tss. He.7.12, a change; He.11.5, translation; He.12.27, a removing

For – a change in the law was necessary because ‘he [Jesus] of whom these things are spoken pertaineth to another tribe ...

of which no man gave attendance at the altar.

[tribe]

attended unto

[on earth and under that old covenant.]

gave attendance at, προσέσχηκεν, 3ps. aor. of προσέχω, πρὸς to, toward + έχω to have, possess; tss. *to take heed, to beware, to give heed, to have regard, to attend unto, to give to, to give attendance at; He.2.1, to give ... heed to.*

altar, θυσιαστηρίῳ, dat. sing. of θυσιαστήριον, a noun, cf. He.7.13; 13.10, *altar* (23).

The law, which regulated the Levitical priesthood, made no mention of a priest from another tribe, yet there is another priest of another tribe to which the LORD refers. This is found in the Psalms of David: Ps.110.4; here, because Mechisedec is the priest of the most high God in Ge.14.18, 19 this must be explained. And the only explanation is that there is another priesthood, another priest, another law, and another tribe to which the Hebrews should turn.

13 ἐφ’ ὃν γὰρ λέγεται ταῦτα φυλῆς ἐτέρας μετέσχηκεν ἀφ’ ἧς οὐδεὶς προσέσχηκεν τῷ θυσιαστηρίῳ

14 For it is evident that our Lord sprang out of Juda;

obvious

out of Judah rose our Lord

evident, πρόδηλον, nom. sing. neut. of πρόδηλος, πρό + δηλος, manifest, certain, evident & the verb, δηλόω, is tss. *to declare, to signify, to show*; so, πρόδηλος, an adj. tss. *open beforehand, manifest beforehand, evident*,

sprang, ἀνατέταλκεν, 3ps. perf. ind. of the verb ἀνατέλλω, ἀνά above, again, re-, up + τέλλω, Liddell & Scott, *generally*, τυο

similitude, ὁμοιότητα, acc. sing. of ὁμοιότης, a noun only twice in the NT tss. He.4.15, *like as*; He.7.15, *similitude*; the adj. ὅμοιος, is tss. *like, is like*.

ariseth, ἀνίσταται, 3ps. pres. ind. mid. of ἀνίστημι, ἀνά again, re-, above, up + ἵστημι, *to appoint, establish, set, stand*; so, ἀνίστημι, is tss. *to rise, to rise again, to rise up, to stand up*.

15 καὶ περισσότερον ἔτι κατάδηλόν ἐστιν εἰ κατὰ τὴν ὁμοιότητα
Μελχισέδεκ ἀνίσταται ἱερεὺς ἕτερος

κατὰ

16 Who is made, not after the law of a carnal commandment,

is made, γέγονεν, 3ps. perf. ind. of γίνομαι, *to be*; **in this chpt.**
γίνομαι is tss. **12, 16 (is made), 18 (is), 21 (were made), 22 (was made), 23 (were), 26 (made)**; γέγονεν is twice in this chapter, vss. 16 *is made*, 22 *was ... made*.

carnal, σαρκικῆς, gen. sing. of σαρκικός, adj., tss. *carnal* (9), *fleshly*, (2).

κατὰ	δύναμιν			
but after	the power	of an	endless	life.
	[not law]	indissoluble	[and an internal rule	
		indestructible	through the new	
		indomitable	covenant]	

power, δύναμιν, acc. sing. of δύναμις, a noun tss. *power, wonderful works, might works, ability, miracle, virtue, strength, might, violence, abundance*. **He.7.16, power; He.11.11, strength; He. 11.34, violence**.

endless, ἀκατάλυτος, gen. sing. fem. of the adj. ἀκατάλυτος, ἀ negative particle + κατά by, at, down + λύω, *to break, put off, dissolve, destroy*; comp. καταλύω, tss. *to destroy, to throw down, to come to nought, to overthrow, to dissolve*; so ἀκατάλυτος, not to be

thrown down, not be to overthrown, not to be dissolved, not to be destroyed.

A change in the law was necessary; a change from a carnal, external rule, to another which is after the power of an endless life. This law, this priest, having this indomitable, living power in this priesthood is not only capable, but (the main point at this place is that it is ...) perfect, whole, absolute, and final. There is no other priest, priesthood, and law than this for them and all the children of God. There is no better. Perfection is by the priesthood of Jesus Christ which resembles the order of Melchisedec.

16 ὃς οὐ κατὰ νόμον ἐντολῆς σαρκίκης γέγονεν ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου

17 For he **testifieth** **, Thou** **art a priest** **for ever** **after**
 [God or Moses] that [Jesus] the age

he testifieth, μαρτυρεῖ, 3ps. pres. ind. act. of μαρτυρέω, tss. *to witness (He.7.8; 10.15), to bear witness, to be of good report, to testify (He.7.17; 11.4, 5), to give testimony, to bear record, to obtain a good report (He.11.2, 39), to obtain witness (He.11.4).*

the order of Melchisedec.

order, τάξις, acc. sing. of τάξις, noun, is always tss. *order*; in the LXX, Mac.9.18, tss. *form*; the verb, τάσσω is tss. *to appoint, to set, to ordain, to determine, to be addicted.*

17 μαρτυρεῖ γὰρ ὅτι Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ

18 For there is verily **a disannulling** **of the** **commandment**
 an annulment, nullification [carnal Levitical]
 or cancellation

disannulling, ἀθέτησις, a noun, ἀ a negative particle + τίθημι, *to appoint, ordain, purpose, set*; so **to negate the appointment or purpose, commitment of the law** ... there is an unsetting, un-

made ... perfect, ἐτελείωσεν, 3ps. aor. ind. act. of τελειόω; a verb tss. to fulfill, to perfect, to finish, to consecrate; He.2.10; 7.19; 9.9; 10.1, to make perfect; He.7.28, to consecrate; He.10.14, hath perfected; He.5.9; 11.40; 12.23 made perfect.

but the bringing in of a better hope did;

on

[by a new covenant (v.22)]

bringing in, ἐπεισαγωγή, a noun and only this once in the NT, ἐπί upon + εἰς to + ἄγω lead = bringing on in.

better, κρείττονος, gen. sing. masc. or fem. of κρείττων, an adj. tss. better (18), best (1).

hope, ἐλπίδος, gen. sing. of ἐλπίς, tss. hope (53), faith (1, He.10.23); 5 times in Hebrews, 3.6; 6.11, 18; 7.19, hope; 10.23, faith.

δι'

by the which

we draw nigh unto God.

[better hope]

approach

we draw near, ἐγγίζομεν, 1ppl. pres. ind. of ἐγγίζω, a verb, tss. is at hand, draweth nigh, to come nigh, to approach.

The law, under which the priests and priesthood of old was established, was a carnal commandment because it is an external rule that only works to regulate man's outward conduct, but it could not effect a change in the hearts of men so that they might be perfected. However, Jesus Christ, possessing the power of an endless, indomitable life creates in the heart of His people the hope of everlasting life. And by it (hope) they are being perfected day by day. Hope in Christ perfects the soul; hope works by renewing the inward *man*.

2Co 4:16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

To have hope in Christ perfects them that believe.

1Jo 3:3 *And every man that hath this hope in him purifieth himself, even as he is pure.*

Hope in Christ give confidence and assurance. (cf. He.3.14; 6.11) Hope carries us forward and to the end of our faith. (cf. He.3.6; 1Pe.1.9)

19 οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος δι' ἧς ἐγγίζομεν τῷ Θεῷ

Melchisedec's Priesthood (compared to Levi's) is of promise [by an oath] (vss.20-22).

καθ' ὅσον

20 And *inasmuch as not without an oath [he was made priest]:*
by how much

ὅσον is a pronominal adj. of ὅσος, tss. *as long as, as many as, whatsoever, as long as, as many as;*

καθ' ὅσον is only in Hebrews, 3.3; 7.20, inasmuch as; 9.27, *as.*

He (the Son of God, Jesus) was made a priest by an oath of God.

20 Καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας

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,
change in His care [for His people]

sware, ὤμοσα, 1ps. aor. ind. of ὀμνυμι, which is always tss. to sware; cf. He.3.11, 18; 4.3, 6.13, 16; 7.21.

will not repent, μεταμεληθήσεται, 3ps. fut. ind. of the verb μεταμέλομαι, μετά to change, after, afterward + μέλει, to care; in the LXX, tss. to repent; this is not μετανοέω, a change of mind, but a change of care &, the Gr. μεταμέλομαι, is only this once in Hebrews.

Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ
Thou art a priest for ever after the order of Melchisedec:
the age

21 οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσιν ἱερεῖς γεγονότες ὁ δὲ μετὰ ὀρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτόν· Ὁμοσεν κύριος καὶ οὐ μεταμεληθήσεται Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ

κατὰ
22 By so much was Jesus made a surety of a better testament.
great (an oath) Jesus became guarantee covenant
a pledge

The only time *surety* is used in the NT.

so much, τοσοῦτον, acc. sing. masc. (adj.) τοσοῦτος, and tss. *so great* (He.12.1), *these many, so many, so long* (He.4.7), *so much* (He.1.4; 7.22; 10.25), *as large*.

was ... made, γέγονεν (He.7.16, 22), 3ps. perf. ind. of γίνομαι, a verb; *to be*; the verb γίνομαι, is seven times in this chapter (12, 16, 18, 21-23, 26); however γέγονεν is in Hebrews only in 7.16, 22

surety, ἔγγυος, a **noun** only this once in the NT; in the **LXX**, ἐγγυάν, Pv.17.18; 19.28; 28.17; *become surety* & ἐγγυή, Pv.17.18 (twice); 22.26, *becomes surety*: so a guarantor.

Dict., 'a: a formal engagement (as a pledge) given for the fulfillment of an undertaking: GUARANTEE b: one who has become legally liable for the debt, default, or failure in duty (as appearance in court) of another.'

better, κρείττωνος, gen. sing. masc. of κρείττων, adj. tss. *better* (18), *best* (1, 1Co.12.31). In Hebrews, always *better*, He.1.4; 6.9; 7.7, 19, 22; 8.6, twice; 9.23; 10.34; 11.16, 35, 40; 12.24.

testament, διαθήκης, gen. sing. of διαθήκη, a noun, tss. *testament* (13), *covenant* (20); the verb διατίθημι or διατίθεμαι, διά through, by + τίθημι to appoint, purpose, lay down, set, commit, sink down; is tss. to *appoint, to make, to be testator*.

22 κατὰ τοσοῦτον κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς

Melchisedec's Priesthood (compared to Levi's) is perpetual (vss. 23-28).

- Compared to the sons of Levi which died, He abides ever.
- His priesthood has no successor.

23 And they εἰσιν
truly were many priests,
[of the Levitical priesthood] are

were, are, εἰσιν, 3ppl. pres. ind. of εἶμί, *am*.

[*because they*] *were not suffered to continue by reason of death:*
hindered, forbid διὰ
because of

were, γεγονότες, nom. pl. masc. part. perf. of γίνομαι, to be.

were not suffered, κωλύεσθαι, pres. infin. pass. of the verb κωλύω, and tss. *to forbid, to hinder, withstand, to keep, to let, to not suffer* and only this once in the book of Hebrews.

to continue, παραμένειν, pres. infin. of the verb παραμένω, παρά by, at + μένω, *to abide, continue, dwell, endure, stand, tarry, remain*; παραμένω, is three times in the NT, & tss. to *abide, to continue*.

death, θανάτῳ, dat. sing. of θάνατος, noun and always tss. *death*.

23 καὶ οἱ μὲν πλείονές εἰσιν γεγονότες ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν

24 **But this man,** διὰ **because he continueth** εἰς τὸν αἰῶνα
 Jesus abides, remains, stands **ever,**
 for the age
 for ever
continueth, μένειν, pres. infin. of μένω.

ἔχει **hath** ἀπαράβατον **unchangeable** **priesthood.**
 possesses a not to be passed on, (*Green's Interlinear*)
 incommutable

unchangeable, ἀπαράβατον, acc. sing. fem. of ἀπαράβατος, an adj; ἀ negative particle + παρά by, with + βαίνω, to go; see the verb παραβαίνω, to get an idea of the positive action of this word, tss. to transgress, and the idea with transgression is to go by or beyond God's law, to pass by;

The High Priest, Jesus Christ, continues into perpetual ministry in this priesthood. Because he cannot die no man shall succeed Him. He is the only One. There will never be any other priest to rise up and take His place for us.

24 ὁ δὲ διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύνην

ὅθεν
 25 **Wherefore** **he is able also to save them**
 From whence [unchangeable priesthood] Jesus
 Whereby

is able, δύναται, 3ps. pres. ind. of δύναμαι, expresses the ability, can, able, possibility, power; He.2.18; 7.25, is able; 3.19, could; 4.15, which cannot; 5.2, who can; 5.7, that was able; 9.9, that could; 10.1, 11 can.

to save, σώζειν, pres. infin. act. of the verb σώζω, to save.

εἰς τὸ παντελές

to the uttermost that come unto God by him,

unto all-perfection

unto the entire end

[by no other than Jesus Christ,
the Son of God]

uttermost, παντελές, acc. sing. neut. of παντελής, πᾶς all, whole, every one + τέλος end, an adj.; only twice in NT Scripture, Lk. 13.11, marg. *altogether*; He. 7.25, *uttermost*.

that come unto, προσερχομένους, acc. pl. masc. part. pres. of the verb προσέρχομαι, προς at, to, toward, unto + ἔρχομαι, to come; προσέρχομαι, *to come to, to draw near to*; the noun προσήλυτος, is tss. *proselyte*.

seeing he ever liveth

or, evermore lives ... [having the power of an endless life]

always lives

ever, πάντοτε, adv. of πᾶς, a Gr. adj., *all, every, all manner, whole, any one, whatsoever*; πάντοτε, adv., is tss. *always, ever, evermore, and only this once in the book of Hebrews*.

εἰς ἐντυγχάνειν, pres. infin. ὑπὲρ αὐτῶν

to make intercession for them.

for in their behalf

to make intercession, ἐντυγχάνειν, pres. infin. of ἐντυγχάνω, ἐν in, by, with + τυγχάνω, *to obtain* (compared to the other forms the idea is to 'cede', enter to be granted, or assigned; LXX, *to obtain, to grasp*; so ἐντυγχάνω, is tss. Ac.25.24, *to deal*; Ro.8.27, 34; 11.2; He.7.25, *to make intercession*

Our experience of the salvation of God begins when we come to God by faith in Jesus Christ. Now, with God it began in eternity past, but our experience is when we believe in Christ, that He died for our sins and that He is presently working in us to save *our lives* to live to the glory of God by Him.

25 ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ θεῷ πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν

26 For such an high priest

this kind of [that everliveth to make intercession in our behalf (v.26)]

such, τοιοῦτος, meaning *this kind* or *these kinds*; in He. 7.26; 8.1; 11.14; 12.3; 13.16.

became us, ἔπρεπεν, 3ps. imperf. of πρέπει, tss. *to become, to be comely*; **He.2.10, became**; **He.7.26, became us**.

became	us, who is	ὅσιος	holy,	harmless,	undefiled,
fits, suites		specialy dedicated	without evil	without [sin's] pollution]	

holy, ὅσιος, adj. and tss. *holy* (6), *mercies* (1), *shalt be* (1); specially dedicated to a singular purpose of use (Holy [One], [David's] *mercies*, *holy* [hands], a lover of *holy* [men], Jesus, who is [holy], the Lord is [holy], [which art, and wast and] *shalt be*.

harmless, ἄκακος, adj. ἄ negative particle + κακός, *wicked, evil, noisome, harm, bad*.

undefiled, ἀμίαντος, adj., ἄ negative particle + μιαίνω, *to be always tss. to be defiled* (6) & references the flesh and the conscience; ἀμίαντος, always tss. *undefiled* (4): Jesus is undefiled, the bed undefiled, religion that is undefiled, an inheritance undefiled; comp. the LXX on μιαίνω, Ge.34.5, 49.4, Job 31.11, sexual defilement; Lev.5.3; 11.24, 43, 44, uncleanness by touching; Ps.78 (79).1, Gentiles polluting the temple; Ecc.7.19, defilement by acting wickedly or stubbornly.

κεχωρισμένος ἀπὸ τῶν ἀμαρτωλῶν

separate from sinners, and made higher than the heavens;

separate, κεχωρισμένος, nom. sing. masc. part. perf. pass. of χωρίζω, *to put asunder, to depart, to separate, & only this once in the book of Hebrew.*

made, γένόμενος, nom. sing. masc. part. aor. of γίνομαι, *to be, to do, to become, to come.*

26 Τοιοῦτος γὰρ ἡμῖν ἔπρεπεν ἀρχιερεὺς ὅσιος ἄκακος ἀμίαντος κεχωρισμένος ἀπὸ τῶν ἀμαρτωλῶν καὶ ὑψηλότερος τῶν οὐρανῶν γένόμενος

ὅς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην
27 Who needeth not daily, as those high priests,
has no need by the day
necessity

needeth, ἀνάγκην, acc. sing. of the noun ἀνάγκη, of ἄγχω, *to compress (Moulton); ἀνάγκη, is tss. need, must needs, distress, necessity, needful, necessary.*

ὑπὲρ
to offer up sacrifice, first for his own sins,
bear in behalf of

to offer up, ἀναφέρειν, pres. infin. act. of ἀναφέρω, ἀνά again, above, re-, up + φέρω, *to bring, to bear, to carry, to bring forth, to lead, to lay, to uphold, to endure, to go on, to drive; ἀναφέρω, is tss. to bring up, to lead up, to carry up, to offer up (He.7.27, twice), to bear (He.9.28), to let offer (He.13.15), to bare.*

and then [for] the people's: for this he did once,
[in behalf of] [Jesus] at once
... not for his sins, but for the people's

once, ἐφάπαξ, adv., ἐπί at, on, upon + ἅπαξ, *once; meaning at once and so 'once for all.'*

3 *And by reason hereof [that is, because he is compassed with infirmity it is understood that he will commit sin, sins as any other man ... therefore] he ought, as for the people, so also for himself, to offer for sins.*

Remember it isn't the weaknesses that is the problem, but the nature under those weaknesses. Christ's nature was impeccable because He was God come in the flesh, though he took our weakness in order that it might be possible for Him to die in His flesh for the sins of men. Otherwise as God He could not die. He died only in His manhood; *a body hast thou prepared me* [cf. He.10.5; LXX Ps.40.5].)

The sons of Levi were sinners. They were no different than other men.

Lev.4.3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

...

9.6 And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for himself.

But Christ, God's High Priest had no sin. He offered Himself, not for Himself, because He needed no sin offering, but as the high priest of God He offered Himself for the sins of His people.

μετὰ

but the word of the oath, which was since the law, [maketh] the Son,
after [appoints, ordains]

oath, ὀρκωμοσίας, gen. sing. of the noun ὀρκωμοσία, tss. only with the English word *oath* (4); see also the noun ὄρκος, also tss. only *oath* (10).

who	is	consecrated	εἰς τὸν αἰῶνα
or, has been	perfect		for evermore.
			the age

is consecrated, τετελειωμένον, acc. sing. masc. part. perf, pass. of the verb τελειόω, tss. *to fulfil, to perfect, to finish, to consecrate*; He.2.10; 7.19; 9.9; 10.1, *to make perfect*; He.7.28, *to consecrate*; He.10.14, *hath perfected*; He.5.9; 11.40; 12.23 *made perfect*.

It was the carnal commandment that made many men that were sinners and died priests that offered again, again, and again because the service could not bring those that were under it to perfection.

He.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;

...

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:

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

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.

Heb 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

In this 7th chapter Paul presses upon the minds of his Hebrew brethren (and ours as well), the greatness and the perfection of Jesus' priestly function compared to the Levitical system. Christ's priesthood is preeminent (vss.4-10), perfect (vss.11-19), of promise [by an oath] (vss.20-22), and perpetual (vss.23-28). Paul has proved why it was necessary to remove the priesthood from the Levitical order to the order of Melchisedec. One last remark. Melchisedec was not only the high priest of God in that day, but he was a king. Jesus Christ is both King and High Priest.

*Jn.12.12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,
13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.
14 And Jesus, when he had found a young ass, sat thereon; as it is written,
15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.*

Pilate said to the Jews in the day of Christ's crucifixion, *Jn.19.14 ... Behold your King!*

Re 19:16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

1Ti 1:17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

And both of these are brought together by the term *royal priesthood*. Because He is both King and Priest of God we are *a royal priest*, kings and priests to our God.

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 ...

*Re.1.4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;
5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,
6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*

Have you believed in Jesus Christ? Have you believed that He died for your sins and that He rose again from the dead? How do you know you have eternal life. Well your whole attitude is changed. You've been translated from darkness into His marvelous light. You understand that you are a sinner and that Jesus Christ is your only hope of salvation. And now you want to know everything there is about in the Bible so that you might live for Him as best you can by the grace of God.

1Jn.3.18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 ¶ For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, then have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

28 ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον υἱὸν εἰς τὸν αἰῶνα τετελειωμένον