

## HEBREWS 5—7

### THE SON IS THE HIGH PRIEST LIKE MELCHIZEDEK

*[Refer to **The Author of Hebrews' Use of Melchizedek from Genesis**,<sup>25</sup> for a detailed study of Melchizedek in Hebrews 5—7.)*

- B. The Son is the High Priest to Israel (Melchizedek) to enable them to be a priest to the nations (5:1-10:39).

The transition into this section is one of the most important in the book. The question of the book is, 'who is the priestly access (Son) to God; Israel or Christ'. The author's stance is that since they do not understand the priesthood, they do not understand that Christ is necessary for Israel to be the mediator. He is the Priest **to** Israel. So now he will explain how he gets this from the Old Testament in a development of Psalm 110 and Genesis 14.

1. The nature of a high priest is that he represents man to God (5:1-4).
  - a. He is to be taken from men to represent them, deals gently with them, and offers sacrifices, and is appointed (5:1-3).

The necessity of a human priest is obvious. He had sampled the pain of endurance as a human. Since it is easily seen that the O.T. priest was sinful himself, it is clear that he was only human.

5:1 For every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins; 2 he can deal gently with the ignorant and misguided, since he himself also is beset with weakness; 3 and because of it he is obligated to offer sacrifices for sins, as for the people, so also for himself.

- b. He must be appointed by God (5:4).

The second qualification beside that of being human, was that he must be appointed. He could not receive it through genealogy or through any other human means. This was the case of Aaron who was appointed by God (and his descendants).

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<sup>25</sup> The Author of Hebrews' Use of Melchizedek from Genesis 14, ThD Dissertation, by Dr. Charles P. Baylis. (Dallas: Dallas Theological Seminary, 1989). This may be accessed through the author's webpage, [www.BiblicalStory.org](http://www.BiblicalStory.org).

4 And no one takes the honor to himself, but receives it when he is called by God, even as Aaron was.

2. Christ fulfills the ultimate High Priest (5:5-10).

- a. He was a Son, who was the Davidic King, and was appointed according to Melchizedek (5:5-6).

The author quotes two verses. One is from Psalm 2:17 where it is clear that the Davidic King, who will conquer the Gentiles on behalf of Israel, is referred to as the Son of God. The second verse is from Psalm 110:4 where God appoints the Son (the Adonai, the Second Person of the Trinity) to be also the Priest. Thus, the author has used the O.T. Scriptures to point out that the Son was the One who would enable Israel to subject the Gentiles (rest).

5:5 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "THOU ART MY SON, TODAY I HAVE BEGOTTEN THEE"; 6 just as He says also in another passage, "THOU ART A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK."

- b. He offered sacrifices of prayers and supplications (5:7).

This Son Priest agonized before God on His own behalf since He was suffering in patient endurance. He was heard by God because He was a perfect man, having no sin. Here that reference is specifically to the fact that He revered God and thus was heard. The implication is that if they also reverence God (by obedience to the word) they also will be heard (as opposed to the Jews who killed Jesus).

5:7 In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety.

- c. He learned obedience through suffering, and became source of eternal salvation (5:8-10).

This Son-Priest, having passed through the endurance of suffering (became complete) was now able to be the One who was able to deliver those who would follow Him and His example. Note that Jesus was not temporally delivered in the sense that His suffering was relieved. In fact, he had to continue to the end of His suffering

to be visibly delivered. And thus it is for the believer here. He must endure to the end, and God will deliver Him through that suffering into the rest.

5:8 Although He was a Son, He learned obedience from the things which He suffered. 9 And having been made perfect<sup>26</sup>, He became to all those who obey Him the source of eternal salvation,<sup>27</sup> 10 being designated by God as a high priest according to the order of Melchizedek.

- d. Thus, He fulfilled the prophecy of Gen. 14 and Psalm 110 by becoming the Priest between God and man (Israel) designation as a priest according to the order of Melchizedek (5:10).

The only point He has made thus far regarding Melchizedek is that Christ had one foot in heaven (being God) and one foot on earth (being man) and then formed the pattern for those to whom He would mediate blessing, endurance in suffering. This was the purpose of the priesthood of Melchizedek, to indicate the ultimate High Priest in the heavenlies. However, there is more. He is the One, Who through suffering would bring Israel to its priestly function.

5:10 being designated by God as a high priest according to the order of Melchizedek.

3. The readers are warned of the problem of returning to the old high priest, after having participated in the order of the New High Priest means a negating of real participation in the Will of God, that of obedient suffering (5:11-6:12).

The author diverts from his theology for a moment to look directly into the audience and give them a frank warning about their present status. He states that he would instruct them regarding this High Priest issue, but they have become “dull of hearing”. He will continue this warning until the same phrase “dull of hearing” in 6:12 (“sluggish”) bookends the parenthesis. His point of being “dull of hearing” is that they are not ready to progress from the initial understanding of Christ and the need for suffering to the point of being willing to experience the obedience of suffering.

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<sup>26</sup> The better translation is “complete”. One is not complete until one endures the ultimate and then has experienced what there is.

<sup>27</sup> They also need to endure as Christ their Example did, and He will deliver them at the Second Coming.

- a. The readers are rebuked for not leaving the basic teaching of Christ and proceeding on to obedient suffering (5:11-14).

The deliverance through the Melchizedek, the enabler of Israel, is about to be explained to the readers, but is put on hold for a moment to rebuke his listeners. They are not listening to what he is saying. He is saying that they cannot simply believe in Christ as the fullness of the O.T., but they must proceed on to experience the obedience of Christ, that is prepare to experience the endurance and the suffering required.

The story here is of a baby<sup>28</sup> who is strengthened by giving it milk until it is ready to be on its own and have meat. The milk is the teaching by the author and others. This person is not able to stand on his own against the opposition and their desire to persecute. The problem is that the reader is not prepared to suffer or endure. This is the meat, the place where the believer is ready to endure and thus to teach others from his experience. In other words, the issue of obedient endurance is not something they are ready for.

5:11 Concerning him we have much to say, and it is hard to explain, since you have become dull of hearing. 12 For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. 13 For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is a babe. 14 But solid food is for the

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<sup>28</sup> There are two other views normally espoused here. The first, and most common, though the least textual, is that these people are not progressing in the Christian life from a sinful lifestyle to a spiritual lifestyle, and thus 'maturity' is the translation. This would be similar to its use in 1 Cor. 3 where Paul refers to them as carnal, like babies, still needing milk. While there is similarity in the fact that they need basic teaching as babies, the teaching in 1 Corinthians focuses on the wisdom of Christ versus the wisdom of the world. Here in Hebrews it is the movement from being taught about Christ and suffering to being an experience (complete) teacher of the doctrine of suffering.

The other view is that milk is the Old Covenant partials as the milk, and the New Covenant as the meat. While this is more contextual, the point is that they have indeed already left the partials as can be seen by 6:1-3. The wording of the sentence indicates that the difference between the milk and the meat is the difference between being taught and teaching. Thus, the baby is being taught (and this may include the differences of the partials and the full) so that he might be obedient to endurance.

mature, who because of practice have their senses trained to discern good and evil.

- b. The readers are urged to leave the elementary teaching about Judaism's place in the new order (6:1-3).

The elementary teaching about the Christ is the basic understanding they have had of Jesus and His death for their sins. They are to press on past their salvation (repentance from dead works indicates the leaving of the Law as efficacious) and their basic faith in Christ, as well as the fullness of washings (N.T. baptism), the laying on of hands (probably the sending out of the gospel), the resurrection from the dead (entry into the eternal kingdom as opposed to the O.T. kingdom, and eternal judgment (as opposed to the temporal judgment of death in the O.T.)).

The author has urged them to move on to obedient endurance from being taught of their new position, yet he hesitates with the caution that they should do this, "if God permits". The point here is that their lack of progress can only be overcome if they desire and God permits. It is important to note here that only God can grant repentance.

Therefore leaving the elementary teaching about the Christ, let us press on to maturity<sup>29</sup>, not laying again a foundation of repentance from dead works and of faith toward God, 2 of instruction about washings, and laying on of hands, and the resurrection of the dead, and eternal judgment. 3 And this we shall do, if God permits.

- c. The case of those who have once been partakers (believers) of the new order but have rejected it is explained: They are prevented from being repentant, and thus prevented from being delivered to obedient endurance during this age (6:4-6).

While it is not infrequent to interpret these verses as characteristics of unbelievers who are in the church, these are characteristics of believers. There is no theological category for those who come close to accepting the gospel.

"once been enlightened": (cf. 10:32 for additional definition of this phrase as salvation experience). This indicates the perception of Jesus as the fullness of the O.T.

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<sup>29</sup> "Completion" here means that of obedient endurance.

“tasted of the heavenly gift”: The heavenly gift here is the reception of the gift of Jesus as the One who came to earth in chapter 2. The “tasted” is the same word used in 2:9 and describes a total involvement.

“partakers of the Holy Spirit”: This is not that referred to in 2:4 which refers to apostles manifesting gifts of the Holy Spirit. Although some advocate that this is the experiencing of those gifts while being in the assembly (though an unbeliever)<sup>30</sup>. However, it is more likely a reference to the “Spirit of grace” in 10:29. Again the partaking is not a word used for uninvolved observer (cf. 3:1,14).

“tasted of the good word of God”: This is referring to the full revelation in the Son.

“the powers of the age to come”: The age to come is the day of the Messiah, the fullness of times as opposed to the O.T. The verb governing this is again “tasted” and thus they have experienced personally in involvement, the powers, which is that priesthood involvement by Jesus on behalf of the believer.

Verse 6 is best explained by returning to the example of Kadesh-Barnea. Israel had rejected their entry through Moses. Anyone who would join Israel in that rejection would not enter the rest with Joshua and Caleb. The author is simply saying that those who return to Israel and reject the revelation of Christ, will not come again back into Christ. The issue here is not eternal security but being in the will of God (“delivered through suffering”). This one is not a partaker with Christ, nor performing as a son of the Father,

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<sup>30</sup> There is another theological difficulty here with the view that there are unbelievers in the assembly and this letter addressed to them. First of all, the author is trying to keep people from leaving due to suffering for the gospel. In fact, in this chapter it is clear that this group had indeed already suffered the removal of their homes and some were in prison. It is difficult, if not impossible to imagine that there would still be pseudo-believers left in the assembly during this kind of suffering, if indeed the believers were thinking of leaving. Secondly, there is no theological category that this author knows of which allows a difference between unbelievers who have almost made a decision for Christ and other unbelievers. That their chance of coming to Christ might be prohibited if they hear the message and reject it is not only unfounded Biblically (i.e. Paul, Jesus’ brothers, James and Jude, Nicodemus) but is also not noted practically. How many church members are there who rejected the call of the gospel multiple times before they came to Christ, yet it is obvious that none of them were prohibited. Thus this category becomes a very difficult one to establish validity. (There are some who hold for a category of unbelievers who hear the message and will be locked into their unbelief from a misinterpretation of 2 Thessalonians 2:10-12.)

but is unbelieving as those he is joining. Since he has made a decision to submit to the partials (O.T.) as the ultimate, there is nothing in Israel's preaching that will return him to Christ. The bottom line is that he is a dead man (not representing God) while he lives.<sup>31</sup> The nation at Kadesh-Barnea had rejected Moses, as the anticipation of Christ, and wanted to return to Egypt, thus rejecting their deliverance through Moses and the Passover Lamb. This is the case of the nation Israel of their day. Christ has died for their sins, but they do not want participation in it. The believers have moved on, but may want to return. The seriousness of this move to Israel is plain. Like the nation, they will crucify the Son of God.

6:4 For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, 5 and have tasted the good word of God and the powers of the age to come, 6 and then have fallen away, it is impossible to renew them again to repentance<sup>32</sup>, since<sup>33</sup> they again<sup>34</sup> crucify to themselves the Son of God, and put Him to open shame<sup>35</sup>.

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<sup>31</sup> The issue here is not taken up as to his place of reward in the kingdom, although that certainly is an issue. The point here is, and the concern of the people is, that they want to be in the will of God and not under disobedience, and judgment. His point is that if they go to Israel and deny Christ, they will not ever in this life come into the will of God. Since the will of God is obedient endurance, and they are not doing it, then they are not, nor will not be delivered in this life. They will be in the kingdom (since God has promised) but the reward being based on their representation here will be diminished if not non-existent (refer to the parable of the minas in Luke 19 where the third slave received no rule).

<sup>32</sup> There is an important question here regarding their eternal security. While this person is not positionally the same as Israel, yet he is joining the apostate nation. There is nothing in the national preaching that will return them back to Christ. It is a nation that reinforces its interpretation of Scripture that leaves out the Christ. Thus, having this full experience and turning from it to avoid the suffering is a monumental decision, yet one that considers Christ as unnecessary, and concludes he was a blasphemer as Israel suggested. Thus, having made the decision the same as Israel, there will not be a repentance granted to them to return again to Christ. There is an interesting passage in Deuteronomy 24 which does not allow a woman who has been divorced from her first husband to return again, since to do so would be to make a mockery of marriage. This believer has left his marriage vow to Christ to return to Israel, and is prevented from rejoining Christ once more.

<sup>33</sup> Some translators desire to translate this "while they again crucify to themselves . . ." The phrase is participial so grammatically this is possible. The difficulty is that the flow of the context becomes somewhat moot. If it is up to them to change their mind, and they can do so, then the statement of impossibility becomes problematical. The causal nature of the clause fits better.

- d. Illustration: Ground that brings forth what it was intended for (the new order) is blessed, but if it brings forth thorns and thistles (opposes the new order) it must be burned (eliminated) (6:7-8).

The applicational context is referring to the Israelite believers who have left Israel for the assembly of believers (the church) and are being pulled back and in essence “re-crucifying Christ” which is a reference to the Israelite initial crucifixion of Christ. Thus, the Israelite believer is returning to Israel and publicly confirming Israel’s claim of justifiably crucifying Christ.

Thus, the author points out that Israel has had the same message of Christ preached to them (4:2) as the believers. Yet the believers have responded by bringing forth fruits which benefit the new order (6:10), that is the suffering for others (cf. 12:1ff.).

Israel, on the other hand has not responded and has brought forth thistles (persecuted the believers) and thus are under a curse (“near”). The illustration is speaking of the present-day Israel. Isaiah 27:1-6 is the O.T. reference here. Israel has brought forth thorns and thistles and thus will be judged. Thorns and thistles indicated a curse for disobedience and that is the case here. The author is stating that Israel is under a curse having been disobedient. Thus, the reader is implored not to join a disobedient nation, thinking he will incur blessing. The point is that while Israel seems to be prospering, they are very nigh to an evident cursing. This “near” indicates more than AD70 (since Israel was presently under a temporal curse being under Rome’s domination). In the context of the book it indicates the return of the Lord to judge Israel (cf. 9:27-28). Thus, Israel is near to being revealed as cursed at the return of the Lord.

6:7 For ground that drinks the rain which often falls upon it and brings forth vegetation useful to those for whose sake it

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<sup>34</sup> The “again” here seems to mean that this has been done previously. It may be that it is referring to the original crucifixion and that what they are doing is crucifying (rejecting) Christ as the Jews did previously. They thus are no better than the Jews. However, it may also be that they were of the Jews who had rejected Jesus previously and now have come themselves once more to accept him. Thus, having been rejecting Jews who accepted, they now are rejecting again. This is somewhat what happened in Acts 2. This is the more likely, and this would parallel the Deut. 24 marriage.

<sup>35</sup> This seems to indicate a public knowledge of their departure from the assembly to return to Israel.



is also tilled, receives a blessing from God; 8 but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned.

- e. Reassurance: The author is convinced that they will proceed on as is the normal progression for the child of God (6:9-12).

The author expresses confidence that they will not return to Israel since they have believed and suffered with the saints. His point that they will have things that accompany deliverance<sup>36</sup> (a better translation) is an expression that they will suffer, which are the contextual things that accompany belief and deliverance (in God's will).

The next verses (10ff.) show that he indeed means that they are expected to suffer, since he states that God has approved their previous suffering due to obedience. He thus again indicates that they need not be sluggish, that is stay in the elementary teachings, but move on to the incurring of endurance. The "faith and patience" means that they are to endure based on the word during the delay of the judgment.

9 But, beloved, we are convinced of better things concerning you, and things<sup>37</sup> that accompany salvation (deliverance)<sup>38</sup>, though we are speaking in this way. 10 For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints. 11 And we desire that each one of you show the same diligence so as to realize the full assurance of hope<sup>39</sup> until the end, 12 that

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<sup>36</sup> Recall that the definition of "deliverance" is better paraphrased "to be in His will" with a view to ultimate deliverance at the Second Coming. This is in view of the issue that they feel that God will deliver His people immediately and physically. But the author redefines deliverance as that which is in God's will during the delay to actual future deliverance.

<sup>37</sup> It is clearly seen that the "things" here is suffering as can be seen from the next verse and the context of the book (cf. 12:1ff.).

<sup>38</sup> The word "salvation" here is better translated "deliverance". The point here is that they are praying for deliverance from persecution since they are suffering. Yet the book states that the deliverance is coming at the Second Coming of Christ. However, the present tense use of the term indicates the opposite of being under wrath (under a curse). Thus it should be rendered paraphrased more of an "in the will of God".

<sup>39</sup> The full assurance of hope indicates that they realize the suffering and endurance is for the sake of the ultimate judgment at the second coming.

you may not be sluggish,<sup>40</sup> but imitators of those who through faith and patience inherit the promises.

4. The new High Priest superior to Abraham, the order of Melchizedek (6:13-7:28).

As promised, the author now moves on to Melchizedek. His point here is to show the O.T. anticipated a High Priest who would minister blessing to Israel, a priest who would be obedient to God and represent man. He will do this by first showing that the Abrahamic Covenant was established first (the mediation of the nation Israel in Gen. 22) and then the Melchizedekian revelation (to ensure the enablement of Israel by the Son in Psalm 110).

- a. God made a promise to Abraham, Israel to be mediator, by the greatest authority He knew, Himself (6:13-16).

The author establishes what they, and Israel, already knew; that God had established Israel as the mediatorial nation in the promise to Abraham. The author points out that the example of Genesis 22 where God made the oath to Abraham follows Abraham's patient endurance in being willing to kill Isaac.

6:13 For when God made<sup>41</sup> the promise to Abraham, since He could swear by no one greater, He swore by Himself, 14 saying, "I WILL SURELY BLESS YOU, AND I WILL SURELY MULTIPLY YOU." 15 And thus, having patiently waited, he obtained the promise. 16 For men swear by one greater than themselves, and with them an oath given as confirmation is an end of every dispute.

- b. God made an oath that Christ is a priest forever according to the order of Melchizedek (6:17-20).

Now that the author has made clear that the Abrahamic Covenant was established to Abraham by an oath, but obtained only after Abraham had endured through suffering obediently, he moves now

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<sup>40</sup> Cf. 5:11 for the beginning bookend.

<sup>41</sup> Many interpreters feel that the first verb indicates Gen. 12:1-3, and the oath is expressing Gen. 22, thus two different occurrences. However, the grammar here does not bear this out. The "made the promise" is an aorist participle, while the "He could swear" is an aorist infinitive, while the final "He swore" is an aorist indicative. Thus, the most common expression of these verbal statements is that they are contemporaneous, or all speaking of the same event. That event could only, based on the swearing of an oath, be Genesis 22.

to show a second oath, the oath to the Son in Psalm 110 regarding the Melchizedekian priesthood.

This priesthood established that God would provide to Israel to enable them to be mediators through the Son who would be King, but also would be that Priest. This was also accomplished with an oath, so that Israel would know it would come true in them.

Again the author uses his harbor illustration to urge them to keep from drifting away (ch. 2) from Christ. He alone is the enabler of the Israelite believer to be the mediator.

6:17 In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath, 18 in order that by two unchangeable things, in which it is impossible for God to lie, we may have strong encouragement, we who have fled for refuge in laying hold of the hope set before us. 19 This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil, 20 where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

c. The Old Testament revealed the priesthood of Melchizedek to be necessary for Israel and would be fulfilled in Christ (7:1-3).

1) Melchizedek blessed Abraham (and thus Israel) the conqueror (7:1).

7:1 For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him,

2) Abraham (and thus Israel submits to Melchizedek (and thus Christ), king of righteousness, and king of peace (7:2).

7:2 to whom also Abraham apportioned a tenth part of all the spoils, was first of all, by the translation of his name, king of righteousness, and then also king of Salem, which is king of peace.

3) Melchizedek has no recorded genealogy, parentage, beginning of days, nor end of life, thus indicating that the

Son does not receive the priesthood through inheritance, but through appointment<sup>42</sup> (7:3).

7:3 Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he abides a priest perpetually.

- d. Abraham (Israel) submissive to the priesthood of Melchizedek (Christ), who received his position apart from the blessed genealogy of Abraham (7:4-10).

7:4 Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest spoils. 5 And those indeed of the sons of Levi who receive the priest's office have commandment in the Law to collect a tenth from the people, that is, from their brethren, although these are descended from Abraham.<sup>43</sup> 6 But the one whose genealogy is not traced<sup>44</sup> from them collected a tenth from Abraham, and blessed the one who had the promises. 7 But without any dispute the lesser is blessed by the greater. 8 And in this case mortal men receive tithes, but in that case one receives them, of whom it is witnessed that he lives on. 9 And, so to speak, through Abraham even Levi, who received tithes, paid tithes, 10 for he was still in the loins of his father when Melchizedek met him.<sup>45</sup>

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<sup>42</sup> The word “perpetually” is not the same word as “eternally”. Perpetually here indicates that the image of Melchizedek in Genesis 14 was only a picture, yet that picture continued (perpetuated) on until fulfilled in Christ and then continues on in Him. The Book of Hebrews often refers to the Old Testament as being a document in which characters continue to speak, the message is still living, and the characters live on, continuing to anticipate the fullness of the New Testament in Christ.

<sup>43</sup> The Levites receive tithes from their brother Israelites.

<sup>44</sup> Notice here that it is that the genealogy of Melchizedek is not recorded. It is not that it does not exist.

<sup>45</sup> The point is that the one who did not have the right of genealogy blessed the one who had the promise of genealogy. Thus, the appointment of priest is superior to the right of genealogy of the Abrahamic Promise. Thus the priesthood of Christ is superior not only to Israel, but to Levi.

- e. Thus the Aaronic priesthood was imperfect and anticipatory, and thus required that another priesthood arise, like that of Melchizedek, as Christ (though from Judah) arose (7:11-14).

7:11 Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need was there for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron? 12 For when the priesthood is changed, of necessity there takes place a change of law also. 13 For the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar. 14 For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests.

- f. Thus, Christ became the priest, not on the basis of physical relationship to Levi, but on an indestructible life as related of the eternal Son in Psalm 110 (7:15-18).

7:15 And this is clearer still, if another priest arises according to the likeness of Melchizedek, 16 who has become such not on the basis of a law of physical requirement, but according to the power of an indestructible life. 17 For it is witnessed of Him, "THOU ART A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK." 18 For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness

- g. The Law was weak and useless and imperfect in making men righteous before God, and thus required another (the New Covenant) which could make men righteous through the sacrifice of the new High Priest, Christ (7:18-19).

7:18 For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness 19 (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God.

- h. God swore an oath in Psalm 110 that Jesus (the Son) would be the priest forever just like Melchizedek to guarantee the covenant which was full (the New Covenant) (7:20-22).

7:20 And inasmuch as it was not without an oath 21 (for they indeed became priests without an oath, but He with an oath through the One who said to Him, "THE LORD HAS SWORN AND WILL NOT CHANGE HIS MIND, 'THOU ART A PRIEST FOREVER'"); 22 so much the more also Jesus has become the guarantee of a better covenant.

- i. Christ (the resurrected Son) lives forever while the old covenant (anticipatory) priests had to die and be replaced to keep the priesthood symbol going, thus Jesus alone continues the intercession (7:23-25).

7:23 And the former priests, on the one hand, existed in greater numbers, because they were prevented by death from continuing, 24 but He, on the other hand, because He abides forever, holds His priesthood permanently. 25 Hence, also, He is able to save forever those who draw near to God through Him, since He always lives to make intercession for them.

- j. As an eternal High priest He is exalted, yet offered up Himself, once for all and is able to minister forever to the brethren (7:26-28).

7:26 For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; 27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the sins of the people, because this He did once for all when He offered up Himself. 28 For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect<sup>46</sup> forever.

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<sup>46</sup> "Perfect" is not the best translation here. The Son was perfect from all time. He was tested for that perfection to see if He was obedient (which He always was) and sufferings was the means. He was demonstrated to be perfect, and thus became complete (had experienced humanity and suffering and completed the priesthood).