

CHAPTER 7

INTRODUCTION TO HEBREWS 7

The apostle having made mention of Melchizedek in the latter part of the preceding chapter, proceeds in this to give some account of him, and of the excellency of his priesthood, and to show that Christ is a priest of his order, and is superior to Aaron and his sons. He first declares what Melchizedek was, that he was both king and priest; he names the place he was king of, and tells whose priest he was, even the priest of the most high God; and goes on to observe what he did, that he met Abraham returning from the slaughter of the kings, that he blessed him, and took tithes of him, (~~SC01B~~ Hebrews 7:1,2) and then interprets his name, and royal title, the one signifying king of righteousness, the other king of peace; that for anything that can be learned from the Scriptures, it is not known who was his father or his mother; what his lineage and descent; when he was born, or when he died; and that he is like to the Son of God, and continues a priest, (~~SC01B~~ Hebrews 7:2,3) upon which the apostle calls upon the Hebrews to consider the greatness of his person; and as it appears from that single instance of his receiving tithes from the patriarch Abraham, (~~SC01B~~ Hebrews 7:4) by which it is evident, that he is greater than the Levites; and which is demonstrated in the following particulars: the Levites received tithes of their brethren that came out of Abraham's loins, as they did, but Melchizedek, whose descent was not from them, received tithes from Abraham himself, and besides blessed him; and it is a clear case, that the lesser is blessed of the greater, (~~SC01B~~ Hebrews 7:5-7) the Levites were mortal men that received tithes, but a testimony is bore to Melchizedek, that he lives, (~~SC01B~~ Hebrews 6:8) yea, Levi himself paid tithes to Melchizedek, since he was in the loins of his father Abraham when Melchizedek met him, and took tithes of him; and therefore must be greater than Levi, (~~SC01B~~ Hebrews 7:9,10). And next the apostle proves the imperfection of the Levitical priesthood from this consideration, that there is another priest risen up, not of the order of Aaron, but of the order of Melchizedek, of which there would have been no need, if the Levitical priesthood had been perfect; nor would it have been changed, as it is, and which has also made a change of the law, by which it is established, necessary, (~~SC01B~~ Hebrews 7:11,12) that

the priest that is risen up is not of the order of Aaron, is clear, because he is of another tribe, even of the tribe of Judah, to which the priesthood did not belong, (^{<80713>}Hebrews 7:13,14), and that he is of the order of Melchizedek, and so not according to the ceremonial law, but after the power of an endless life, is manifest from the testimony of the sacred Scripture, (^{<80715>}Hebrews 7:15-17) which lies in (^{<80714>}Psalms 110:4) and that the ceremonial law, on which the Levitical priesthood stood, is changed and abrogated, is strongly asserted, and the reasons of it given, because it was weak and unprofitable, and made nothing perfect; and this was disannulled by Christ, the better hope brought in, who has made something perfect, and through whom we have access to God, (^{<80718>}Hebrews 7:18,19). Moreover, the superior excellency of Christ's priesthood to the Levitical one is shown in several particulars; the priests of Aaron's order were made without an oath; Christ was made with one, as is evident from the above cited testimony, (^{<80720>}Hebrews 7:20-22) they were many, he but one; they were mortal, and did not continue, he continues ever, having an unchangeable priesthood, (^{<80723>}Hebrews 7:23,24) wherefore, as they were not suffered to continue by reason of death, their priesthood was ineffectual; they could not take away sin, and save sinners; but Christ is able to save to the uttermost all that draw nigh to God by him, as a priest, and that because he ever lives to complete his office by intercession, (^{<80725>}Hebrews 7:25) wherefore such an high priest as he is, must become men, and be suitable to them, especially since he is pure and holy, and in such an exalted state, (^{<80726>}Hebrews 7:26) and this is another difference between him and the priests under the law; they were men that had infirmity, and were guilty of sins themselves, and so had need to offer for their own sins, and then for the sins of others; but Christ, the Son of God, who was consecrated a priest for evermore, by the word of the oath, had no sin of his own to offer sacrifice for, only the sins of his people, which he did once, when he offered himself, (^{<80727>}Hebrews 7:27,28).

Ver. 1. *For this Melchisedec, king of Salem,* etc..] Various have been the opinions of writers concerning Melchizedek; some have thought him to be more than a man; some, that he was an angel; others, that he was the Holy Ghost; and others, that he was a divine person superior to Christ, which needs no refutation; others have supposed that he was the Son of God himself: but he is expressly said to be like unto him, and Christ is said to be of his order; which manifestly distinguish the one from the other; besides, there is nothing said of Melchizedek which proves him to be more than a

man: accordingly others take him to have been a mere man; but these are divided; some say that he was Shem, the son of Noah, which is the constant opinion of the Jewish writers ^{f95}: but it is not true of him, that he was without father, and without mother, an account of his descent being given in Scripture; nor is it probable that he should be a king of a single city in Ham's country, and Abraham be a stranger there: others say, that he was a Canaanitish king, of the posterity of Ham; others affirm him to be a perfect sinless man, and that all that is said of him in Genesis, and in this context, is literally true of him; but that he should be immediately created by God, as Adam, and be without sin as he, are things entirely without any foundation: others take him to be a mere man, but an extraordinary one, eminently raised up by God to be a type of the Messiah; and think it most proper not to inquire curiously who he was, since the Scripture is silent concerning his genealogy and descent; and that as it should seem on purpose, that he might be a more full and fit type of Christ; and this sense appears best and safest. Aben Ezra says, his name signifies what he was, the king of a righteous place: Salem, of which he was king, was not Shalem, a city of Shechem, in the land of Canaan, (^{<0138>}Genesis 33:18) afterwards called Salim, near to which John was baptizing, (^{<0123>}John 3:23) where is shown the palace of Melchizedek in its ruins, which cannot be, since that city was laid to the ground, and sowed with salt by Abimelech, (^{<0095>}Judges 9:45) but Jerusalem is the place; which is the constant opinion of the Jews ^{f96}, and is called Salem in (^{<0882>}Psalms 86:2). The interpretation of this word is given in the next verse; some of the Jewish writers referred to say, that it was usual for the kings of Jerusalem to be called Melchizedek and Adonizedek, as in (^{<0103>}Joshua 10:3) just as the kings of Egypt were called Pharaoh. This king was also

priest of the most high God, as he is said to be, (^{<0148>}Genesis 14:18) for he was both king and priest, in which he was an eminent type of Christ; and his being a king is no objection to his being a priest, since it was usual for kings to be priests; and though the Hebrew word “Cohen” sometimes signifies a prince, it cannot be so understood here, not only because the word is rendered “priest” by the Septuagint, and by the apostle, but because he is called the priest of God; and Christ is said to be of his order: and he is styled the priest of God, because he was called and invested by him with this office, and was employed in his service; who is said to be the most high God, from his dwelling on high, and from his superior power to

all others, and to distinguish him from idol gods; this is a character of great honour given to Melchizedek;

who met Abraham returning from the slaughter of the kings; the four kings, whose names are mentioned in (^{<0140>}Genesis 14:1) whom Abraham slew, and over whom he got an entire victory, with only three hundred and eighteen men of his own house, after they had conquered the kings of Sodom, Gomorrha, Admah, Zeboiim, and Bela: which shows that war is lawful; that enemies may be slain in war; that kings may fall as well as other men; and that those who have conquered others, may be conquered themselves: and as he was returning with his spoils, Melchizedek met him; not alone, which is not to be supposed of so great a person; nor empty, for he brought with him bread and wine, not for sacrifice, as the Papists would have it; but as Jarchi, a Jewish interpreter on the place observes, they used to do so to such as were fatigued in war; for this is to be considered as a neighbourly action, done in point of interest and gratitude, and was a truly Christian one, and very laudable and commendable; and doubtless had something in it typical of Christ, who gives to hungry and weary saints the bread of life, and refreshes them with the wine of divine love and grace:

and blessed him; Abraham, and the most high God also: the form of blessing both is recorded in (^{<0140>}Genesis 14:19,20). This was not a mere civil salutation, nor only a congratulation upon his success, nor only a return of thanks for victory, though these things are included; nor did he do this as a private person, but as the priest of the most high God, and blessed him in his name authoritatively, as the high priest among the Jews afterwards did, (^{<0123>}Numbers 6:23-27) and in this he was a type of Christ, who blesses his people with all spiritual blessings, with redemption, justification, pardon, peace, and all grace, and with eternal glory.

(Gill changed his mind on the location of Salam when he later wrote the Old Testament portion of the Expositor. (See Gill on "^{<0148>}Genesis 14:18"). Ed.)

Ver. 2. *To whom also Abraham gave a tenth part of all*, etc..] Or tithes, as in (^{<0140>}Genesis 14:20). Philo the Jew^{f97} renders the Hebrew phrase, **l km rç[m**, just as the apostle does **δεκατην απο παντων**, “a tenth part of all”, or “out of all”; not of all that he brought back, as Lot's goods, or the king of Sodom's, or any others; only of the spoils of the enemy, as in (^{<0104>}Hebrews 7:4) which is no proof of any obligation on men to pay tithes

now to any order of men; for this was a voluntary act, and not what any law obliged to; it was done but once, and not constantly, or every year; it was out of the spoils of the enemy, and not out of his own substance, or of the increase of the earth; nor was it for the maintenance of Melchizedek, as a priest, who also was a king, and was richly provided for; but to testify his gratitude to God, for the victory obtained, and his reverence of, and subjection to the priest of God.

First being by interpretation king of righteousness; or a “righteous king”, as Melchizedek was; not the king of a righteous place, as Aben Ezra thought, a place wherein dwelt righteousness, or righteous persons; but it was his proper name, which so signifies, and in which he was a type of Christ; who is righteous, not only as God, and as man, and as Mediator, but particularly in the administration of his kingly office: his kingdom lies in righteousness, as well as peace; the subjects of it are righteous persons, and all his ways are just and true; his Gospel, by which he rules, is a declaration of righteousness; and he himself is the author of righteousness to all his people:

and after that also king of Salem, which is king of peace; and may respect his peaceable government; and is very applicable to Christ, the Prince of peace; whose kingdom is a kingdom of peace; his sceptre is a sceptre of peace; his royal proclamation is the Gospel of peace; and his subjects are the sons of peace; and he himself is the author of peace, not only between Jew and Gentile, but between God and his people; and he is the donor of peace, external, internal, and eternal. So Philo the Jew^{f98} interprets this name, “king of peace”, just as the apostle does.

Ver. 3. *Without father, without mother, without descent*, etc..] Which is to be understood not of his person, but of his priesthood; that his father was not a priest, nor did his mother descend from any in that office; nor had he either a predecessor or a successor in it, as appears from any authentic accounts: or this is to be interpreted, not of his natural, but scriptural being; for no doubt, as he was a mere man, he had a father, and a mother, and a natural lineage and descent; but of these no mention is made in Scripture, and therefore said to be without them; and so the Syriac version renders it; “whose father and mother are not written in the genealogies”; or there is no genealogical account of them. The Arabic writers tell us who his father and his mother were; some of them say that Peleg was his father: so Elmacinus^{f99}, his words are these; Peleg lived after he begat Rehu two

hundred and nine years; afterwards he begat Melchizedek, the priest whom we have now made mention of. Patricides^{f100}, another of their writers, expresses himself after this manner

“they who say Melchizedek had neither beginning of days, nor end of life, and argue from the words of the Apostle Paul, asserting the same, do not rightly understand the saying of the Apostle Paul; for Shem, the son of Noah, after he had taken Melchizedek, and withdrew him from his parents, did not set down in writing how old he was, when he went into the east, nor what was his age when he died; but Melchizedek was the son of Peleg, the son of Eber, the son of Salah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah; and yet none of those patriarchs is called his father. This only the Apostle Paul means, that none of his family served in the temple, nor were children and tribes assigned to him. Matthew and Luke the evangelists only relate the heads of tribes: hence the Apostle Paul does not write the name of his father, nor the name of his mother.”

And with these writers Sahid Aben Batric^{f101} agrees, who expressly affirms that Melchizedek was **gl ap ʿba**, “the son of Peleg”: though others of them make him to be the son of Peleg's son, whose name was Heraclim. The Arabic Catena^{f102} on (~~Gen~~Genesis 10:25), “the name of one was Peleg”, has this note in the margin;

“and this (Peleg) was the father of Heraclim, the father of Melchizedek;”

and in a preceding chapter, his pedigree is more particularly set forth:

“Melchizedek was the son of Heraclim, the son of Peleg, the son of Eber; and his mother's name was Salathiel, the daughter of Gomer, the son of Japheth, the son of Noah; and Heraclim, the son of Eber, married his wife Salathiel, and she was with child, and brought forth a son, and called his name Melchizedek, called also king of Salem: after this the genealogy is set down at length. Melchizedek, son of Heraclim, which was the son of Peleg, which was the son of Eber, which was the son of Arphaxad, etc.. till you come to, which was the son of Adam, on whom be peace.”

It is very probable Epiphanius has regard to this tradition, when he observes ^{f103}, that some say that the father of Melchizedek was called Eracla, and his mother Astaroth, the same with Asteria. Some Greek ^{f104} writers say he was of the lineage of Sidus, the son of Aegyptus, a king of Lybia, from whence the Egyptians are called: this Sidus, they say, came out of Egypt into the country of the Canaanitish nations, now called Palestine, and subdued it, and dwelled in it, and built a city, which he called Sidon, after his own name: but all this is on purpose concealed, that he might be a more apparent of Christ, who, as man, is “without father”; for though, as God, he has a Father, and was never without one, being begotten by him, and was always with him, and in him; by whom he was sent, from whom he came, and whither he is gone; to whom he is the way, and with whom he is an advocate: yet, as man, he had no father; Joseph was his reputed father only; nor was the Holy Ghost his Father; nor is he ever said to be begotten as man, but was born of a virgin. Some of the Jewish writers themselves say, that the Redeemer, whom God will raise up, shall be without father ^{f105}. And he is without mother, though not in a spiritual sense, every believer being so to him as such; nor in a natural sense, as man, for the Virgin Mary was his mother; but in a divine sense, as God: and he is “without descent or genealogy”; not as man, for there is a genealogical account of him as such, in (~~4000~~ Matthew 1:1-17 ~~4023~~ Luke 3:23-38) and his pedigree and kindred were well known to the Jews; but as God; and this distinguishes him from the gods of the Heathens, who were genealogized by them, as may be seen in Hesiod, Apollodorus, Hyginus, and other writers; and this condemns the blasphemous genealogies of the Gnostics and Valentinians. It follows,

having neither beginning of days, nor end of life; that is, there is no account which shows when he was born, or when he died; and in this he was a type of Christ, who has no beginning of days, was from the beginning, and in the beginning, and is the beginning, and was from everlasting; as appears from his nature as God, from his names, from his office as Mediator, and from his concern in the council and covenant of peace, and in the election of his people; and he has no end of life, both as God and man; he is the living God; and though as man he died once, he will die no more, but lives for ever. It is further said of Melchizedek,

but made like unto the Son of God: in the above things; from whence it appears, that he is not the Son of God; and that Christ, as the Son of God,

existed before him, and therefore could not take this character from his incarnation or resurrection:

abideth a priest continually; not in person, but in his antitype Christ Jesus; for there never will be any change of Christ's priesthood; nor will it ever be transferred to another; the virtue and efficacy of it will continue for ever; and he will ever live to make intercession; and will always bear the glory of his being both priest and King upon his throne: the Syriac version renders it, "his priesthood abides for ever"; which is true both of Melchizedek and of Christ.

Ver. 4. *Now consider how great this man was*, etc..] Melchizedek, of whom so many great and wonderful things are said in the preceding verses: and as follows,

unto whom the patriarch Abraham gave the tenth of the spoils; of Abraham's giving tithes to him, (see Gill on "<sup>^{3000>}Hebrews 7:2") and Melchizedek's greatness is aggravated, not only from this act of Abraham's, but from Abraham's being a "patriarch", who did it; he was the patriarch of patriarchs, as the sons of Jacob are called, (<sup>^{4008>}Acts 7:8,9) he is the patriarch of the whole Jewish nation, and of many nations, and of all believers, the friend of God, and heir of the world; how great then must Melchizedek be, to whom he paid tithes? and how much greater must Christ, the antitype of Melchizedek, be?

Ver. 5. *And verily they that are of the sons of Levi*, etc..] Or Levites; who are of the tribe of Levi, whose descent is from him:

who receive the office of the priesthood; as some of them were priests, though not all; and the Levites therefore are sometimes called priests. R. Joshua ben Levi says, that in twenty four places the priests are called Levites; and this is one of them, (<sup>^{26415>}Ezekiel 44:15) "and the priests and Levites", etc..^{f106}

these have a commandment to take tithes of the people according to the law; the ceremonial law, (<sup>^{04830>}Numbers 18:20-26), these they took of all the people of Israel in the rest of the tribes, by the commandment of God, on account of their service in the tabernacle; and because they had no inheritance in the land; and to show that the Israelites held their land of God himself:

that is, of their brethren, though they come out of the loins of Abraham; who are their brethren and kinsmen according to the flesh, though of different tribes; and from these they receive, notwithstanding they are the sons of Abraham: but here a difficulty arises, how the Levites that were priests can be said to receive tithes from the people, when they received the tenth part of the tithes, or the tithe of tithes from the Levites, (^{<0483>}Numbers 18:26 ^{<1008>}Nehemiah 10:38), but it should be observed, that it was not necessary that the Levites should give these tithes to the priests themselves; an Israelite might do it, and so give the Levites the less; on which account the priests may be said to receive from the people; besides, Ezra in his time ordered, that the first tithe should not be given to the Levites, but to the priests, because they would not go up with him to Jerusalem ^{f107}.

Ver. 6. *But he whose descent is not counted from them,* etc.] That is, Melchizedek, whose genealogy or pedigree is not reckoned from the Levites, nor from any from whom they descend; his lineal descent is not the same with theirs; and so did not receive tithes by any law, as they did, but by virtue of his superiority: received tithes of Abraham; not from the people, or his brethren, but from Abraham, the father of the people of Israel, and of Levi himself:

and blessed him that had the promises; of a Son, and of the Messiah, that should spring from him, in whom all nations should be blessed, and of the land of Canaan, and of the blessings of grace and glory. This shows that Melchizedek had a descent, though it was not known; and that, since his descent was not the same with the Levites, he was a more proper type of Christ, who belonged not to that, but another tribe.

Ver. 7. *And without all contradiction the less is blessed of the greater.*] This is a self-evident truth, and is undeniable; it admits of no controversy, and cannot be gainsaid, that he that blesseth is greater in that respect than he that is blessed by him; as the priests were greater in their office than the people who were blessed by them; and so Melchizedek, as a priest of the most high God, and as blessing Abraham, was greater than he; and so must be greater than the Levites, who sprung from him; and his priesthood be more excellent than theirs; and consequently Christ, his antitype, and who was of his order, must be greater too; which is the design of the apostle throughout the whole of his reasoning.

Ver. 8. *And here men that die receive tithes*, etc..] The priests and Levites were not only men, and mortal men, subject to death, but they did die, and so did not continue, by reason of death, (^{<3072>}Hebrews 7:24)

but there he receiveth them, of whom it is witnessed that he liveth; which is to be understood of Melchizedek; who is not opposed to men, as if he was not a man, nor to mortal men, but to men that die; nor is he said to be immortal, but to live: and this may respect the silence of the Scripture concerning him, which gives no account of his death; and may be interpreted of the perpetuity of his priesthood, and of his living in his antitype Christ; and the testimony concerning him is in (^{<3804>}Psalm 110:4).

Ver. 9. *And as I may so say*, etc..] With truth, and with great propriety and pertinence:

Levi also who receiveth tithes; or the Levites, who receive tithes according to the law of Moses from the people of Israel:

paid tithes in Abraham; that is, to Melchizedek; and therefore Melchizedek must be greater than they, and his priesthood a more excellent one than theirs; since they who receive tithes from others gave tithes to him.

Ver. 10. *For he was yet in the loins of his father*, etc..] Abraham; namely, Levi and his whole posterity; which is to be understood seminally, just as all mankind were in the loins of Adam, when he sinned and fell, and so they sinned and fell in him; and so Levi was in Abraham's loins,

when Melchisedec met him; which, as it proves Melchizedek to be greater than Levi, and much more Jesus Christ, who is a priest of his order, which is the grand thing the apostle has in view; so it serves to illustrate several points of doctrine, in which either of the public heads, Adam and Christ, are concerned, with respect to their seed and offspring; such as personal election in Christ, an eternal donation of all blessings of grace to the elect in him, eternal justification in him, the doctrine of original sin, and the saints' crucifixion, burial, resurrection, and session in Christ, and together with him.

Ver. 11. *If therefore perfection were by the Levitical priesthood*, etc..] The priesthood which was established in the tribe of Levi; so called, to distinguish it from that which was before this institution, from the times of Adam, as well as from the priesthood of Melchizedek, and from the priesthood of Christ, and from that of his people under the Gospel, who

are all priests; as well as to restrain it to the subject of the apostle's discourse: the design of which is to show, that there is no perfection by it; as is clear from the priests themselves, who were but men, mortal men, sinful men, and so imperfect, and consequently their priesthood; and from their offerings, between which, and sin, there is no proportion; and at best were but typical of the sacrifice of Christ; and could neither make the priests nor the worshippers perfect, neither in their own consciences, nor in the sight of God: moral actions are preferred before them, and yet by these there is no perfection, justification, and salvation; to which may be added, that the sacrifices the priests offered did not extend to all kind of sins, only to sins of ignorance, not to presumptuous ones; and there were many under that dispensation punished with death; and at most they only delivered from temporal, not eternal punishment, and only entitled to a temporal life, not an eternal one.

For under it the people received the law: not the moral law, which was given to Adam in innocence, and as it came by Moses, it was before the Levitical priesthood took place; but the ceremonial law, and which was carnal, mutable, and made nothing perfect: the Syriac version renders it, “by which a law was imposed upon the people”; to regard the office of priesthood, and the priests in it, and bring their sacrifices to them; and the Arabic version reads, “the law of a the priest's office”; which office was after the law of a carnal commandment, and so imperfect, as is manifest from what follows: for had perfection been by it,

what further need was there that another priest should arise after the order of Melchisedec, and not be called after the order of Aaron? that there was another priest promised and expected, and that he should arise after the order of Melchizedek, and who was to make his soul an offering for sin, is certain, (^{<1913>}Ezra 2:63 ^{<1904>}Psalms 110:4 ^{<2510>}Isaiah 53:10) and such an one is risen, even Jesus of Nazareth; and yet there would have been no need of him, and especially that he should be of a different order from Aaron's, had there been perfection by the Levitical priesthood.

Ver. 12. *For the priesthood being changed,* etc..] Not translated from one tribe, family, or order, to another, but utterly abolished; for though it is called an everlasting priesthood, yet that is to be understood with a limitation, as the word “everlasting” often is, as relating to things under that dispensation; for nothing is more certain than that it is done away: it was of right abrogated at the death of Christ, and it is now in fact; since the

destruction of Jerusalem, the daily sacrifice has ceased, and the children of Israel have been many days without one, and without an ephod. And the Jews themselves own, that the high priesthood was to cease in time to come ^{f108}, and which they say Azariah the son of Oded prophesied of in (~~445B~~2 Chronicles 15:3).

There is made of necessity a change also of the law; not the moral law, that was in being before the priesthood of Aaron, nor do they stand and fall together; besides, this still remains, for it is perfect, and cannot be made void by any other; nor is it set aside by Christ's priesthood: though there is a sense in which it is abolished; as it is in the hands of Moses; as it is a covenant of works; as to justification by it; and as to its curse and condemnation to them that are Christ's; yet it still remains in the hands of Christ, and as a rule of walk and conversation; and is useful, and continues so on many accounts: but either the judicial law; not that part of it which is founded on justice and equity, and was a means of guarding the moral law, for that still subsists; but that which was given to the Jews as Jews, and some parts of which depended on the priesthood, and so ceased with it; as the laws concerning the cities of refuge, raising up seed to a deceased brother, preserving inheritances in families, and judging and determining controversies: or rather the ceremonial law, which was but a shadow of good things to come, and was given but for a time; and this concerned the priesthood, and was made void by the priesthood of Christ; for that putting an end to the Levitical priesthood, the law which related to it must unavoidably cease, and become of no effect. This the Jews most strongly deny; God, they ^{f109} say, will not change nor alter the law of Moses for ever. The ninth article of their creed, as drawn up by Maimonides, runs thus ^{f110};

“I believe with a perfect faith that this law **tpl j wm aht al** “shall not be changed”, nor shall there be another law from the Creator, blessed be his name.”

But the reasoning of the apostle is strong and unanswerable.

Ver. 13. *For he of whom these things are spoken*, etc..] In (~~3900b~~Psalm 110:4) and in the type of him Melchizedek, in the preceding verses; for not Melchizedek is here meant, but the Lord Jesus Christ, as appears by what follows; the antitype of Melchizedek, the Lord our righteousness, the

Prince of peace, the priest of God, that lives for ever, without father, without mother, etc..

pertaineth to another tribe; the tribe of Judah, and not the tribe of Levi:

of which no man gave attendance at the altar; either of burnt offering or of incense; that is, no man waited there, or took upon him and exercised the priest's office that was of the tribe of Judah: no man might lawfully do it; Uzziah, indeed, thrust himself into the priest's office, who was of that tribe, and went into the temple and burnt incense upon the altar of incense; but then he had no right to do it, and was punished for it.

Ver. 14. *For it is evident that our Lord sprang out of Judah*, etc..] Out of the tribe of Judah; it is certain that the Messiah was to spring from that tribe, (^{<OLPHO>}Genesis 49:10 ^{<TRD>}1 Chronicles 5:2) he was to be of the family of Jesse, and of the house of David; and hence he is sometimes called David himself; and so the Jews expect that he will come from the tribe of Judah, and not from any other^{f111}; and it is evident that Jesus, who is our Lord by creation, redemption, and the conquest of his grace, sprung from this tribe: this is clear from the place of his birth, Bethlehem of Judah; and from his reputed father Joseph, and real mother Mary, being both of the house of David; and this was known to the Jews, and it is owned by them that he was near to the kingdom^{f112}, which he could not be if he was not of that tribe; and hence he is called the lion of the tribe of Judah;

of which tribe Moses spake nothing concerning the priesthood: he said many things of it in (^{<SBS>}Deuteronomy 33:8) and relates many things concerning it as spoken by Jacob, but nothing about the priesthood, as if it belonged to that, or that any that should spring from it should exercise that office, The Alexandrian copy, the Claromontane manuscript, and the Vulgate Latin version, read, "concerning the priests"; whence it follows that there is a change of the priesthood, and that the Messiah, as he was not to be, so he is not a priest of Aaron's order, not being of the same tribe.

Ver. 15. *And it is yet far more evident*, etc..] From a fact which cannot be denied;

for that after the similitude of Melchisedec there ariseth another priest; or another has risen, even Jesus the son of David, of the tribe of Judah; another from Aaron, one that is not of his family or tribe, but one like to Melchizedek: hence we learn that Melchizedek and Christ are not the same person; and that the order and similitude of Melchizedek are the same; and

that Christ's being of his order only imports that there is a resemblance and likeness between him and Melchizedek, in many things, which are observed in the beginning of this chapter: and this "arising" does not intend Christ's setting up himself, only his appearance in this form; and being expressed in the present tense, denotes the continual being, and virtue of his priesthood.

Ver. 16. *Who was made*, etc..] Not as man, much less as God; but as a priest, constituted and appointed one:

not after the law of a carnal commandment: either the ceremonial law in general, which was a carnal one, if we consider the persons to whom it belonged, the Israelites according to the flesh; it was incumbent upon, and might be performed by such who were only carnal; and it was performed by and for men that were in the flesh, or mortal; and if we consider the matter of it, the subject on which various of its rites were exercised was the flesh or body, and which were performed by manual operation; and the sacrifices of it were the flesh of beasts; and these were for the sins of the flesh, and for the removing the ceremonial uncleanness of it; and the virtue of them reached only to the purifying of the flesh; and the whole of it is distinct from the moral law, which is spiritual, and reaches to the spirit or soul of man; whereas this only was concerned about temporal and external things: or else the law of the priesthood is particularly intended; or that commandment which respected the priesthood of Aaron; which law regarded the carnal descent of his sons; enjoined a carnal inauguration of them, and provided for their succession and continuance in a carnal way; after which, Christ the great high priest did not become one:

but after the power of an endless life; this may be understood either of the Gospel, according to which Christ is a priest; and which is called "life", in opposition to the law which is the ministration of death; and because it is the means of quickening dead sinners, and of reviving drooping saints; and points out Christ the way of life, and has brought life and immortality to light: and may be said to be "endless", in distinction from the law, which is temporary; and because it is itself permanent and everlasting; contains in it the promise of eternal life, and is the means of bringing souls unto it: and there is a "power" goes along with it; which distinguishes it from the weak and beggarly elements of the ceremonial law, which is abolished, because of the weakness of it; for it is attended with the power of the Spirit of God, and is the power of God unto salvation: or else this intends the endless life which Christ has, in and of himself; and which qualifies him for a priest;

and stands opposed to the mortality of the priests, and to that law which could not secure them from it: the priests died, and the law by which they were priests could not prevent their death; Christ is the living God, the Prince of life, he had power to lay down his life as man, and power to take it up again; and his life, as man, is an endless one, which qualifies him for that part of his priestly office, his intercession and advocacy: or it may design that power, which his Father has given him as Mediator, of an endless life, both for himself and for all his people; and regards his ever living as a priest, and the perpetuity of and the continual virtue and efficacy of it.

Ver. 17. *For he testifieth*, etc..] That is, either David, the penman of the psalm, or rather the Holy Ghost, the enditer of it, or God in the Scripture, in (^{<3304>}Psalm 110:4) of this form of citing Scripture, (see Gill on “^{<3306>}Hebrews 2:6”).

thou art a priest for ever after the order of Melchisedec; (see ^{<3306>}Hebrews 5:6,10 6:20).

Ver. 18. *For there is verily a disannulling of the commandment*, etc..] Not the moral law; though what is here said of the commandment may be applied to that; that is sometimes called the commandment, (^{<3307>}Romans 7:12,13) it went before the promise of the Messiah, and the Gospel of Christ, and the dispensation of it; it is in some respects weak; it cannot justify from the guilt of sin, nor free from the power of it, nor secure from death, the punishment of it, nor give eternal life; though it has a power to command, accuse, convince, and condemn: and it is also unprofitable in the business of justification and salvation; though otherwise it is profitable to convince of sin, to show what righteousness is, and to be a rule of conversation to the saints in the hand of Christ; yet not this, but the ceremonial law is meant, which is the commandment that respected the Levitical priesthood, and is called a carnal one, and is inclusive of many others, and, which distinguishes that dispensation from the Gospel one: and this may be said to be

going before; with respect to time, being before the Gospel state, or the exhibition of the new covenant of grace; and with respect to use, as a type or shadow of good things to come; and as it was a schoolmaster going before, and leading on to the knowledge of evangelical truths: and this is now disannulled, abrogated, and made void; the middle wall of partition is

broken down, and the law of commandments contained in ordinances is abolished:

for the weakness and unprofitableness thereof; the ceremonial law was weak; it could not expiate or atone for sin, in the sight of God; it could not remove the guilt of sin from the conscience, but there was still a remembrance of it; nor could it cleanse from the filth of sin; all it could do was, to expiate sin typically, and sanctify externally to the purifying of the flesh; and all the virtue it had was owing to Christ, whom it prefigured; and therefore, being fulfilled in him, it ceased: and it was “unprofitable”; not before the coming of Christ, for then it was a shadow, a type, a schoolmaster, and had its usefulness; but since his coming, who is the body and substance of it, it is unprofitable to be joined to him; and is of no service in the affair of salvation; and is no other than a grievous yoke of bondage; yea, is what renders Christ unprofitable and of no effect, when submitted to as in force, and as necessary to salvation; and because of these things, it is abolished and made null and void. The Jews, though they are strenuous assertors of the unalterableness of the law of Moses, yet sometimes are obliged to acknowledge the abrogation of the ceremonial law in the times of the Messiah; the commandment, they say ^{f113}, meaning this, shall cease in the time to come; and again,

“all sacrifices shall cease in the future state, or time to come, (i.e. the times of the Messiah,) but the sacrifice of praise ^{f114}.”

Ver. 19. *For the law made nothing perfect*, etc..] Or no man; neither any of the priests that offered sacrifices, nor any of the people for whom they were offered: it could not perfectly make atonement for sin; nor make men perfectly holy or righteous; it could neither justify nor sanctify; neither bring in a perfect righteousness, nor bring men to perfect holiness, and so to eternal life and salvation:

but the bringing in of a better hope did; not the grace of hope; that is not something newly brought in, the saints under the Old Testament had it; nor is it better now than then, though it has greater advantages and more encouragement to the exercise of it: nor heaven and eternal glory, the thing hoped for; the saints under the legal dispensation hoped for this, as well as believers under the present dispensation; nor is what the latter hope for better than that the former did: nor is God the author and object of hope intended; the phrase of bringing in will not suit with him; besides, he is distinguished from it, in the next clause: to understand it of the Gospel, the

means of hope, and of encouraging it, is no ill sense; that standing in direct contradistinction to the law: but the priesthood of Christ, of which the apostle is treating in the context, is generally understood, which is the ground of hope; for all promises respecting eternal life are confirmed by it, and all blessings connected with it procured; and it is better than the Aaronic priesthood, under the law; and a better ground of hope than the sacrifices of that law were: Christ himself may be designed, who is often called hope, being the object, ground, and foundation of it; and is a better one than Moses, or his law, Aaron, or his priesthood; and it is by him men draw nigh to God; and the bringing in of him or his priesthood shows that Christ's priesthood was not upon the foot of the law, and that he existed as a priest, before brought in, and as a better hope, though not so fully revealed; and it may have respect to his coming in the flesh, being sent, or brought in by his father: now the bringing in of him and his priesthood did make something perfect; it brought to perfection all the types, promises, and prophecies of the Old Testament, the whole law, moral and ceremonial; it brought in perfect atonement, reconciliation, pardon, righteousness, and redemption; it perfected the persons of all God's elect; and perfectly provided for their holiness, peace, comfort, and eternal happiness: some read the words "but it", the law, "was the bringing in of a better hope": the law led unto, made way for, and introduced. Christ, the better hope; and so the Arabic version, "seeing it should be an entrance to a more noble hope"; the Syriac version renders it, "but in the room of it entered a hope more excellent than that"; than the law:

by the which we draw nigh unto God; the Father, as the Father of Christ, and of his people in him, and as the Father of mercies, and the God of all grace and this drawing nigh to him is to be understood not locally but spiritually; it includes the whole worship of God, but chiefly designs prayer: and ought to be done with a true heart, in opposition to hypocrisy; and in faith, in opposition to doubting; and with reverence and humility, in opposition to rashness; and with freedom, boldness, and thankfulness: and it is through Christ and his priesthood that souls have encouragement to draw nigh to God; for Christ has paid all their debts, satisfied law and justice, procured the pardon of their sins, atonement and reconciliation for them; he is the way of their access to God; he gives them audience and acceptance; he presents their prayers, and intercedes for them himself.

Ver. 20. *And inasmuch as not without an oath*, etc..] Our version supplies as follows,

he was made priest; which well agrees with what is said in the next verse; the Syriac version renders it, “and which he confirmed to us by an oath”; that is, the better hope, Christ and his priesthood, said to be brought in, and by which men draw nigh to God; this is established by the oath of God himself referring to (<sup>^{380B>}Psalm 110:4) afterwards cited in proof of it.

Ver. 21. *For these priests were made without an oath*, etc..] The priests of the tribe of Levi, and of the order of Aaron, were installed into their office, and invested with it, without an oath; no mention is made of any when Aaron and his sons were put into it in Moses's time; nor was any used afterwards, neither by God, nor by the priests, nor by the people; it is true indeed that after the sect of the Sadducees arose, the high priest on the day of atonement, was obliged to take an oath that he would not change any of the customs of the day ^{f115}; but then this regarded not his investiture, but the execution of his office; and was an oath of his and not of the Lord's, which is here designed:

but this with an oath; that is, Christ was made an high priest with an oath, even with an oath of God; which gives his priesthood the preference to the Levitical priesthood, which was without one: and this oath was made,

by him that said unto him: the Syriac version reads, “as he said to him by David”; that is, in (<sup>^{380B>}Psalm 110:4). David being the penman of that psalm, in which stand the following words of the Father to Christ:

the Lord sware and will not repent, thou art a priest for ever after the order of Melchisedec; which proves that Jehovah swore that Christ should be a priest, and continue so: swearing, when ascribed to God, is after the manner of men, and is always by himself, and never upon any trivial account; but either to confirm his love to his people, or his covenant with them, or the mission of his Son to be the Redeemer, or, as here, his priestly office: and this oath was made not so much on Christ's account, as on account of the heirs of promise, for their consolation; and shows the dignity, validity, importance, and singularity of Christ's priesthood, as well as the durableness of it; and of this oath God will never repent: repentance cannot properly fall upon God, on any account; for it is contrary to his holiness and righteousness, and to his happiness, to his unchangeableness, omniscience, and omnipotence; it is indeed sometimes ascribed to him improperly, and after the manner of men; and only regards a change of his outward conduct according to his immutable will; and the change that is made is in the creature, and not in God himself: but God will not repent in

any sense of the priesthood of Christ, nor of his oath, that it should continue for ever according to the order of Melchizedek; for he was every way qualified for it, and has faithfully performed it, not his investiture, but the execution of his office; and was an oath of his and not of the Lord's, which is here designed:

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Ver. 22. *By so much was Jesus made a surety of a better testament.*] Or “covenant”, for the word signifies both; and what is intended may be called both a testament and a covenant; a testament, because it is founded in the good will and pleasure of God, and respects an inheritance bequeathed by God the Father to his children, which was confirmed and comes to them by the death of Christ the testator; and a covenant, it being a compact or agreement made by the Father with Christ, as the representative of all the

elect; in which promises and blessings of all sorts are provided and secured for them in him; and is called in Scripture a covenant of life and peace, because these are things concerned in it; and is commonly by men called the covenant of grace, because it springs from the grace of God, the subject matter of it is grace, and the end of it is the glory of God's grace: now this is better than the covenant of works broken by man, and which exposes him to the curse and condemnation of the law; or than the covenant of the Levitical priesthood, by which was no perfection; and the form of administration of it under the Gospel dispensation is better than that under the law, for it is now revealed more clearly, and administered without types, shadows, and sacrifices; and the extent of its administration is larger, reaching to Gentiles as well as Jews; and besides, it is now actually ratified and confirmed by the blood of Christ, which is therefore called the blood of the everlasting covenant: and of this testament or covenant Christ is the "surety"; the word signifies one that draws nigh: Christ drew nigh to his Father in the council of peace, and undertook to be the Saviour and Redeemer of his people he substituted himself in their place and stead; he interposed between the creditor and the debtor, and became surety for the payment of the debts of the latter, and so stood engaged for them, and in their room: Christ is not the surety for the Father to his people, but for them to the Father; as to satisfy for their sins, to work out a righteousness for them, to preserve and keep them, and make them happy; which is an instance of matchless love.

Ver. 23. *And they truly were many priests*, etc..] There were many common priests at a time; and though there was but one high priest at a time, yet there were many of them in a line of succession from Aaron down to the apostle's time. The Jews say ^{f116}, that under the first temple eighteen high priests ministered, and under the second temple more than three hundred: this shows the imperfection of this priesthood, since it was in many hands; no one continuing and being sufficient to execute it; but Christ is the one and only high priest; there is no other, nor is there any need of any other: the reason why there were so many under the law was,

because they were not suffered to continue by reason of death; death has a power to forbid a long continuance in this world, and no man does continue long here: death puts a stop to men's works, and to the exercise of their several callings; no office, even the most sacred, exempts from it; no, not the office of high priests: these were but men, sinful men, and so died; and their discontinuance by reason of death shows the imperfection of

their priesthood: there was another reason besides this which the apostle gives, why the high priests were so many, and especially about this time; and that is, the office was bought for money, and men that would give most were put into it: hence there were frequent changes; the Jews themselves say, they changed every twelve months^{f117}.

Ver. 24. *But this man, because he continueth ever*, etc..] Though he died, death did not forbid him to continue, as it does other men; he was not forced to die, he died voluntarily; and he continued but for a small time under the power of death; besides, his death was a branch of his priestly office: so that he not only continued in his divine nature, which still had the human nature in union with it, but he continued in his office as a priest, and quickly rose from the dead; and the virtue of his sacrifice always remains, and he himself ever lives as an intercessor: wherefore he

hath an unchangeable priesthood; which will never be antiquated, and give place to another; nor does it, or ever will it pass from him to another, for it is needless, seeing he lives, and no other is sufficient for it; and it would be injustice to pass it to another; the glory of it is due to him; and this is matter of comfort to the saints, that he sits a priest upon his throne, and that his priesthood always continues.

Ver. 25. *Wherefore he is able also to save them to the uttermost*, etc..] Because he continues ever, and has an unchangeable priesthood. This is to be understood not of temporal salvation, nor of providential favours, but of spiritual and eternal salvation; and includes a deliverance from all evil, here and hereafter, and an enjoyment of all good in this world, and in that to come: Christ was called to this work by his Father; he was promised by him to do it, and was sent by him to effect it, and has accomplished it; and this is the reason of his name Jesus, and was the end of his coming into this world, and which the Gospel always represents as such: this work required ability; here was a law to be fulfilled; justice to be satisfied; sin to be bore, removed, and atoned for; many enemies to engage with, and a cursed death to undergo: it was a work no creature, angels, or men, were able to undertake and perform; the priests under the law could not; men cannot save themselves, nor can any creature work out salvation for them: but Christ is able; as appears from the help his Father laid on him, who knew him to be mighty; from his own undertaking it, being mighty to save; and from his having completely effected it; and he must needs be able to do it, since he is the mighty God: and he is able to save to the uttermost; “to the

utmost perfection”, as the Arabic version renders it; so as nothing can be wanting in the salvation he is the author of, nor anything added to it; or “for ever”, as the Vulgate Latin, Syriac, and Ethiopic versions render it; to the utmost of time, even to eternity, as well as to the utmost of men's wants: the persons he is able to save, are such

that come to God by him; Christ is able to save all the world, were it his will; but not his absolute power is designed by his ability, but that power which by his will is put into act; and reaches not to all men, for all are not saved; and those that are, are described by special characters, as here; they are such who come to God, not essentially considered, but personally, or in the person of the Father; and not as an absolute God, but as in Christ; not as on a throne of justice, but as on a throne of grace and mercy; not only as Christ's Father, but as theirs; and not only as the God of nature and providence, but as the God of grace: and this act of coming to him is a fruit of his everlasting love; an effect of Christ's death; is peculiar to regenerate persons; takes in the whole service of God, especially prayer; is not local but spiritual, it is by faith; and supposes spiritual life, and implies a sense of need, and of God's ability and willingness to help: the medium, or mean, by which such come to God, is Christ. Man had access to God in his state of innocence, but sinning, was not admitted; there is no approaching now unto him without a middle person; Christ is the Mediator, who having made peace, atoned for sin, satisfied justice, and brought in an everlasting righteousness, introduces his people into God's presence; in whom their persons and services are accepted, and through whom all blessings are communicated to them:

seeing he ever liveth to make intercession for them; Christ ever lives as God, he is the living God; and though he died as man, he is risen from the dead, and will not die again, but live for evermore; and he lives as Mediator and Redeemer, and particularly as a priest; one branch of whose office it is to intercede for his people: this he does now in heaven; not by vocal prayer and supplication, at least not as in the days of his flesh; or as if he was supplicating an angry Judge; nor as controverting, or litigating, a point the court of heaven; but by the appearance of his person for them; by the presentation of his sacrifice, blood, and righteousness; by declaring his will, that such and such blessings be bestowed on such and such persons; and by recommending the prayers of his people, and removing the charges and accusations of Satan: the things he intercedes for are, the conversion of his that are in a state of nature; the consolation of distressed ones; fresh

discoveries of pardoning grace to fallen believers; renewed strength to oppose sin, exercise grace, discharge duty, and bear up under temptations, and deliverance out of them; perseverance in faith and holiness, and eternal glorification; and he intercedes for these things; not for all the world, but for all the elect, even though transgressors; and he is very fit for this work, as the following verse shows; he is the one and only Mediator; and he is a very prevalent intercessor, he always succeeds; and he does this work readily, willingly, cheerfully, and freely; and all this proves him to be able to save; for though the impetration of salvation is by his death, the application of it is owing to his interceding life; had he died and not lived again, he could not have saved to the uttermost; his life is the security of his people's, and he lives for them, and as their representative; the blessed, effects of which they constantly enjoy.

Ver. 26. *For such an high priest became us*, etc..] Is suitable to us, answers to our cases and necessities, is every way such an one as is wanted:

[who] is holy; by nature, originally and underivatively, perfectly and completely, internally as well as externally; he was typified by the high priest, who had holiness to the Lord written on his forehead, and far exceeds any of the priests in holiness; and such an one becomes us, for had he not been holy he could not have entered into the holy place for us, or have appeared there on our account, or have been our sanctification; so Philo the Jew speaks of the true priest as being not man, but the divine Word, and as free from all sin voluntary and involuntary^{f118}

harmless; without any vitiosity in his nature, without guile in his mouth, or malice in his heart; doing no injury to any man's person or property: the character chiefly regards the innocence and holiness of his life and conversation; and in which he exceeded the priests under the law; and is a suitable one for us, for hereby he was fit to be made sin, and to take it away:

undefiled; with the sin of Adam, with which all mankind are defiled; with the blood of slain beasts, with which the priests under the law were sprinkled; with the filthy conversation of the wicked, which affects good men: hence he was more excellent than the priests under the law; and one that becomes us, since his blood is the blood of a lamb, without spot and blemish: the high priests under the law, according to the Jews^{f119}, were to

excel their brethren in knowledge, beauty, and riches; but the distinguishing character of our high priest is purity and holiness:

separate from sinners; not but that he took the nature of sinners, though not a sinful nature; and he was often in the company of sinners, when on earth, and was reckoned among them, and as one of them; but he was separated from them in Adam; he was not among the individuals of human nature that sinned in him; and he was brought into the world in a different manner from them, not descending from Adam by ordinary generation; and he had no communion with them in sin; nor did he encourage them to it in the days of his flesh; and now he is removed far from them; and herein he exceeds the priests under the law, and is suitable to us: the Syriac and Ethiopic versions read, “separate from sins”; the allusion seems to be, to the separating of the high priest from his own house to one of the courts of the temple seven days before the day of atonement ^{f120}, and so before the burning of the heifers ^{f121}:

and made higher than the heavens; than the visible heavens, the airy and starry heavens, and than the angels in heaven; and so preferable to the high priests, and exceedingly agreeable to us, (~~sc044~~ Hebrews 4:14) the allusion may be to the carrying of the high priest on the day of atonement to an upper chamber in the temple, called the chamber of Abtines ^{f122}: this may be understood either of Christ's exaltation in heaven, where angels are subject to him, and his priesthood is completed; or of his excelling the angels in the holiness of his nature, which agrees with the other characters in the text, and stands opposed to the infirmities of the priests.

Ver. 27. *Who needeth not daily, as those high priests*, etc..] They being sinners, and he not:

to offer up sacrifice first for his own sins and then for the people's; as they did on the day of atonement; (see ~~sc016~~ Leviticus 16:6,11,15,16) upon which place the Jews ^{f123} make the same remark the apostle does here;

“he (the high priest, they say) offers sacrifices for the sins of the people, for his own *atyndqb*, “first”, *rtbl w*, “and afterwards for the sins of the people”:

which was one reason of the imperfection and insufficiency of their sacrifices; but Christ needed not to offer for his own, nor could he, for he had none of his own; what he had was by imputation; wherefore he only

needed to offer, and he only did offer, for the sins of the people; not of the Jews only, but of the Gentiles also, even of all God's covenant people; nor did he need to do this daily, as they did; they offered sacrifice daily, the common priests every day, morning and evening, and the high priest on a stated day once a year, on the day of atonement:

for this he did once, when he offered up himself; and in this also he differed from them; they offered not themselves, but what was inferior to themselves, and what could not take away sin, and, therefore, was repeated; but Christ offered himself, his whole human nature, soul and body, and both as in union with his divine nature; and this being offered to God freely and voluntarily, in the room and stead of his people, was acceptable to God: hereby justice was satisfied; the law fulfilled; sin taken away, and complete salvation obtained; so that there never was since any need of his offering again, nor never will be; which shows the perfection and fulness of his priesthood, and the preference of it to the Levitical one.

Ver. 28. *For the law maketh men high priests which have infirmity*, etc..]

Every word has an emphasis on it, and shows the difference between Christ and these priests: they were many; they were made priests by the law, the law of a carnal commandment, which made nothing perfect, and was disannulled; they were men that were made priests by it, and could not really draw nigh to God, and mediate with him for themselves, or others, nor atone either for their own or others' sins; and they were men that had infirmity, not natural and corporeal, for they were to have no bodily blemishes and deficiencies in them, but sinful ones; and especially such were they who bore this office under the second temple, and particularly in the times of Christ and his apostles^{f124}:

but the word of the oath, which was since the law; that word which had an oath annexed to it, which declared Christ an high priest after the order of Melchizedek, was since the law of the priesthood of Aaron; for though Christ was made a priest from eternity, yet the promise which declared it, and had an oath joined to it, was afterwards in David's time, (~~9304~~ Psalm 110:4) and this word of the oath maketh the son; not a son, but a priest; publishes and declares him to be so: Christ, though a man, yet he is not mere man; he is the Son of God, and as such opposed to men; and therefore is not the Son of God as man; and this shows that he was a son before he was a priest, and therefore is not so called on account of his office; and it is his being the Son of God which gives lustre and glory to his

priestly office, and virtue and efficacy to his sacrifice and intercession, and gives him the preference to all other priests:

who is consecrated for evermore; or “perfected”, or “perfect”; he is perfect in his obedience and sufferings, in his sacrifice, and as he is now in heaven, in complete glory; the law made men priests that did not continue, but Christ is a priest for evermore, and absolutely, perfect.