

- the writer has just shown that Jesus' priesthood has God's oath on it

(No such oath was ever given to the Levites as theirs was a purely hereditary function)

*in vs.21, the writer uses the phrase "sware and not repent" - this stresses the unconditional declaration(sware) and also the permanence(not repent) of the decree

vs.22- "by so much" - meaning because of that oath

- "surety" - (egguos) a guarantor, one who sees that a particular thing happens

*Interesting fact- the Gr. word "eggizo" is the verb/adverb form of "egguos"- means to draw near
(The mediator is the one who brings the two parties together and the guarantor sees that the obligations of the covenant are carried out)

- "testament" - (diatheke) a covenant or agreement between two parties

vs.23- we must always keep in mind that the Old Covenant was not bad (God instituted it)

(It served its purpose- the old was good so far as it went, but the new is "better" and eternal)

- "many priests" - the point the writer makes here is the fact that all priests eventually died

(This meant that their position had to be taken by a new generation)

- also, there were several jobs that could not be done by one person as many priests performed various ceremonies simultaneously

vs.24- since Jesus is our Great High Priest and He is eternal, His priesthood continues forever

- "unchangeable" - (aparabatos) nontransferable, not liable to pass to a successor

*under this priesthood, there is just one sacrifice- no daily or annual

Truth- these sacrifices were the relationship of the Law (the new relationship is love- Rom.5:8)

*Christ is able to care for each individually and for all people simultaneously

vs.25- "save" - (sozo) to deliver from judgment, to preserve one in danger of destruction

- "uttermost" - (panteles) perfectly, completely, wholly

*this chapter has shown that the priesthood of Christ is not only unending and unalterable, but its also unlimited - Heb.10:12-14

-The Levitical priests had no ability to bring believing sinners into such perfection and freedom

*the complete salvation of Christ is threefold- 1- it delivers from sin's penalty (past)

2- it delivers from sin's power (present) 3- it delivers from sin's presence (future)

- "come unto God by Him" - meaning by responding to His invitation (Matt.11:28) and being drawn by the Father (John 6:44)

- "intercession" - (entugchano) to meet one for the purpose of conversation, consultation, or supplication (the security of our salvation is Christ's continual intercession for us)

vs.26- in the beginning of the chapter, our attention was drawn to the greatness of Melchisedec

(Now we are reminded of the Glorious One of whom Melchisedec was only a type)

- "holy" - (hosios) undefiled by sin / - "harmless" - (akakos) without guile or fraud

- "undefiled" - this, along with "holy" indicates His life was sinless (without spot or blemish)

- "separate" - meaning a completely sanctified life (perfection)

- "made higher" - meaning He is now exalted and has been admitted into the presence of God

(This phrase is the writer's proof to his readers that Christ is the True Priest)

(vs.27-28)- "daily" - the Levitical priests were sinful just like any other and they had to make sacrifices for themselves before they could for others

- "offered Himself" - Christ didn't need to make atonement for Himself as He was sinless

(Where the priests had to sacrifice for themselves, Christ sacrificed Himself for all mankind)

* His death on the Cross took care of man's sins once and for all- the perfect sacrifice

28- "infirmities" - (astheneia) weakness or faults

- "since the Law" - the Divine oath (Ps.110:4) was given after the Law was established

*it establishes the Son as perfectly consecrated as He has no internal or external flaws

Truth- Christ's mediation went low enough to reach the Cross, high enough to reach Heaven, and deep enough to reach man's heart