

Hebrews 7

written and compiled by Gary Kukis

Hebrews 7:1–28

Jesus is a Priest after the Order of Melchizedek

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Hebrews 7 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Hebrews, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: The author of Hebrews explains why the Lord is better represented by the Melchizedek priesthood than by the Levitical priesthood. This logically bypasses the Mosaic Law, which many Hebrew believers were continuing to follow. Furthermore, the Scriptures state unequivocally that the Messiah is a priest after the order of Melchizedek.

Bible Summary: Abraham gave a tithe to Melchizedek, who had no end. Our Lord became a priest through indestructible life. He is always able to save.¹

This should be the most extensive examination of Hebrews 7 available, where you will be able to examine in depth every word of the original text.

Brief Overview:²

Date	Events	Historical Events	Rome
A.D. 65–67	Hebrews was written around the time of the final imprisonment of Paul and his death. The letter was written before the destruction of Jerusalem (A.D. 70).	Beginning of Jewish revolt against Rome Vespasian (69–79 A.D.)	Nero (54–68 A.D.) Galba (68–69 A.D.) Otho (January–April 69 A.D.) Aulus Vitellius (July–December 69 A.D.) Vespasian (69–79 A.D.)
We do not know who wrote the book of Hebrews; but it was almost certainly not Paul.			

Quotations:

Outline of Chapter 7:

Preface
Introduction

- vv. 1–10 **Abraham Paid Tithes to Melchizedek**
- vv. 11–22 **Jesus Is Not a Levitical priest/the Oath of God**
- vv. 23–28 **Jesus Is Superior to the Levitical Priests**

Chapter Summary
Addendum

Charts, Graphics and Short Doctrines:

- Preface **Preface**
- Preface **Brief Overview**
- Preface **Quotations**

¹ From <https://biblesummary.info/hebrews> accessed September 19, 2022.

² Light of World chart, from <https://www.lightofword.org/images/stories/teachings/Acts/timeline4.pdf>

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- v. 26 **The Virgin Birth—Why Jesus Lacks a Sin Nature**
- v. 26 **The Concept of Imputations**
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- Summary **A Set of Summary Doctrines and Commentary**
- Summary **Why Hebrews 7 is in the Word of God**
- Summary **What We Learn from Hebrews 7**
- Summary **Jesus Christ in Hebrews 7**
- Summary **A Brief Review of Hebrews 7**
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First Verse	Chapter Summary	Addendum	
www.kukis.org		Exegetical Studies in Hebrews	

Doctrines Covered or Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter

[Genesis 14](#)

[Psalm 110](#)

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

In the book of Hebrews, this tends to be a long list.

Definition of Terms

Rebound
(Restoration to fellowship with God)

In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The **Doctrine of Rebound** ([HTML](#)) ([PDF](#)).

Some of these definitions are taken from

<https://www.gotquestions.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

[Chapter Outline](#)

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An Introduction to Hebrews 7

Introduction: Hebrews 7 can be very briefly summed up as the author showing how Jesus is a priest after the order of Melchizedek, and not in the tradition of the Levitical priesthood. He backs this up by an oath made by God from the psalms. His intent is to give documentation and logic as to why we, as believers in Jesus Christ, will set the Law of Moses aside. What this writer said in the previous chapter was extremely forceful, accusing the Hebrew Christians of crucifying the Lord afresh. In this chapter, he depends upon cold, hard logic to make his point.

The focus of this chapter is on Melchizedek, whose name or person is found in roughly half the verses of this chapter.

The writer of Hebrews reviews how superior and how more closely aligned Jesus is to the priest Melchizedek.

In the first 10 verses, the writer goes back to the time when Abraham met Melchizedek and paid him tithes.

Does every writer of the New Testament know all Church Age doctrine?

In the study of Hebrews, we need to keep in mind that not every writer of Scripture had a full, panoramic view of the Church Age. Paul could, when he was alive, explain the different epochs and tell us a great deal about them. It is not clear that anyone else understood them with the same clarity that he did.

I mention this by way of background, not in any way to suggest that one epistle is inferior to another epistle. Nor am I suggesting a certain 4 or 5 epistles of Paul are the sunum bonum of the Christian life; but some of the other epistles are not as good and not as accurate. Every epistle and every word of the Old and New Testament is the Word of God as inspired by God the Holy Spirit, Who is the Divine Author of the Bible. However, at the same time, it does not hurt to recognize that every human author of Scripture understands every single doctrine of the Church Age.

So, let's say that the writer of Hebrews does not fully understand the Church Age, does that mean that we will get a half-explanation or, worse, a wrong explanation? No, that will never happen. The writer of Hebrews clearly understands that things are different since Jesus died for our sins, and that the Law of Moses was set aside. Therefore, he treats the return to the Mosaic Law with great distaste. When Jewish believers continued to offer up animal sacrifices (for a vow or for whatever reason), he accurately called that crucifying the Lord again.

So, how do we process the concept that Paul may fully understand dispensations, but the author of Hebrews only partially understands them? It is like this: Paul might approach a problem activity in one way, by mentioning the concept of dispensations; but the writer of Hebrews might approach the same problematic activity in a different way. Both of them are going to be 100% accurate in what they say; they simply approach this or that topic in a different way.

You may recall back in Hebrews 4 where some translators and some commentators believed that the book of Hebrews teaches us that there is a Sabbath that believers in this dispensation are to observe. That is false and that is absolutely not what that passage taught, when taken fully in context.

Well, we are going to have something like that happen again. There are believers who write commentary and who develop translations, and they make some very dramatic mistakes in their interpretation. In this chapter, some translations are going to focus on the concept of tithing as if believers in this dispensation should follow tithing either as a spiritual law or as a rule of thumb. However, the mention of tithing in this chapter has nothing whatever to do with trying to re-institute tithing for this new age. The topic of tithing comes up, but not as the main topic, but as something which is incidental to what is being taught. Just as we saw in Hebrews 4, context is king. Get the big ideas first, and then work out the details after.

When you think about this, it is quite amazingly brilliant that God the Holy Spirit, working with imperfect men, with an imperfect and incomplete knowledge of all spiritual things, is able to produce Scripture which is still the Word of God, despite the shortcomings of the human authors.

A title or one or two sentences which describe Hebrews 7.

Titles and/or Brief Descriptions of Hebrews 7 (by Various Commentators)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Hebrews 7 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Hebrews 7

Some of these questions may not make sense unless you have read Hebrews 7. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

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It is important to understand what has gone before.

The Prequel to Hebrews 7

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We need to know who the people are who populate this chapter.

The Principals of Hebrews 7

Characters

Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Hebrews 7

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item	Date; duration; size; number

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

At this point, we begin to gather up more details on this chapter.

A Synopsis of Hebrews 7

[Chapter Outline](#)

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The ESV (capitalized) is used below:

Outlines and Summaries of Hebrews 7 (Various Commentators)

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Outlines and Summaries of Hebrews 7 (Various Commentators)

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The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Hebrews 7 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Hebrews 7 (edited).

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It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Hebrews 1–24)

Scripture	Text/Commentary
Hebrews 1	
Hebrews 2	
Hebrews 3A	
Hebrews 3B	
Hebrews 4A	
Hebrews 4B	
Hebrews 5A	
Hebrews 5B	

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Changes—additions and subtractions:

I began to include Benjamin Brodie's original translation. Also, R. B. Thieme, Jr. did pretty much a complete corrected translation for the book of Hebrews, so that is included as well. These two translations could have been placed in the very literal category or in the expanded translation category (most Bible translations fall under more than one category).

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead

write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

Chapter Outline

Charts, Graphics and Short Doctrines

Abraham Paid Tithes to Melchizedek

In the final two verses of Hebrews 6: *We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.* (Hebrews 6:19–20)

The writer is about to talk about Melchizedek, so let's go back and see what information we have about him from Genesis. Abraham's name at this time was Abram.

The Scriptures below represent everything in the Old Testament about Melchizedek. Genesis 14:17 and Psalm 110:1 are included for context.

Genesis 14:17–20 and Psalm 110:1, 4 (Kukis mostly literal translation)

Scripture	Text/Commentary
Consequently, the king of Sodom went out to meet him after he returned from defeating Chedorlaomer and the kings that [were] with him in the Valley of Shaveh (that [is], the Valley of the King).	Abram had just been involved in a battle of many kings, and he got involved because they had kidnapped Lot. Abraham went out to battle with his men and defeated this one set of kings and freed Lot. One of the kings who was benefitted by Abram's act was the king of Sodom (obviously, this takes place before the destruction of Sodom and Gomorrah).
Also, Melchizedek, the king of Salem, brought out bread and wine. He [was] a priest to El the Most High.	There is also a priest there, the king of Salem (which is likely Jerusalem); and he brings bread and wine. He is a priest of the Most High (the same God Who spoke to Abram).
Melchizedek then blessed Abram [lit., and so he blesses him] and said, "Blessed is Abram by El the Most High, possessor of heaven and earth. Furthermore, blessings to El the Most High Who has delivered your enemies into your hand." Therefore, Abram [lit., he] gave him a tenth of all.	Melchizedek blesses Abram because El has blessed him, delivering his enemies into his hand.
Y ^e howah declares to my Adonai, "Sit to My right hand until I place Your enemies [as] Your footstool."	This is God the Father speaking to God the Son. God the Father would make all the enemies of Jesus His footstool (meaning that these enemies would be completely destroyed and under the feet of Jesus Christ).

Genesis 14:17–20 and Psalm 110:1, 4 (Kukis mostly literal translation)

Scripture	Text/Commentary
<p>Y^ehowah has sworn [a solemn oath] (and He will not change His mind): “You [are] a priest forever according to the manner of Melchizedek.”</p>	<p>God the Father has also determined the Jesus Christ will be a Priest forever after the order of Melchizedek.</p>
<p>Taken from Genesis 14 (HTML) (PDF) (WPD) and Psalm 110 (HTML) (PDF) (WPD).</p>	
<p>Chapter Outline</p>	<p>Charts, Graphics and Short Doctrines</p>

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young’s translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

For this one [is] Melchizedek, a king of Salem, a priest of the God of the Highest, the one having met [with] Abraham returning from the slaughter of the kings and having blessed him; to whom even a tenth from all things divided up Abraham, first indeed interpreting [him to be] a king of righteousness, and then even a king of Salem who keeps on being a king of peace, without father, without mother, without genealogy, and not a beginning or days or a life concluding he keeps on having, now being made like the Son of God, he keeps on abiding [as] a priest toward the forever.

Hebrews 7:1–3

Kukis nearly literal:

For this one [is] Melchizedek, [the] king of Salem, a priest of the Most High God, the one having met [with] Abraham returning from the carnage of the kings and having blessed him; to whom even Abraham apportioned out a tenth of all things, first indeed interpreting [him to be] a king of righteousness, and then even a king of Salem who keeps on being a king of peace. [He is] without father, without mother [and] without genealogy, not having a beginning of days of an end of life, now being made like the Son of God, he keeps on being a priest toward the perpetuity.

Kukis paraphrase

For this one we are writing about is Melchizedek, the king of Salem, who is a priest of the Most High God, the one whom met with Abraham when Abraham was returning from a great war involving a number of kings. Melchizedek blessed Abraham and Abraham apportioned out a tenth of all he had taken in battle, understanding Melchizedek to be a king of righteousness, even the king of Salem who is also the king of peace. Melchizedek is presented in Scriptures as having no mother or father; and no genealogy, not having a beginning of days or an end to his life. In this way, he is made a type of the Son of God, and he continues his priesthood in perpetuity (representing Jesus in this way).

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong’s #’s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation³ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	For this one [is] Melchizedek, a king of Salem, a priest of the God of the Highest, the one having met [with] Abraham returning from the slaughter of the kings and having blessed him; to whom even a tenth from all things divided up Abraham, first indeed interpreting [him to be] a king of righteousness, and then even a king of Salem who keeps on being a king of peace, without father, without mother, without genealogy, and not a beginning or days or a life concluding he keeps on having, now being made like the Son of God, he keeps on abiding [as] a priest toward the forever.
Complete Apostles' Bible	For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham divided a tenth from all, first being interpreted "king of righteousness," and then also king of Salem, which is "king of peace," without father, without mother, without genealogy, having neither beginning of days nor end of life, but having been made like the Son of God, remains a priest continually.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For this Melchisedech was king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him: To whom also Abraham divided the tithes of all: who first indeed by interpretation is king of justice: and then also king of Salem, that is, king of peace: Without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened unto the Son of God, continueth a priest for ever.
V. Alexander's Aramaic T. Eastern Aramaic Mnscrip ⁴ James Murdock's Syriac NT	. Now this Melchisedec was king of Salem, a priest of the most high God: and he met Abraham, when returning from the slaughter of the kings; and blessed him. And to him Abraham imparted tithes of all that he had with him. Moreover his name is interpreted king of righteousness; and again [he is called] King of Salem, that is King of Peace.

³ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

⁴ From <https://www.thearamaicscriptures.com/>

Of whom neither his father nor his mother are written in the genealogies; nor the commencement of his days, nor the end of his life; but, after the likeness of the Son of God, his priesthood remaineth for ever.

Original Aramaic NT⁵

This Melchizedek is The King of Shalim, Priest of The Most High God, and he met Abraham when he returned from the massacre of Kings and blessed him.

And Abraham distributed to him a tenth of everything that he had with him; but his name is interpreted, "King of Righteousness" and again "King of Shalim*", which is, "King of Peace",

Without his father and his mother being written in the genealogies, neither having beginning of his days nor end of his life, but in the likeness of The Son of God, his Priesthood remains for eternity.

Plain English Aramaic Bible .

Lamsa Peshitta (Syriac) .

Significant differences:

English Translations:

I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English

For this Melchizedek, the king of Salem, a priest of the Most High God, who gave Abraham his blessing, meeting him when he came back after putting the kings to death,

And to whom Abraham gave a tenth part of everything which he had, being first named King of righteousness, and then in addition, King of Salem, that is to say, King of peace;

Being without father or mother, or family, having no birth or end to his life, being made like the Son of God, is a priest for ever.

Bible in Worldwide English

Melchizedek was king of the city of Salem. He was a priest of God who is the greatest of all. Melchizedek met Abraham when Abraham came back from killing some bad kings. And Melchizedek blessed him.

Abraham divided all that he took away from the kings into ten parts. He gave Melchizedek one part. First, the name Melchizedek means the king who is true and right with God. Then he was king of Salem. That means king of peace.

He has no father or mother. The names of the family from which he comes are not written down. It is not written down that he was born or that he died. But, like the Son of God, he stays on being a priest for ever.

Easy English

Easy-to-Read Version–2008

Melchizedek was the king of Salem and a priest for God the Most High. He met Abraham when Abraham was coming back after defeating the kings. That day Melchizedek blessed him.

Then Abraham gave him a tenth of everything he had. The name Melchizedek, king of Salem, has two meanings. First, Melchizedek means "king of justice." And "king of Salem" means "king of peace."

No one knows who his father or mother was or where he came from. And no one knows when he was born or when he died. Melchizedek is like the Son of God in that he will always be a priest.

God's Word™

Melchizedek was king of Salem and priest of the Most High God. He met Abraham and blessed him when Abraham was returning from defeating the kings.

⁵ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

Abraham gave Melchizedek a tenth of everything he had captured. In the first place, Melchizedek's name means king of righteousness. He is also called king of Salem (which means king of peace).

No one knows anything about Melchizedek's father, mother, or ancestors. No one knows when he was born or when he died. Like the Son of God, Melchizedek continues to be a priest forever.

Good News Bible (TEV)

This Melchizedek was king of Salem and a priest of the Most High God. As Abraham was coming back from the battle in which he defeated the four kings, Melchizedek met him and blessed him, and Abraham gave him one tenth of all he had taken. (The first meaning of Melchizedek's name is "King of Righteousness"; and because he was king of Salem, his name also means "King of Peace.") There is no record of Melchizedek's father or mother or of any of his ancestors; no record of his birth or of his death. He is like the Son of God; he remains a priest forever.

The Message

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NIRV

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New Life Version

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New Simplified Bible

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Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

Melchizedek was both king of Salem and priest of God Most High. He was the one who went out and gave Abraham his blessing, when Abraham returned from killing the kings.

Then Abraham gave him a tenth of everything he had. The meaning of the name Melchizedek is "King of Justice." But since Salem means "peace," he is also "King of Peace."

We are not told that he had a father or mother or ancestors or beginning or end. He is like the Son of God and will be a priest forever.

The Living Bible

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New Berkeley Version

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New Living Translation

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The Passion Translation

Melchizedek's name means "king of righteousness." He was the King of Peace, because the name of the city he ruled as king was Salem, which means "peace." And he was also a priest of the Most High God. Now when Abraham was returning from defeating many kings in battle, Melchizedek went out to meet him and blessed him. Then Abraham took a tenth of everything he had won in battle and gave it to Melchizedek.

This Melchizedek has no father or mother, and no record of any of his ancestors. He was never born and he never died, but his life is like a picture of the Son of God, a King-Priest forever!

UnfoldingWord Simplified T.

It was this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him.

It was to him that Abraham gave a tenth of everything. His name "Melchizedek" means "king of righteousness." His other title is "king of Salem, "that is, "king of peace."

He is without father, without mother, without ancestors, with neither beginning of days nor end of life. Instead, he resembles the Son of God, because he remains a priest forever.

Williams' New Testament⁶

For this man Melchizedek, king of Salem and priest of the Most High God, who met Abraham as he was coming back from the defeat of the kings, and put his blessing on him, to whom Abraham contributed a tenth of all his spoils, who first of all, in accordance with the meaning of his name, is king of righteousness, and then king

⁶ William's New Testament - 1937 by Charles B. Williams.

of Salem, which means king of peace; with no father, no mother, no ancestry; no beginning to his days, no end to his life, but, like the Son of God, as priest continues on and on with no successor.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, this Melchizedek, king of Salem, priest of the highest God, is the <i>one</i> who met together with Abraham as he was returning out of the slaughter of the kings and who conferred prosperity on him, to whom, Abraham also divided ten percent out of everything. First, <i>his name</i> certainly <i>is</i> interpreted "king of <i>the</i> right way," but following that he <i>is</i> also king of Salem, that is king of peace, fatherless, motherless, genealogyless, having neither beginning of days, nor conclusion of life, but having been likened to the Son of God, he stays a priest for the continuation.
Common English Bible	.
Len Gane Paraphrase ⁷	For this Melchizedek, king of Salem [and] priest of the most high God, met Abraham returning from slaughtering the kings, and blessed him. Abraham also gave him a tenth of everything. [Melchizedek] by interpretation [means], first of all, King of righteousness and then also King of Salem, that is King of peace. [He is] without father, mother, or a genealogy, having neither [recorded] beginning of days, nor end of life, in this sense like the Son of God, he continually remains a priest.
A. Campbell's Living Oracles	For this Melchisedec-king of Salem, Priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him, to whom Abraham imparted even a tenth of all; being, indeed, by interpretation, first, king of righteousness, and next, also, king of Salem; which, by interpretation, is king of peace-was without father, without mother, without genealogy, having neither beginnings of days, nor end of life: but, being made like the Son of God, he remains a priest continually.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	It was this Melchizedek, King of Salem and Priest of the Most High God, who met Abraham returning from the slaughter of the kings, and gave him his blessing; and it was to him that Abraham allotted a tithe of all the spoil. The meaning of his name is 'King of Righteousness, ' and besides that, he was also King of Salem, which means 'King of Peace.' There is no record of his father, or mother, or lineage, nor again of any beginning of his days, or end of his life. In this he resembles the Son of God, and stands before us as a priest whose priesthood is continuous.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	.
Free Bible Version ⁸	Melchizedek was king of Salem and priest of the Most High God. He met Abraham who was returning from defeating the kings and blessed him. Abraham gave him a tithe of all that he had won. Melchizedek's name means "king of right" while king of Salem means "king of peace."

⁷ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

⁸ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

We don't have any information about his father or his mother or his family tree. We don't know when he was born or when he died. Like the Son of God he continues as a priest forever.

God's Truth (Tyndale)
International Standard V

The Messiah is Superior to Melchizedek

Now this man Melchizedek, king of Salem and priest of the Most High God, met Abraham and blessed him when he was returning from defeating the kings. Abraham gave Melchizedek [Lit. him] a tenth of everything. [Gen 14:18-20] In the first place, his name means "king of righteousness," and then he is also king of Salem, that is, "king of peace."

He has no father, mother, or genealogy, no birth date recorded for him, nor a date of death. [Lit. had neither beginning of days nor end of life] Like the Son of God, he continues to be a priest forever.

Lexham Bible
Montgomery NT

It was this Melchizedek, King of Salem and Priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him; and it was to him that Abraham apportioned a tithe of all the spoil. He was first, as his name signifies, King of righteousness, and then King of Salem, that is, King of Peace; without father or mother, without lineage, having neither beginning of days nor end of life, but resembling the Son of God, he remains a priest in perpetuity.

NIV, ©2011
Riverside New Testament

FOR, this Melchizedek, king of Salem, priest of God Most High, who met Abraham when he was returning from the defeat of the kings and blessed him, and to whom Abraham gave a tenth of all (first, by the translation of his name, "King of Righteousness," and then king of Salem, which means "King of Peace"), without father, without mother, without ancestors, without either birthday or end of life, but made like the Son of God, remains a priest permanently.

Leicester A. Sawyer's NT
The Spoken English NT⁹
UnfoldingWord Literal Text
Urim-Thummim Version

Because this Melchisedec, king of Salem, priest of the Most High Elohim who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a 10th part of all; first being by interpretation King of Righteousness, and after that also King of Salem, that is, King of Peace; Without father, without mother, without genealogy, having neither beginning of days nor end of life; but made like unto the Son of Elohim; abides a priest continually.

Weymouth New Testament

For this man, Melchizedek, King of Salem and priest of the Most High God--he who when Abraham was returning after defeating the kings met him and pronounced a blessing on him--to whom also Abraham presented a tenth part of all--being first, as his name signifies, King of righteousness, and secondly King of Salem, that is, King of peace: with no father or mother, and no record of ancestry: having neither beginning of days nor end of life, but made a type of the Son of God--this man Melchizedek remains a priest for ever.

Wikipedia Bible Project
Worsley's New Testament

Catholic Bibles (those having the imprimatur):

Christian Community (1988)¹⁰ .
The Heritage Bible .
New American Bible (2002) .

⁹ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹⁰ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

New American Bible (2011) .
 New English Bible–1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible¹¹

For this "Melchizedek⁵, king of Salem, priest of the Most High Elohim," the one meeting Abraham returning from the slaughter of the kings, "and blessing him;" to whom also Abraham "divided a tenth from all," first being interpreted, king of righteousness; and then also king of Salem, which is, king of peace¹, whose Father and mother are not written in the genealogies, nor the beginning of His days, nor the end of His life, but as the Son of Elohim, His priesthood remains forever².

⁵ Melchizedek is a title and an order, but not a personal name.

¹ Only Yahshua holds these titles and is clearly Melchizedek. Gen 14:17-20, Jeremiah 23:5-6.

² We see this eternal priesthood even in the Garden of Eden as when Adam sinned, Yahshua had to sacrifice the first animal showing that sin sheds innocent blood (Gen 3:21). The word "like" here means "the same", Paul is revealing Yahshua as Melchizedek.

Holy New Covenant Trans.

This Melchizedek was king of the city of Salem and priest of the Most High God. When Abraham was coming back from defeating the kings, Melchizedek met him and blessed him. And Abraham shared ten percent of everything with him. First, Melchizedek means "king of what is right". He was also King of Salem (which means "king of peace"). We don't know whom his father or mother was. We don't have a list of his ancestors or descendants. And we do not know when he was born or how long he lived. Melchizedek is like the Son of God — he continues as a priest for all time.

The Scriptures 2009

For this Malkitsedeq, sovereign of Shalēm, priest of the Most High Elohim, who met Abraham returning from the slaughter of the sovereigns and blessed him,^a to whom also Abraham gave a tenth part of all, his name being translated, indeed, first, 'sovereign of righteousness,' and then also sovereign of Shalēm, that is, 'sovereign of peace,' without father, without mother, without genealogy, having neither beginning of days nor end of life, but having been made like the Son of Elohim, remains a priest for all time.

^aSee Genesis 14:17-20.

Tree of Life Version

For this Melchizedek was king of Salem, kohen of God Most High. He met Abraham returning from the defeat of the kings and blessed him, and to him Abraham apportioned a tenth of everything. First, by the translation of his name, he is "King of Righteousness"; and then also King of Salem, which is "King of Shalom." Without father, without mother, without genealogy, having neither beginning of days nor end of life but made like Ben-Elohim, he remains a kohen for all time.

Weird English, Old English, Anachronistic English Translations:

¹¹ There are two slightly different versions of the HRB. The basic text can be found as a [module](#) for the e-sword Bible. [Online](#), there is nearly the same text, but with the addition of many footnotes.

Accurate New Testament ¹²	This for The melchizedek King {of} salem Priest [of] the god the [one] highest The [Man] Meeting abraham returning from the slaughter [of] the kings and Blessing him [with] whom and [one] tenth from all [things] divides abraham firstly certainly {is} Being Translated King [of] right then but and {He is} King {of} salem Which is King [of] peace Fatherless Motherless Unregistered neither beginning [of] days {Having} neither [of] life end Having Having Been Made (Like) but the son [of] the god [He] remains Priest to the [thing] continual...
Alpha & Omega Bible	<i>(King Melchizedek & Tithes)</i> FOR THIS MELCHIZEDEK, KING OF SALEM, PRIEST OF THE MOST HIGH THEOS (<i>The Alpha & Omega</i>), WHO MET ABRAHAM AS HE WAS RETURNING FROM THE SLAUGHTER OF THE KINGS AND BLESSED HIM, TO WHOM ALSO ABRAHAM APPORTIONED A TENTH PART (tithe) OF ALL, WAS FIRST OF ALL, BY THE TRANSLATION of his name, "KING OF RIGHTEOUSNESS," AND THEN ALSO "KING OF SALEM," WHICH IS "KING OF PEACE." WITHOUT FATHER, WITHOUT MOTHER, WITHOUT GENEALOGY, HAVING NEITHER BEGINNING OF DAYS NOR END OF LIFE, BUT MANIFESTED AS THE SON OF THEOS (<i>The Alpha & Omega</i>), HE REMAINS A PRIEST FOREVER. †(<i>King Melchizedek was JESUS in the flesh thousands of years before He was born. King Melchizedek was never born of any parents. He was JESUS manifesting Himself supernaturally in human appearance. King Melchizedek never died. He remains forever.</i>)
Awful Scroll Bible	For this-same Melchizedek, governing leader of Salem, priest of the Most High God, the one being together-opposite of Abraham, he turning-back-by from cutting off the governing leaders, even is being well-considered him, to whom even Abraham apportions a tenth of everything. First surely being interpreted "governing leader of virtuousness", and upon-after-that also "governing leader of Salem", which is "governing leader of peace", without-father, without-mother, without-descent, holding even-not origin of days and-not conclusion of life, but having been made likened-to the Son of God, he remains a priest borne-throughout.
Concordant Literal Version	For this Melchizedek, king of Salem, priest of God Most High, who meets with Abraham returning from the combat with the kings and blesses him, to whom Abraham parts a tithe also, from all; being first, indeed, translated king of righteousness, yet thereupon king of Salem, also, which is "king of Peace";" fatherless, motherless, without a genealogy, having neither a beginning of days nor consummation of life, yet picturing the Son of God is remaining a priest to a finality."
exeGeses companion Bible	For this Malki Sedeq - sovereign of Shalem - priest of El Elyon, met with Abraham returning from the chopping of the sovereigns and blessed him: to whom Abraham also imparted a tithe of all; first indeed translated, Sovereign of Justness and then also, Sovereign of Shalem, which is, Sovereign of Shalom: unfathered unmothered ungenealogized; neither beginning of days nor completion/shalom of life; but likenessed to the Son of Elohim;

¹² The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Orthodox Jewish Bible abides a priest in perpetuity.
 For this MALKITZEDEK MELECH SHALEM KOHEN L'EL ELYON, the one "having met Avraham Avinu ACHAREI SHUVO ("after returning") from the slaughter of "the kings and having blessed him", BERESHIS 14:17-20)
 With whom also "AVRAHAM avinu apportioned MA'ASER MIKOL (a tithe of everything." As for his Name, it is rendered "King of Tzedek (Righteousness)" and then also "Melech of SHALOM."
 Without Av, without Em, without Yichus, having neither a techillah (beginning) leyamim (to days) of him nor a Ketz HaChayyim, but resembling HaBen HaElohim, he remains a "kohen perpetually," (Ps 110:4).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version .
 For this Melchizedek was king of Salem [Note: This probably refers to Jerusalem], and a priest of the Most High God. He met Abraham returning [from battle] when he defeated the kings [See Gen. 14:1ff] and blessed him. Abraham measured out one tenth of everything he had [taken in battle] and gave it to Melchizedek. (Now "Melchizedek" means, first of all, "King of Righteousness," and then [since he was] King of Salem, it also means "King of Peace"). He was without a father, or mother or a list of ancestors [i.e., there was no record of his family tree] and no [record of his] birth or death. Like the Son of God, he [appeared to] remain a priest perpetually.

Benjamin Brodie's trans.¹³

Moreover, this [previously mentioned] Melchisedek, king [royalty] of Salem, priest [Gentile] of the Most High God, the one who had met Abraham as he was returning from the slaughter [defeat] of the kings and had subsequently blessed him [gave him bread & wine and shared doctrine with him],
 To whom [Melchisedek] also, Abraham distributed a tenth of everything [10% tribute income tax on the booty], (first, on the one hand [his name], being interpreted: king of righteousness, and second, on the other hand [his title], king of Salem, which means: king of peace,
 Without paternal descent [didn't inherit his throne from his father], without maternal descent [didn't inherit his throne from his mother], without a genealogical record [not on record anywhere], having neither beginning of days [no birth certificate] nor end of life [no death certificate], but was made a pattern for the Son of God [Jesus Christ] who will remain a priest for all time).

The Expanded Bible Jonathan Mitchell NT

.
 For you see, this Melchizedek, a King of Salem, a Priest of the Most High God (or: from God Most High) – the One meeting with Abraham, [who was] returning from the cutting down (or: smiting) of the kings, and was speaking words of well-being to (or: blessing) him,
 to whom also Abraham divided a tenth of all – being first, indeed, translated "King of the Way pointed out" (King of fairness and equity; King of Justice and Righteousness; King of Rightwised Relationships; also: = King of covenant living) and then also (or: afterwards) "King of Salem," which is "King of Peace and Harmony."
 [Being] without father, without mother, without a genealogy, having neither a beginning of days nor an end of life, yet being made a likeness from (or: being portrayed or pictured like) the Son of God, he continuously remains a priest to the whole length (extended or stretched into the unbroken continuance) [of time].

Syndein/Thieme .

¹³ From https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf

Translation for Translators .
The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

The Greatness of Melchizedek

For this Melchizedek, king of Salem, priest of the most high God, who met Abraham as he [*Here “as ” is supplied as a component of the participle (“was returning”) which is understood as temporal] was returning from the slaughter of the kings and blessed him, [This verse contains a number of quotations from Gen 14:17–19] to whom also Abraham apportioned a tenth of everything [A quotation from Gen 14:20]—in the first place, his name is translated “king of righteousness,” and then also “king of Salem,” that is, “king of peace”; without father, without mother, without genealogy, having neither beginning of days nor end of life, but resembling the Son of God—he remains a priest for all time.

NET Bible®

New American Bible (2011) .
The Passion Translation .
Rotherham’s Emphasized B. .
The Spoken English NT¹⁴

The Ancient Priest-King Melchizedek Points Forward to Christ

Now, as for this Melchizedek,^a “Melchizedek was the king of Salem,^b and a priest of God Most High. He met Abraham as he was returning from the defeat of the kings. He blessed him,” and

Abraham gave him a tenth portion of all the spoils.^c

“Melchizedek,” in the first place, means “King of Justice”. Secondly, he’s also called “king of Salem”. That means, “King of Peace”.

He has no father, no mother, no genealogy.^d And no beginning or end of his life is mentioned.^e And like the Son of God, he remains a priest for all time.^f

a. Prn. *mel-kizz-a-dek*.

b. Prn. *say-lem*.

c. Genesis 14:17-20. The author paraphrases slightly. “Spoils” are things captured in battle.

d. See “Bible Words”.

e. Lit. “...genealogy, with neither beginning of days nor end of life”. The author means that none of this is recorded in Genesis.

f. Psalm 110:4.

Wilbur Pickering’s New T.

Melchizedek, priest and king

Now this Melchizedek—king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all (first, his name means ‘king of righteousness’, and then again ‘king of Salem’, which means ‘king of peace’), without father, without mother, without genealogy; having neither beginning of days nor end of life, but having been made like the Son of God¹ —remains a priest continually.

(1) One wonders if Melchizedek wasn’t some sort of theophany.

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation For this Melchisedek, king of Salem, priest of God Most High, the one having met Abraham while returning from the defeat of the kings and having blessed him, to whom also Abraham divided a tenth of all [the spoils] ([his name] first on the one

¹⁴ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

hand being interpreted "king of righteousness," and on the other hand, "king of Salem," which is, "king of peace"), without father, without mother, without genealogy, having neither beginning of days nor end of life, but having been made like to the Son of God, remains a priest continually.

Berean Literal Bible
Bond Slave Version
C. Thomson updated NT
Charles Thomson NT

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.
.
For this Melchisedek, king of Salem, priest of the most high God, who met Abraham on his return from the slaughter of the kings, and blessed him, and to whom Abraham gave a tenth of all, was in the first place, by the interpretation of his name, king of righteousness, and in the, next place he was actually king of Salem, that is, king of peace; of whose father and mother there is no mention, no account of descent, nor of the beginning of his days, nor of the end of his life, but likened to the son of God he abideth a priest continually.

Context Group Version

For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and esteemed him, to whom also Abraham divided a tenth part of all (being first, by interpretation, King of vindication, and then also King of Salem, which is King of peace; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God), stays a priest continually.

English Standard Version
Far Above All Translation¹⁵
Green's Literal Translation
Literal New Testament
Literal Standard Version
Modern English Version
Modern Literal Version 2020

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For* this Melchizedek, King of Salem, priest of the Highest God, who met with Abraham returning from the butcher of the kings and blessed him, to whom Abraham also divided a tenth away from all things. Being first indeed, by translation, King of righteousness and thereafter also King of Salem, which is King of peace; *he had* no father, no mother, with no genealogy, having neither beginning of days nor end of life, but having been made similar to the Son of God, remains a continual priest. {Gen 14:18}.

Modern KJV
New American Standard B.
New European Version
New King James Version
NT (Variant Readings)
Niobi Study Bible

The King of Righteousness (Melchizedek) a Picture of Christ

For this Melchizedek, king of Salem, priest of the Most High God, met Abraham, who was returning from the slaughter of the kings, and blessed him.

To him also Abraham gave a tenth part of all, Melchizedek first being by interpretation "King of righteousness," and after that also King of Salem, which means "King of peace."

Without father, without mother and without descent (pedigree), having neither beginning of days nor end of life, but made like unto the Son of God, he abides a priest continually.

Revised Young's Lit. Trans.
R. B. Thieme, Jr. translation

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For this, Melchizedek, king of Salem, priest of the Most High God, the one having met Abraham, returning from the slaughter of the kings, and the one having blessed him.

¹⁵ Online: <http://www.faraboveall.com/> by Graham Thomason.

To whom also Abraham apportioned a tenth [or 10% taxes] from all the spoils; first [superiority] when Melchizedek being interpreted King of righteousness, and second, [superiority] also King of Salem, which is being interpreted, King of tranquillity [= peace and security].

Without recorded father, without recorded mother, without genealogical record [to support his claim to kingship], having neither birth certificate nor death certificate; having been caused to resemble the Son of God who remains a priest perpetually.

- A Voice in the Wilderness .
- Updated Bible Version 2.17 .
- Webster’s Translation .
- World English Bible .
- Worrell New Testament .
- Young’s Updated LT .

The gist of this passage:

1-3

Hebrews 7:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
houtos (οὗτος) [pronounced HOO-tos]	he; this, the one, this one, this thing	masculine singular, intermediate demonstrative pronoun; nominative case	Strong’s #3778
gár (γάρ) [pronounced gahr]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong’s #1063
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong’s #3588
Melchisedék (Μελχισεδέκ) [pronounced mel-khis-ed-EHK]	king of righteousness; transliterated, Melchizedek, Melchizedec, Melchisedec, Malki Sedeq	masculine singular proper noun; a person; indeclinable	Strong’s #3198

Translation: For this one [is] Melchizedek,...

Melchizedek is going to be presented as a type of Christ for two reasons: (1) This is what Psalm 110 does; and (2) This will bypass the Levitical priesthood (which is also typical of Christ, but the writer of Hebrews will avoid this direct comparison here).

The reference here does not come out of nowhere; it is a continuation from Hebrews 6:

In the final two verses of Hebrews 6: We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek. (Hebrews 6:19–20; ESV)

Hebrews 7:1b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
basileus (βασιλεύς) [pronounced <i>bahs-ee-LOOSE</i>]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun; nominative case	Strong's #935
Salêm (Σαλήμ) [pronounced <i>sal-AME</i>]	<i>peace; transliterated, Salem</i>	proper noun location; indeclinable	Strong's #4532

Translation: ...[the] king of Salem,...

After the defeat of the evil kings, Abram spoke with the king of Salem and the king of Sodom. These were very different conversations. The king of Salem was a type of Christ (Abram would not have known that of course).

Salem is probably the original name of Jerusalem.

Hebrews 7:1c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hiereus (ἱερεύς) [pronounced <i>hee-er-YOOCE</i>]	<i>a priest, high priest; one who offers sacrifices and in general is busied with sacred rites; referring to priests of Gentiles or the Jews; metaphorically of Christians, because, purified by the blood of Christ and brought into close intercourse with God</i>	masculine singular noun; nominative case	Strong's #2409
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
hupsistos (ὑψιστος) [pronounced <i>HOOP-sihs-toss</i>]	<i>highest, most high [of place: the highest regions; of rank: the Most High (God)]</i>	masculine singular adjective; genitive/ablative case; also an adverb	Strong's #5310

Translation: ...a priest of the Most High God,...

This Melchizedek was a priest of the Most High God, the God who was also worshiped by Abram.

Hebrews 7:1d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
sunantaô (συναντάω) [pronounced <i>soon-ahn-TAH-oh</i>]	<i>meeting with; figuratively, of events, occurring, happening, befalling</i>	masculine singular, aorist active participle, nominative case	Strong's #4876
Abraam (Ἀβραάμ) [pronounced <i>ab-rah-AHM</i>]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11
hupostrophô (ὑποστρέφω) [pronounced <i>hoop-os-TREF-oh</i>]	<i>turning back; turning [around, about]; returning</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #5290
apó (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἀφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
kopê (κοπή) [pronounced <i>kop-AY</i>]	<i>slaughter, carnage; the act of cutting, a cut; a cutting in pieces</i>	feminine singular noun; genitive/ablative case	Strong's #2871
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
basileus (βασιλεῖς) [pronounced <i>bahs-ee-LICE</i>]	<i>kings, leaders of the people, princes, commanders, lords of the land, rulers</i>	masculine plural noun; genitive/ablative case	Strong's #935

Translation: ...the one having met [with] Abraham returning from the carnage of the kings...

He met with Abram after the great battle of the kings. He brought bread and wine with him. This would have been Abram's meal after the war.

Hebrews 7:1e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
eulogeô (εὐλογέω) [pronounced <i>you-lohg-EH-oh</i>]	<i>active: blessing [of man], speaking well of; praising [of God]; passive: being blessed, being happy; being well spoken of; being praised</i>	masculine singular, aorist active participle; nominative case	Strong's #2127
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...and having blessed him;...

Melchizedek blessed Abram on behalf of God the Most High.

Hebrews 7:1 For this one [is] Melchizedek, [the] king of Salem, a priest of the Most High God, the one having met [with] Abraham returning from the carnage of the kings and having blessed him;... (Kukis nearly literal translation)

Hebrews 7:2a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hō (ὧ) [pronounced <i>hoh</i>]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
dekatê (δεκάτη) [pronounced <i>dehk-AT-ay</i>]	<i>a tenth (part of anything), a tithe</i>	feminine singular adjective; accusative case	Strong's #1181
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
pantôn (πάντων) [pronounced <i>PAHN-tone</i>]	<i>from the whole, of all; all things, everything</i>	neuter plural adjective; genitive/ablative case	Strong's #3956
merizô (μεριζω) [pronounced <i>mehr-ihd-ZOH</i>]	<i>to divide, to split up, to separate into parts; to distribute; to bestow, to impart; to assign</i>	3 rd person singular, aorist active indicative	Strong's #3307
Abraam (Ἀβραάμ) [pronounced <i>ab-rah-AHM</i>]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11

Translation: ...to whom even Abraham apportioned out a tenth of all things,...

Abram gave to this priest of tenth of all, which appears to have been a tenth of his wealth, and not a tenth of the spoils of war (although this is not clear).

Hebrews 7:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proton (πρῶτον) [pronounced PRO-ton]	<i>first (in time, place, order, or importance); before, at the beginning, chiefly, (at, at the) first (of all)</i>	adverb of order	Strong's #4412 (neuter of #4413)
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
hermêneúō (ἑρμηνεύω) [pronounced hair-may-NEW-oh]	<i>translating [from one language to another], being translated; explaining in words, expounding; being interpreted</i>	masculine singular, present passive participle; nominative case	Strong's #2059
basileus (βασιλεύς) [pronounced bahs-ee-LOOSE]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun; nominative case	Strong's #935
dikaiousunê (δικαιοσύνη) [pronounced dih-kai-oh-SOON-]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; genitive/ablative case	Strong's #1343

Translation: ...first indeed interpreting [him to be] a king of righteousness,...

Abram understood Melchizedek to be the king of righteousness. This is quite a title to put upon this man.

Now, there are some who suggest that Melchizedek was a Christophany—an appearance of Jesus Christ before He was born. I would disagree with that.

A Theophany is an appearance by God, the Revealed Lord, before the incarnation of Jesus. A Christophany is an appearance by Jesus after the resurrection. This doctrine explains why Melchizedek was a real person and not a Theophany as some allege.

This was taken from **Genesis 14** ([HTML](#)) ([PDF](#)) ([WPD](#)). There is a great deal more information about Melchizedek provided there.

Melchizedek is a real person; he is not a Theophany

- 1) Theophanies are not given real names
- 2) Theophanies are never said to be from a specific geographical area—here Salem. This is because the Revealed God is not from some place on earth.
- 3) it is always disclosed in a Theophany that He is a messenger from God, but not here.
- 4) Melchizedek is called a priest; Jesus is not said to be a priest until after the incarnation.
- 5) Psalm 110:4 Jesus is addressed as a priest forever after the order of Melchizedek it does not say You

Melchizedek is a real person; he is not a Theophany

are Melchizedek.

From: <http://phrasearch.com/Trans/DBM/setup/Genesis/Gen088.htm> accessed July 11, 2013 and from http://syndein.com/Genesis_14.html accessed July 7, 2013.

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Hebrews 7:2c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπειτα (ἔπειτα) [pronounced EHP-ī-tah]	<i>then, thereupon, thereafter, afterwards</i>	adverb	Strong's #1899
δέ (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
basileus (βασιλεύς) [pronounced bahs-ee-LOOSE]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun; nominative case	Strong's #935
Salēm (Σαλήμ) [pronounced sal-AME]	<i>peace; transliterated, Salem</i>	proper noun location; indeclinable	Strong's #4532

Translation: ...and then even a king of Salem...

This is the second time that Melchizedek is referred to as the king of Salem. I think this second time is to emphasize the meaning of Salem (the first mention was simply to identify who Melchizedek is).

Hebrews 7:2d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whoever</i>	neuter singular relative pronoun; nominative case	Strong's #3739
Why would the neuter be used? Yet this cannot be the masculine, given its form.			
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
basileus (βασιλεύς) [pronounced bahs-ee-LOOSE]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun; nominative case	Strong's #935

Hebrews 7:2d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eirênê (εἰρήνη, ης, ἥ) [pronounced eye-RAY-nay]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity</i>	feminine singular noun; genitive/ablative case	Strong's #1515

Translation: ...who keeps on being a king of peace.

Because of being the king of Salem, Melchizedek keeps on being the king of peace.

As the king of peace and the king of righteousness, Melchizedek is undoubtedly a type of Christ.

Hebrews 7:2 ...to whom even Abraham apportioned out a tenth of all things, first indeed interpreting [him to be] a king of righteousness, and then even a king of Salem who keeps on being a king of peace. (Kukis nearly literal translation)

The author of Hebrews continues to provide more evidence of how Melchizedek matched with Jesus:

Hebrews 7:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apatôr (ἄπατωρ) [pronounced ap-AT-ore]	<i>fatherless, without father; of unrecorded paternity, whose father is not recorded in the genealogies</i>	masculine singular adjective, nominative case	Strong's #540 (hapax legomena)
amêtôr (ἄμητωρ) [pronounced am-AY-tore]	<i>born without a mother, motherless, of unknown maternity; bereft of a mother; born of a base or unknown mother; unmotherly, not worthy of the name of mother</i>	masculine singular noun, nominative case	Strong's #282 (hapax legomena)
agenealógētos (ἀγενεαλόγητος) [pronounced ag-en-eh-al-OG-ay-toss]	<i>without genealogy, one whose descent there is no record of, lacking a genealogy, unregistered as to birth, without descent</i>	masculine singular adjective, nominative case	Strong's #35 (hapax legomena)

Translation: [He is] without father, without mother [and] without genealogy,...

Obviously, Melchizedek did have a father and a mother and a genealogy. However, this is not mentioned in Scripture, nor is it relevant.

Now, the humanity of Jesus has a mother and a father and a genealogy for that reason; but His Deity lacks these things. Christ is God, and He did not come from anyone else.

In the Levitical priesthood, lineage is everything, and we have a great deal of the Levitical priesthood lineage given in Scripture (not all of it).

Hebrews 7:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mete (μήτε) [pronounced MAY-te]	<i>and not, neither ... nor, not so, not even, not so much as</i>	negative conjunction	Strong's #3383
archê (ἀρχή) [pronounced ar-KHAY]	<i>beginning; elementary, basic; origin, first cause; ruler, authority; rule, domain, sphere of influence</i>	feminine singular noun; accusative case	Strong's #746
hêmerai (ἡμέραι) [pronounced hay-MEH-ra]	<i>days; time; years, age, life</i>	feminine plural noun; genitive/ablative case	Strong's #2250
mete (μήτε) [pronounced MAY-te]	<i>and not, neither ... nor, not so, not even, not so much as</i>	negative conjunction	Strong's #3383
zôê (ζωή) [pronounced dzoh-AY]	<i>life; living, state of being</i>	feminine singular noun, genitive/ablative case	Strong's #2222
telos (τέλος) [pronounced TEHL-oss]	<i>limit, conclusion, result, end; toll, custom</i>	neuter singular noun, accusative case	Strong's #5056
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; nominative case	Strong's #2192

Translation: ...not having a beginning of days of an end of life,...

Again, Melchizedek actually was born and he did physically die. However, none of this is presented as a part of Scripture. This information is important when it comes to the Levitical priests; but not relevant to the priesthood of Melchizedek. Therefore, this information is not given in the book of Genesis (or anywhere else).

Hebrews 7:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aphomoiôō (ἀφομοιόω) [pronounced af-om-oy-O-oh]	<i>making like, causing a model to pass off into an image or shape like it; expressing itself in it, copying, being copied; producing a facsimile; being made like, being rendered similar</i>	masculine singular, perfect passive participle, nominative case	Strong's #871 (hapax legomena)
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588

Hebrews 7:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huios (υἱός, οὐ, ό) [pronounced hwee-OSS]	son, child, descendant; pupil; follower	masculine singular noun, dative, locative or instrumental case	Strong's #5207
του (του) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...now being made like the Son of God,...

Melchizedek, in these ways, is made like the Son of God; he is a model for the Son of God; which makes him a type of Christ.

Hebrews 7:3d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ménō (μένω) [pronounced MEH-noh]	to remain, to abide, to dwell, to live, to lodge	3 rd person singular, present active indicative	Strong's #3306
hiereus (ἱερεύς) [pronounced hee-er-YOOCE]	a priest, high priest; one who offers sacrifices and in general is busied with sacred rites; referring to priests of Gentiles or the Jews; metaphorically of Christians, because, purified by the blood of Christ and brought into close intercourse with God	masculine singular noun; nominative case	Strong's #2409
eis (εἰς) [pronounced ICE]	to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong's #1519
to (τό) [pronounced toh]	the; this, that; to the, towards the	neuter singular definite article; accusative case	Strong's #3588
dîēnekes (διηνεκής) [pronounced dee-ah-nehk-EHS]	continuously, continuous, without interruption, perpetually, forever	neuter singular adjective; accusative case	Strong's #1336

Translation: ...he keeps on being a priest toward the perpetuity.

In a manner of speaking, Melchizedek is considered to continue perpetually as a priest (obviously, he did die eventually, but his priesthood is brought up again in Psalm 110).

Hebrews 7:3 [He is] without father, without mother [and] without genealogy, not having a beginning of days of an end of life, now being made like the Son of God, he keeps on being a priest toward the perpetuity. (Kukis nearly literal translation)

Hebrews 7:1–3 For this one [is] Melchizedek, [the] king of Salem, a priest of the Most High God, the one having met [with] Abraham returning from the carnage of the kings and having blessed him; to whom even Abraham apportioned out a tenth of all things, first indeed interpreting [him to be] a king of righteousness, and then even a king of Salem who keeps on being a king of peace. [He is] without father, without mother [and] without genealogy, not having a beginning of days of an end of life, now being made like the Son of God, he keeps on being a priest toward the perpetuity. (Kukis nearly literal translation)

Hebrews 7:1–3 For this one we are writing about is Melchizedek, the king of Salem, who is a priest of the Most High God, the one whom met with Abraham when Abraham was returning from a great war involving a number of kings. Melchizedek blessed Abraham and Abraham apportioned out a tenth of all he had taken in battle, understanding Melchizedek to be a king of righteousness, even the king of Salem who is also the king of peace. Melchizedek is presented in Scriptures as having no mother or father; and no genealogy, not having a beginning of days or an end to his life. In this way, he is made a type of the Son of God, and he continues his priesthood in perpetuity (representing Jesus in this way). (Kukis paraphrase)

Jesus Christ is called a priest forever, after the order of Melchizedek (Psalm 110:4 Heb. 5:6, 10 6:20 7:15). Therefore, there must be some parallels between Jesus Christ and Melchizedek.

This doctrine was taken from **Genesis 14** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Melchizedek is the Type; Jesus Christ is the Antitype

Melchizedek	Jesus Christ
<p>The name <i>Melchizedek</i> means <i>my King is righteous</i>. This recognizes that our righteousness is in Christ, not in ourselves. Furthermore, this is in keeping with Gen. 15:6, where Abraham has imputed righteousness because he has faith in Jehovah Elohim.</p>	<p>Jesus Christ, our King, is our righteousness. [God is speaking]: "Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and He shall reign as king and deal wisely, and He will execute justice and righteousness in the land [of promise]. In His days Judah will be delivered, and Israel will dwell securely. And this is the name by which He will be called: 'The LORD is our righteousness.' " (Jer. 23:5–6; see also Jer. 33:16 Rom. 3:22 1Corinthians 1:30 Phi. 3:9 Hebrews 7:2 2Peter 1:1). He made the One who did not know sin to be sin for us, so that we might become the righteousness of God in Him (2Corinthians 5:21).</p>
<p>Melchizedek is the King of Salem, which means <i>the King of Peace</i>. Heb. 7:2</p>	<p>Jesus Christ is called the Prince of Peace in Isa. 9:6 and Heb. 7:2. To us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace (Isaiah 9:6).</p>
<p>Melchizedek brings out the communion elements, the bread and the wine, which represent our Lord's death on the cross for the atonement of our sins (Gen. 14:18).</p>	<p>The one clear ritual that we are to participate in during the Church Age is the Eucharist, spoken of by Paul in 1Cor. 11:23–36 and by our Lord in the first communion in Matt. 26:26–29, taken the night before He paid for our sins on the cross.</p>

Melchizedek is the Type; Jesus Christ is the Antitype

Melchizedek	Jesus Christ
Melchizedek is presented here as without a recorded genealogy; not even his mother or father is mentioned (as we have seen, the recording of genealogies is quite important throughout the Old Testament). Heb. 7:3	The Deity of Jesus Christ has no mother or father, or genealogy, or beginning or end of days. For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and he blessed him, and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever (Hebrews 7:1–3; Gen. 14:17–20).
Being without a genealogy means that Melchizedek’s authority was not derived from His genealogy (Levitical priests derive their authority from their genealogy).	Jesus Christ is not authoritative because of His genealogy through Mary; He is authoritative because He is the Son of God and because He speaks the truth (Matt. 7:29 9:6 28:18 John 7:17–18). "Point of doctrine: I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. For as the Father has life in Himself, so He has granted the Son also to have life in Himself. And He has given Him authority to execute judgment, because He is the Son of Man." (John 5:27).
Melchizedek (a type of Christ) blessed Abram. The greater blesses the lesser. Gen. 14:18–19 Heb. 7:1, 4–7 Recall that all nations and people would be blessed because of Abram, in Abram, and because of his seed (Gen. 12:3 18:18 26:4).	We are blessed by Jesus Christ and because we are in Him (Rom. 4:6–8 Gal. 3:9 Eph. 1:3, 6). He has blessed us in the Beloved (Eph. 1:6b). All of our blessings are related directly or indirectly to Jesus Christ. The blessing of Abram by Melchizedek reveals this in typology.
Melchizedek was a priest of the Most High God (Gen. 14:18).	Jesus Christ is also know as our great High Priest (Hebrews 9:11 10:19–22),
Because Melchizedek is a priest of the Most High God, he is under God’s authority.	Jesus Christ, as the Son of God, was under the authority of God the Father and acting with the authority of God (John 5:17 10:18 14:10 Hebrews 5:7–8).

Over and over again, throughout the Old Testament, we do not just have prophecies of Jesus Christ, but we have people, things and circumstances which are *types* of Jesus Christ, which illustrate some aspect of our Lord’s Person, His mission or His character. These types are numerous and not always documented in the New Testament. We discover these types by means of an investigation of the Old Testament.

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Although I struggled with this translation, I was happy with the final result.

Given the context of Genesis 14, any translation which suggests that Abraham gave 10% to Melchizedek from the spoils of war simply has the interpretation all wrong. Literally, from the words used in this passage, that is a legitimate translation. However, given what we know from Genesis 14, that would be a wrong interpretation.

Now see how great this one to whom a tenth Abraham gave out of the first fruits the patriarch. And these (ones) indeed out from the sons of Levi, the priesthood they kept on taking, an order they keep on having to give to the people according to the Law. This one keeps on being the brothers of them, although having gone out of the pelvis of the Abraham. Now not the one drawing one's origin of them, he has collected tithes of Abraham and the ones who keep on having the pledges of good they have blessed.

Hebrews
7:4–6

Now consider how great this one to whom Abraham the patriarch gave a tenth out of [his] best spoils (or crops). And those (ones) [who are] indeed out from the descendants of Levi keep on holding the office of the priesthood, who keep on having a commandment according to the Law to tithe the people (that is, their brothers though coming out of the pelvis of Abraham). But the (one) not being descended from them, he has exacted tithes of Abraham and he has blessed the one having the promises.

I want you to consider for a moment just how great this Melchizedek must have been, in order for Abraham the patriarch to given him a tenth part of his possessions. Obviously, since then, there have indeed been the descendants of Levi who occupied the priesthood who also received tithes according to the commandment of the Torah (even from their brothers who were also born from Abraham). But this Melchizedek, not having descended from this line in any way, he took tithes from Abraham. He blessed the man to whom God gave the promises.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Now see how great this one to whom a tenth Abraham gave out of the first fruits the patriarch. And these (ones) indeed out from the sons of Levi, the priesthood they kept on taking, an order they keep on having to give to the people according to the Law. This one keeps on being the brothers of them, although having gone out of the pelvis of the Abraham. Now not the one drawing one's origin of them, he has collected tithes of Abraham and the ones who keep on having the pledges of good they have blessed.
- Complete Apostles Bible But observe how great this man was, to whom even the patriarch Abraham gave a tenth from the spoils.
And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to collect tithes from the people according to the law, that is, from their brothers, though they have come from the loins of Abraham;
but the one not tracing his descent from them has received tithes from Abraham, and he has blessed the one having the promises.
- Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) .
Now consider how great this man is, to whom also Abraham the patriarch gave tithes out of the principal things.
And indeed they that are of the sons of Levi, who receive the priesthood, have a commandment to take tithes of the people according to the law, that is to say, of their brethren: though they themselves also came out of the loins of Abraham.
But he, whose pedigree is not numbered among them, received tithes of Abraham and blessed him that had the promises.
- V. Alexander's Aramaic
Eastern Aramaic Manuscript .
James Murdock's Syriac NT And consider ye, how great he was; to whom the patriarch Abraham gave tithes and first-fruits.

For they of the sons of Levi who received the priesthood, had a statute of the law, that they should take tithes from the people; they from their brethren, because they also are of the seed of Abraham.

But this man, who is not enrolled in their genealogies, took tithes from Abraham; and blessed him who had received the promise.

Original Aramaic NT

But see how much greater is This One than the man Abraham, Chief of The fathers, to whom he gave the tithe of the best?

For those of the sons of Levi who received Priesthood had a commandment of The Written Law to take a tenth part from those people of their brethren, as also they had come forth from the loins of Abraham.

But This Man who is not written in their genealogies received the tithe from Abraham and blessed him who had received The Promise.

Plain English Aramaic Bible .

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Now see how great this man was, to whom our father Abraham gave a tenth part of what he had got in the fight.

And it is true that by the law, those of the sons of Levi who have the position of priests may take a tenth part of the people's goods; that is to say, they take it from their brothers though these are the sons of Abraham.

But this man, who was not of their family, took the tenth from Abraham, and gave a blessing to him to whom God had given his undertaking.

Bible in Worldwide English

Just think how great he was! Even Abraham, the father of our people, gave him a tenth, one part out of ten, of all he brought back.

The sons of Levi, who are priests, have the right by law to take a tenth of what the people have. These people are their own brothers. They also are Abrahams children.

But Melchizedek was not from Levis family. Yet he took a tenth of what Abraham had. And he blessed Abraham, to whom God made the promise.

Easy English

Easy-to-Read Version—2008

You can see that Melchizedek was very great. Abraham, our great ancestor, gave him a tenth of everything he won in battle. Now the law says that those from the tribe of Levi who become priests must get a tenth from their own people, even though they and their people are both from the family of Abraham. Melchizedek was not even from the tribe of Levi, but Abraham gave him a tenth of what he had. And Melchizedek blessed Abraham--the one who had God's promises.

God's Word™

You can see how important Melchizedek was. Abraham gave him a tenth of what he had captured, even though Abraham was the father of the chosen people.

Moses' Teachings say that members of the tribe of Levi who become priests must receive a tenth of everything from the people. The priests collect it from their own people, Abraham's descendants.

Although Melchizedek was not from the tribe of Levi, he received a tenth of everything from Abraham. Then Melchizedek blessed Abraham, who had God's promises.

Good News Bible (TEV)

You see, then, how great he was. Abraham, our famous ancestor, gave him one tenth of all he got in the battle.

And those descendants of Levi who are priests are commanded by the Law to collect one tenth from the people of Israel, that is, from their own people, even though they are also descendants of Abraham.

Melchizedek was not descended from Levi, but he collected one tenth from Abraham and blessed him, the man who received God's promises.

The Message .

NIRV .

New Life Version .

New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

Notice how great Melchizedek is! Our famous ancestor Abraham gave him a tenth of what he had taken from his enemies. The Law teaches that even Abraham's descendants must give a tenth of what they possess. And they are to give this to their own relatives, who are the descendants of Levi and are priests. Although Melchizedek wasn't a descendant of Levi, Abraham gave him a tenth of what he had. Then Melchizedek blessed Abraham, who had been given God's promise.

The Living Bible .

New Berkeley Version .

New Century Version .

New Living Translation .

The Passion Translation

Now let me show you proof of how great this Melchizedek is: —Even though Abraham was the most honored and favored patriarch of all God's chosen ones, he gave a tithe of the spoils of battle to Melchizedek. It would be understandable if Melchizedek had been a Jewish priest, for later on God's people were required by law to support their priests financially, because the priests were their relatives and Abraham's descendants. But Melchizedek was not Abraham's Jewish relative, and yet Abraham still paid him a tithe.— Melchizedek imparted a blessing on mighty Abraham, who had received the promises of God.

UnfoldingWord Simplified T.

See how great this man was to whom the patriarch Abraham gave a tenth of the things that he had taken in battle. The sons of Levi who receive the priesthood have a command from the law to collect tithes from the people, that is, from their brothers, even though they, too, have come from Abraham's body.

But Melchizedek, whose descent was not traced from them, received tithes from Abraham, and blessed him, the one who had the promises.

Williams' New Testament

Now see how great this man must have been that even the patriarch Abraham gave him a tenth of his spoils. And those of the descendants of Levi who accept the priesthood are authorized by the law to collect a tenth from the people; that is, from their own brothers, though they have sprung from Abraham. But in this case, the man whose ancestry is not traced from them collected a tenth from Abraham, and put his blessing on the man who had the promises from God.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

See how great this *man* was to whom even Abraham, the head father, gave ten percent from the tops of the piles. And certainly the people from Levi's sons who receive the priest's office have a demand to be taking ten percent from the ethnic group according to the law (that is, from their brothers, even though they have come out of Abraham's groin). But the one who is not genealogically traced from them has received ten percent from Abraham and conferred prosperity on the *one* who has the promises.

Common English Bible .

Len Gane Paraphrase

Now consider how great this man was, to whom even the patriarch Abraham gave ten percent of the spoils of war. And truly those who are from the sons of Levi, who

receive the office of the priesthood, have a command to take a tenth from the people according to the law, that is, from their brethren even though they come out of the loins of Abraham. But he whose lineage is not from them received a tenth from Abraham and blessed him who had the promises.

A. Campbell's Living Oracles Now, consider how great this priest was, to whom even Abraham, the patriarch, gave a tenth of the spoils. For they, indeed, of the sons of Levi, who received the priesthood, have a commandment to tithe people according to the law; that is, their brethren, although they have come forth from the loins of Abraham: but he, who did not derive his pedigree from their progenitors, tithed Abraham, and blessed the holder of the promises.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament Consider, then the importance of this Melchizedek, to whom even the Patriarch Abraham himself gave a tithe of the choicest spoils. Those descendants of Levi, who are from time to time appointed to the priesthood, are directed to collect tithes from the people in accordance with the Law--that is from their own Brothers, although they also are descended from Abraham. But Melchizedek, although not of this lineage, received tithes from Abraham, and gave his blessing to the very man who had God's promises.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Evangelical Heritage V. .
 Revised Ferrar-Fenton Bible .
 Free Bible Version Think how great this man was for Abraham the patriarch to give him a tithe of what was won in battle. Yes, the sons of Levi who are priests were commanded by the law to receive a tithe from the people, their brothers and sisters, who are descended from Abraham. But Melchizedek who doesn't share their ancestry received tithes from Abraham, and blessed the one who had God's promises.

God's Truth (Tyndale) .
 Holman Christian Standard .
 International Standard V Just look at how great this man was! Even Abraham—the patriarch himself—gave him a tenth of what he had captured! The descendants of Levi who accept the priesthood have a commandment in the Law to collect a tenth from the people, that is, from their own brothers, even though they are also descendants of Abraham. But this man, whose descent is not traced from them, collected a tenth from Abraham and blessed the man who had received the promises.

Lexham Bible .
 Montgomery NT .
 NIV, ©2011 .
 Riverside New Testament But see how great this man was, since Abraham the patriarch gave him a tenth of his choicest spoils. And even those of the sons of Levi who attain the priesthood have command according to the Law to take a tenth from the people, their own brethren, although these have sprung from the loins of Abraham. But he who had no genealogy from these took a tenth from Abraham and pronounced a blessing on him who had the promises.

Leicester A. Sawyer's NT .
 The Spoken English NT .
 UnfoldingWord Literal Text .

Urim-Thummim Version	Now consider how great this one is, to whom even the patriarch Abraham gave the 10th of the spoils. And truly they that are of the sons of Levi, who receive the administration of the priesthood, have a commandment to take tithes from the people according to the Law, that is, from their brethren, though they come out of the loins of Abraham: But he whose lineage is not counted from them received tithes from Abraham, and blessed him that had the promises.
Weymouth New Testament	Now think how great this priest-king must have been to whom Abraham the patriarch gave a tenth part of the best of the spoil. And those of the descendants of Levi who receive the priesthood are authorized by the Law to take tithes from the people, that is, from their brethren, though these have sprung from Abraham. But, in this instance, one who does not trace his origin from them takes tithes from Abraham, and pronounces a blessing on him to whom the promises belong.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Hebrew Names Version	. Now consider how great this man was, to whom even Abraham, the patriarch, gave a tenth out of the best spoils. They indeed of the sons of Levi who receive the priest's office have a commandment to take tithes of the people according to the Torah, that is, of their brothers, though these have come out of the body of Abraham, but he whose genealogy is not counted from them has accepted tithes from Abraham, and has blessed him who has the promises.
Hebraic Roots Bible	Now behold how great this One was, to whom even the patriarch Abraham gave tithes and paid head tax; For they of the sons of Levi who received the priesthood, were authorized by the Torah that they should take tithes from the people; even from their own brethren who also came out of the loins of Abraham ³ But this man, who is not recorded in their genealogies, took tithes from Abraham; and blessed him who had received the promise. ³ Tithing was instituted way before the covenant at Mount Sinai and the Levitical priesthood (Gen 28:22, Gen 14:17-20), but YHWH shared His tithe with Levi during the period of the Temple sacrifices, Num 18:6-14.
Holy New Covenant Trans.	Look how great Melchizedek was! Even Abraham, our father, gave him ten percent of the treasures from the battle. The law of Moses orders that the people of Israel must give ten percent to the sons of Levi, who were the priests. The Levites are their brothers even though they came from Abraham. But Melchizedek was not a descendant of Levi. And yet, even though Abraham had God's promises, Abraham gave him ten percent. Melchizedek blessed Abraham!
The Scriptures 2009	Now see how great this one was, to whom even the ancestor Abraham gave a tenth of the choicest booty. And truly, those who are of the sons of Lēwi, who receive the priesthood, have a command to receive tithes from the people according to the

Tree of Life Version Torah, that is, from their brothers, though they have come from the loins of Abraham, however, the one whose genealogy is not derived from them received tithes from Abraham, and blessed the one who held the promises. Now see how great this man is! Even Abraham the patriarch gave him a tenth out of the plunder. Indeed, those sons of Levi who receive the priesthood have, according to Torah, a command to collect a tithe from the people—that is, from their kin, although they have come out of the loins of Abraham. But this one—who did not have their genealogy—has collected tithes from Abraham and has blessed him, the one holding the promises.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...see! but (How) Great {is} This [to] whom and [one] tenth abraham gives from the spoils The Forefather and The [Men] certainly from the sons {of} levi the priesthood Receiving command have to give (tenth) the people in the law This is the brothers [of] them although having proceeded from the waist {of} abraham The [Man] but not Being Traced from them has shared (tenth) {of} abraham and the [man] having the promises [He] has blessed...

Alpha & Omega Bible NOW OBSERVE HOW GREAT THIS MAN WAS TO WHOM ABRAHAM, THE PATRIARCH, GAVE A TENTH (*tithe*) OF THE CHOICEST SPOILS. AND THOSE INDEED OF THE SONS OF LEVI WHO RECEIVE THE PRIEST'S OFFICE HAVE COMMANDMENT IN THE LAW TO COLLECT A TENTH (*tithe*) FROM THE PEOPLE, THAT IS, FROM THEIR BRETHREN, ALTHOUGH THESE ARE DESCENDED FROM ABRAHAM. BUT THE ONE (*Melchizedek/Jesus*) WHOSE GENEALOGY IS NOT TRACED FROM THEM COLLECTED A TENTH (*tithe*) FROM ABRAHAM AND BLESSED THE ONE WHO HAD THE PROMISES.

Awful Scroll Bible What is more, be beholding-the-experience of how great this one was, to whom even the leader-of-the-lineage Abraham, extends a tenth out from the top-of-the-heap. Now surely from the sons of Levi, the ones receiving the priesthood, hold an objective-from-among to exact-a-tenth-from the people, according to the Law that is of their brothers, wholly-indeed, having been came-out of the loins of Abraham. Moreover, he not being of the account-of-generations out of them, has exacted a tenth from Abraham and he has well-considered him, he holding the heralding-beforehand.

Concordant Literal Version
exeGesés companion Bible .
And observe his greatness,
to whom even the patriarch Abraham
gave the tithe from the top of the heap.
And indeed they of the sons of Levi
who take the office of the priesthood
have a misvah to take tithes of the people
according to the torah
- that is, of their brothers,
though they come from the loins of Abraham:
but whoever was not genealogized
was tithed by Abraham
and blessed him who had the pre-evangelisms.
Genesis 14:20, Numbers 18:21

Orthodox Jewish Bible Now consider how great among the Gedolim this one was to whom also Avraham Avinu gave from his booty a ma'aser (*tithe*). And the ones of the Bnei Levi have received the Kehunah (Priesthood) and they have a mitzvah to collect the ma'aser (*tithe*) from the Am Brit, and they have this

mitzvah according to the Torah, that is, to collect from their achim, though these also are descended from the loins of Avraham Avinu.

But, this man, though not tracing his descent from them, has received ma'aser (tithe) from Avraham Avinu and has given a bracha to the one having the havtachat (promises).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
Now consider how great this man was, to whom the patriarch Abraham gave a tenth of what he had taken [*in battle*]. For indeed, the descendants of Levi, who are appointed to the priesthood, are commanded by the Law of Moses to collect a tenth [*of the income*] of the Israelites, who are their brothers, even though these brothers are [*also*] descendants of Abraham. But Melchizedek, whose ancestry is not traced from the Levites, has collected a tenth [*of the spoils*] from Abraham, and blessed him who had received promises [*from God*].

Benjamin Brodie's trans.

Now then, consider how great this person [Melchisedek] was, to whom even Abraham, the patriarch [future father of the nation Israel], gave a tenth of the booty [as tribute income tax].

However, they [the Levitical priesthood also served as tax collectors for Israel], on the one hand, from the sons of Levi [genealogical requirement for the office], who have received the priestly office [it was conferred upon them when they became adults], preserve the mandate [tax laws] to collect a ten percent tax from the people according to the law [the Mosaic Law authorized this function], that is, from their brethren [fellow citizens], even though they [who are taxed] had come out from the loins [descendants] of Abraham [everyone paid taxes regardless of tribe];

On the other hand, he [Melchisedek] who had no genealogical record from them [not related to the Levitical priesthood], collected taxes from Abraham, and provided benefits [rights and privileges of citizenship in Salem] to him [Abraham] who possessed the promises.

The Expanded Bible

Jonathan Mitchell NT

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Now continuously be gazing as a spectator: How eminent and distinguished [is] this one! – to Whom even the patriarch Abraham gave a tenth out of the topmost part of the heap [= the spoils of war].

And later, on the one hand, those out of the sons of Levi, in taking the office of a priest, hold (or: possess) an implanted goal (impartation of the finished product and destiny within; inward directive), down from and in accord with the Law, to be receiving tithes from the people, that is, their brothers, even those having come out of the loins of Abraham.

Yet on the other hand, he (or: the one the man), being not of their genealogy, caused Abraham to pay tithes and has spoken goodness and well-being to (or: blessed) the one holding (or: possessing) the Promise.

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

Bible Translations with Many Footnotes:

Lexham Bible

But see how great this man was , to whom Abraham [Some manuscripts have “even Abraham”] the patriarch gave a tenth from the spoils! And indeed those of the sons of Levi who receive the priesthood have a commandment to collect a tenth from the people according to the law, that is, from their brothers, although they are

descended from Abraham [Literally “coming forth from the loins of Abraham”]. But the one who did not trace his descent from them collected tithes from Abraham and blessed the one who had the promises.

NET Bible®
 New American Bible (2011)
 The Passion Translation
 Rotherham’s Emphasized B.
 The Spoken English NT

Just think how great this person was. Abraham, our famous ancestor,⁹ gave him a tenth of the spoils.

Now, some of Levi’s descendants are given the office of priest. According to the Law, they’re commanded to take a tenth from the people—that is, from their fellow Israelites.^h That’s even though they’re Abraham’s descendants.ⁱ

Yet Melchizedek, who’s not in their family line, has taken a tenth from Abraham! And he has blessed the one who has the promise!

⁹ Lit. “Abraham the patriarch”. The Jews regarded Abraham as an extremely great man.

^h Lit. “their brothers”. Levi was one of Israel’s twelve sons. His descendants were appointed as the people’s priests and Temple helpers. Numbers 18:21.

ⁱ Lit. “they come from Abraham’s loins,” i.e. from his reproductive organs.

Wilbur Pickering’s New T.

Melchizedek greater than Abraham

Now consider how great this personage was, to whom even the patriarch Abraham gave a tenth of the spoils: You see, those of the sons of Levi who receive the priesthood have a command, according to the Law, to collect a tithe from the people—that is, from their brothers—even though they too came out of Abraham’s body; but he whose descent is not counted among them collected a tithe from Abraham and blessed him who had the promises.

Literal, almost word-for-word, renderings:

A Faithful Version
 Analytical-Literal Translation

But notice how great this one [was], to whom even Abraham the patriarch gave a tenth out of the best of the spoils.

And indeed the ones receiving the priesthood from the sons of Levi have a commandment to be collecting tithes from the people according to the Law, that is, [from] their brothers [and sisters], even though they have come out from the reproductive organs of Abraham [fig., they have descended from Abraham].

But the one not having [his] descent traced from them has received tithes from Abraham, and he has blessed the one having the promises.

Berean Literal Bible
 Bond Slave Version
 C. Thomson updated NT
 Charles Thomson NT
 Context Group Version

Now consider how great this man was, to whom even Abraham, the patriarch, gave a tenth from the chief plunder. And they indeed from the sons of Levi that receive the priest’s office have commandment to take tithes of the people according to the law, that is, of their brothers, though these have come from the loins of Abraham: but he whose genealogy is not counted from them has taken tithes of Abraham, and has esteemed him who has the promises.

English Standard Version
 Far Above All Translation

So you see how great this man is, to whom Abraham the patriarch for his part gave a tenth of the finest produce, and how those who are of the sons of Levi receive the priesthood, and have a commandment to tithe the people according to the law, that is their brothers, although they have come from the loins of Abraham, but he who

had no genealogy from them tithed Abraham, and blessed him who had the promises.

Green’s Literal Translation
 Literal New Testament

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 NOW CONSIDER HOW GREAT THIS [ONE WAS] TO WHOM EVEN A TENTH ABRAHAM GAVE OUT OF THE SPOILS THE PATRIARCH.
 Heb 7:5 AND THEY INDEED FROM AMONG THE SONS OF LEVI THE PRIESTHOOD [WHO] RECEIVE, COMMANDMENT HAVE TO TAKE TITHES FROM THE PEOPLE ACCORDING TO THE LAW, THAT IS [FROM] THEIR BRETHERN THOUGH HAVING COME OUT OF THE LOINS OF ABRAHAM;
 Heb 7:6 BUT HE [WHO] RECKONS NO GENEALOGY FROM THEM HAS TITHED ABRAHAM, AND HIM WHO HAD THE PROMISES, HAS BLESSED.

Literal Standard Version
 Modern English Version
 Modern Literal Version 2020

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 .
 Now view^o how-great this *man was*, to whom even Abraham, the patriarch, gave a tenth out-of the spoils.
 And they indeed from the sons of Levi who receive the priest’s office have *the* commandment to take-tithes from the people according-to the law, this is, from their brethren, although having come forth out-of the loin of Abraham.
 But he who is not genealogy traced from them has taken-tithes of Abraham and has blessed the one who has the promises.

Modern KJV
 New American Standard
 New European Version
 New King James Version
 NT (Variant Readings)
 Niobi Study Bible
 Revised Young's Lit. Trans.
 R. B. Thieme, Jr. translation

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 Now observe how distinguished this one to whom Abraham the patriarch had paid a tenth from the best part of the booty.
 And those indeed from the sons of Levi, receiving their priestly office, have a commandment to collect a 10% [income tax] from the people according to the law, that is, from their fellow countrymen, even though having come out of the genitals of Abraham.
 But, by way of contrast, this one [Melchizedek] whose genealogy is not traced from them [the Levitical priests] collected tithes [= 10% income taxes] from Abraham, and blessed him [through doctrinal teaching], the one possessing the promises.

Updated Bible Version 2.17
 A Voice in the Wilderness
 Webster’s Translation
 World English Bible
 Worrell New Testament
 Young’s Updated LT

The gist of this passage:
 4-6

Hebrews 7:4			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
theôreô (θεωπέω) [pronounced <i>theh-oh-REH-oh</i>]	<i>see, be a spectator of, behold, discern, (to literally or figuratively experience or intensively [acknowledge]); consider, look on, perceive</i>	2 nd person plural, present active imperative	Strong’s #2334

Hebrews 7:4			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
pēlíkos (πηλίκος) [pronounced pay-LEE-koss]	<i>how large; how great; how much (as an indefinite), in size; (figuratively) dignity</i>	masculine singular adjective; nominative case	Strong's #4080
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
hō (ὧ) [pronounced hoh]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
dekatê (δεκάτη) [pronounced dehk-AT-ay]	<i>a tenth (part of anything), a tithe</i>	feminine singular adjective; accusative case	Strong's #1181
Abraam (Ἀβραάμ) [pronounced ab-rah-AHM]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, aorist active indicative	Strong's #1325
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
akrothinia (ἄκροθίνια) [pronounced ak-roth-IN-ee-ah]	<i>top items of the heap, the first fruits; best items of the spoils or crops</i>	neuter plural noun; genitive/ablative case	Strong's #205 (hapax legomena)
<p>From Thayer: <i>a heap; extremity, topmost part of a heap</i>), generally in plural <i>τά ἄκροθίνια</i> the first-fruits, whether of crops or of spoils (among the Greeks customarily selected from the topmost part of the heaps and offered to the gods, Xenophon, Cyril 7, 5, 35); in the Bible only once: Hebrews 7:4, of booty. (Pindar, Aeschylus, Herodotus, Thucydides, Plutarch, others.). Even though Thayer says that this is a part of the spoils of war, that is not necessarily the case (as we will study below).</p>			
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Hebrews 7:4

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
patriarchēs (πατριάρχης) [pronounced <i>pat-ree- ARKH-ace</i>]	<i>patriarch, founder of a tribe, progenitor, (significant) ancestor</i>	masculine singular noun, nominative case	Strong's #3966

Translation: Now consider how great this one to whom Abraham the patriarch gave a tenth out of [his] best spoils (or crops).

The author of Hebrews continues talking about Melchizedek, who is the chief topic of this chapter (but primarily as he relates to Jesus). *Consider how great this man was*, declares the author. Abraham, our father, gave him a tenth of his best.

The word found here is a hapax legomena, the neuter plural noun akrothinia (ἀκροθίβια) [pronounced *ak-roth-IN-ee-ah*], which means, *top items of the heap, the first fruits; best items of the spoils or crops*. Strong's #205. Despite the many translations to the contrary, this does not necessarily mean *the best of the spoils*. We will discuss that below.

Hebrews 7:4 **Now consider how great this one to whom Abraham the patriarch gave a tenth out of [his] best spoils (or crops).** (Kukis nearly literal translation)

Let's clear up a misunderstanding which many translators apparently have about Genesis 14.

Abram is Abraham's original name and his name at the time of Genesis 14.

Did Abraham Tithe from the Spoils of War or from His Own Wealth?

1. First of all, we need a basic summary of Genesis 14. There are four kings of Shinar, Ellasar, Elam and Goiim. They had been receiving monies from Sodom, Gomorrah, Zeboim and Zoar. The latter kings decided to rebel against paying tribute to Chedorlaomer king of Elam, so the first four kings came in to teach the rebels a lesson (who managed to get another king to ally with them). The first four kings beat them down, took all of their stuff, and took many of them into captivity as slaves, including Lot, Abram's nephew. Abram could not have this, so he gathered a small force of 318 men with the intent of attacking and defeating the first four kings. Abram's hoard defeated them, and Abram brought back Lot, the women (and probably others) and the possessions to the region of Sodom. Then Melchizedek showed up on the scene with bread and wine. Abram then gave a tenth of his possessions to Melchizedek.
2. Now key to this small controversy is, after all this takes place, the King of Sodom tells Abram, "Listen, give me my people back and you can keep all of the wealth." Abram said, "I will keep some of the wealth for my soldiers to remunerate them, but I won't keep any of it myself, so that no one can later say that you made me rich." And, with that, he returned everything he took in war to the king of Sodom (with a modest amount kept out for his soldiers).
3. Now, if Abraham gave a tenth of the spoils of war, this would have affected him not at all. He was going to keep out some for his own soldiers and give the rest back to the king of Sodom; so, had he given Melchizedek a tenth of this, it was a tenth of what he was willing to give up anyway. That is not really giving.
4. Therefore, in order for this to actually be a gift, Abram gave Melchizedek from his own existing wealth completely apart from this war that he fought in.
5. For that reason, any translation suggesting that Abram gave from the spoils of war misunderstands this passage.
6. The application is simple here—if you have not given from your own wealth, then you have not given at all.

Here, we have approached this verse on the basis of logic.

Chapter Outline

Charts, Graphics and Short Doctrines

Hebrews 7:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
μέν (μέν) [pronounced <i>men</i>]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
huioi (υἱοί) [pronounced <i>hwee-OY</i>]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; genitive/ablative case	Strong's #5207
Leui (Λευῖ) [pronounced <i>lyoo-EE</i>]	<i>joined; transliterated Levi; taken directly from the Hebrew</i>	indeclinable proper noun/masculine	Strong's #3017
tên (τῆν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
hierateia (ἱερατεία) [pronounced <i>hee-e-at-ī-ah</i>]	<i>the priesthood, the office of a priest</i>	feminine singular noun; accusative case	Strong's #2405
lambánō (λαμβάνω) [pronounced <i>lahm-BAHN-oh</i>]	<i>taking, receiving, having, holding; obtaining; getting a hold of; removing; claiming for oneself, taking in marriage</i>	masculine plural, present active participle, accusative case	Strong's #2983

Translation: And those (ones) [who are] indeed out from the descendants of Levi keep on holding the office of the priesthood,...

The priesthood which the recipients of this letter are familiar with is the Levitical priesthood, which is well-defined in the Law of Moses. Only those descended from Levi through Aaron were qualified to be priests.

As an aside, any priest who was celibate would not be followed into the priesthood by a son as he would not have any sons.

Hebrews 7:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
entolê (ἐντολή, ἐντολή) [pronounced <i>en-tol-AY</i>]	<i>an order, command, charge, precept, injunction; that which is prescribed to one by reason of his office; a commandment</i>	feminine singular noun; accusative case	Strong's #1785
echô (ἔχω) [pronounced <i>EHKH-oh</i>]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine plural, present active participle; nominative case	Strong's #2192
apodekatōō (ἀποδεκατόω) [pronounced <i>ap-od-ehk-at-OH-oh</i>]	<i>to give, pay a tithe of anything; to exact receive a tenth from anyone</i>	present active infinitive	Strong's #586
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
laos (λαός) [pronounced <i>lah-OSS</i>]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; accusative case	Strong's #2992
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551

Interestingly enough, this is the first time the Mosaic Law is mentioned here; but it will be mentioned many more times in the second half of this book.

Translation: ...who keep on having a commandment according to the Law to tithe the people...

The Levites were to tithe the people. This was clearly a part of the Mosaic Law. This is what allowed for the Levites to serve God and to be supported at the same time.

Hebrews 7:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touto (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing, that (thing)</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
Spelled τοῦτ' here.			
Many translators render these two words, <i>that is</i> , which is sort of literal but then sort of not.			
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, accusative case	Strong's #80
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...*(that is, their brothers...*

The brothers of Levites were other Levites.

Hebrews 7:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaiper (καίπερ) [pronounced KAH-ee-per]	<i>although, though indeed, though, and indeed, nevertheless, notwithstanding, and yet</i>	conjunction	Strong's #2539
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>going out, coming out, exiting; going away; retiring; proceeding from, being descended from</i>	masculine plural, perfect active participle; accusative case	Strong's #1831
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

Hebrews 7:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
osphus (ὄσφῦς, ὄσφύς) [pronounced oss-FOOS]	<i>loins, internal organ; pelvis; (by extension) procreative or generative power</i>	feminine singular noun, genitive/ablative case	Strong's #3751
Abraam (Ἀβραάμ) [pronounced ab-rah-AHM]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11

Translation: ...though coming out of the pelvis of Abraham).

The noun here is the feminine singular of osphus (ὄσφῦς, ὄσφύς) [pronounced oss-FOOS]. It means, *loins, internal organ; pelvis; (by extension) procreative or generative power*. I used *pelvis* simply because it was a singular noun and could be associated with sexual activity (the only way to make babies). Strong's #3751.

All Levites eventually came from the fatherhood of Abraham.

Hebrews 7:5 And those (ones) [who are] indeed out from the descendants of Levi keep on holding the office of the priesthood, who keep on having a commandment according to the Law to tithe the people (that is, their brothers though coming out of the pelvis of Abraham). (Kukis nearly literal translation)

Hebrews 7:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
genealogéō (γενεαλογέω) [pronounced ghen-eh-al-og-EH-oh]	<i>tracing descent, recounting a family's origin and lineage, one tracing ancestry; drawing one's origin, deriving one's pedigree; descending from</i>	masculine singular, present passive participle, nominative case	Strong's #1075 (hapax legomena)
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: But the (one) not being descended from them,...

Melchizedek was not descended from the Levites; yet he was a priest.

Hebrews 7:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dekatōō (δεκατόω) [pronounced dek-at-O-oh]	to collect tithes, to exact or receive the tenth part; to pay tithes, to tithe, to give or take a tenth	3 rd person singular, perfect active indicative	Strong's #1183
Abraam (Ἀβραάμ) [pronounced ab-rah-AHM]	father of a multitude; transliterated Abraham	indeclinable proper masculine noun	Strong's #11

Translation: ...he has exacted tithes of Abraham...

Abraham paid tithes to Melchizedek, as we have discussed.

Hebrews 7:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	the, to [or towards] the	masculine singular definite article in the accusative case	Strong's #3588
echō (ἔχω) [pronounced EHKh-oh]	having [and/or] holding; the one who owns, the possessor, adhering to, clinging to	masculine singular, present active participle; accusative case	Strong's #2192
tas (τάς) [pronounced tahss]	the, to the, towards them	feminine plural definite article; accusative case	Strong's #3588
epaggelīai (ἐπαγγελίαι) [pronounced eh-pang-eh-EE-ī]	announcements (for information, assent or pledges; especially divine assurances of good); messages, promises (of good, of blessing)	feminine plural noun, accusative case	Strong's #1860
eulogeō (εὐλογέω) [pronounced you-lohg-EH-oh]	active: to bless [man], to speak well of; to praise [God]; passive: to be blessed, to be happy; to be spoken well of; to be praised	3 rd person singular, perfect active indicative	Strong's #2127

Translation: ...and he has blessed the one having the promises.

It is Melchizedek who blesses Abraham, and Abraham is the one who has all of the promises of God.

Hebrews 7:6 But the (one) not being descended from them, he has exacted tithes of Abraham and he has blessed the one having the promises. (Kukis nearly literal translation)

Hebrews 7:4–6 Now consider how great this one to whom Abraham the patriarch gave a tenth out of [his] best spoils (or crops). And those (ones) [who are] indeed out from the descendants of Levi keep on holding the office of the priesthood, who keep on having a commandment according to the Law to tithe the people (that is, their brothers though coming out of the pelvis of Abraham). But the (one) not being descended from them, he has exacted tithes of Abraham and he has blessed the one having the promises. (Kukis nearly literal translation)

Hebrews 7:4–6 I want you to consider for a moment just how great this Melchizedek must have been, in order for Abraham the patriarch to give him a tenth part of his possessions. Obviously, since then, there have indeed been the descendants of Levi who occupied the priesthood who also received tithes according to the commandment of the Torah (even from their brothers who were also born from Abraham). But this Melchizedek, not having descended from this line in any way, he took tithes from Abraham. He blessed the man to whom God gave the promises. (Kukis paraphrase)

I certainly struggled to translate this passage—particularly, v. 8.

Now without any dispute, the lesser by the more excellent keeps on being blessed. And here indeed a tenth perishing men keep on taking; now there being a witness that he keeps on living. And as a word to speak through Abraham, and Levi, the one receiving, a tenth he had paid tithes. For yet in the pelvis of the father was when he met with him Melchizedek.

Hebrews
7:7–10

Now without any dispute, the lesser (person) keeps on being blessed by the better (person). And here, men who are dying indeed keep on receiving a tenth (part), but there, it keeps on being reported that he keeps on living. And as a word to speak through Abraham, even Levi, the one receiving a tenth, has paid tithes, for he was yet in the pelvis of the father when Melchizedek met with him.

No one disputes that the lesser person is blessed by the greater person. Furthermore, on the one hand, men who will eventually die (namely, the Levites) keep on receiving a tenth part; but on the other hand, it is reported that he keeps on living. One might even say that Levi, who received tithes, has paid tithes through Abraham, for he was in the loins of his ancestor Abraham when Melchizedek met with him.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Now without any dispute, the lesser by the more excellent keeps on being blessed. And here indeed a tenth perishing men keep on taking; now there being a witness that he keeps on living. And as a word to speak through Abraham, and Levi, the one receiving, a tenth he had paid tithes. For yet in the pelvis of the father was when he met with him Melchizedek.

Complete Apostles Bible Now without any contradiction the lesser is blessed by the better. And here on one hand mortal men receive tithes, but there on the other it is witnessed that he lives. Even Levi, the one receiving tithes, has paid tithes through Abraham, so to speak, for he was still in the loins of his father when Melchizedek met him.

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) And without all contradiction, that which is less is blessed by the better.

And here indeed, men that die receive tithes: but there, he hath witness that he liveth.

And (as it may be said) even Levi who received tithes paid tithes in Abraham: For he was yet in the loins of his father when Melchisedech met him.

V. Alexander's Aramaic
Eastern Aramaic Manuscript
James Murdock's Syriac NT

.
But it is beyond controversy, that the inferior is blessed by his superior. And here, men who die, receive the tithes; but there he of whom the scripture testifieth that he liveth.

And through Abraham, as one may say, even Levi who receiveth tithes, was himself tithed.

Original Aramaic NT

For he was yet in the loins of his father, when he met Melchisedec. But without dispute, he who is lesser is blessed by him who is greater than he. And here the children of men who die receive tithes, but there, he about whom the Scriptures testify that he lives.

And as a man, let us say about him that by Abraham, Levi, who receives tithes, was caused to tithe.

For he was yet in the loins of his father when he met* Melchizedek.

Plain English Aramaic Bible
Lamsa Peshitta (Syriac)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

But there is no doubt that the less gets his blessing from the greater. Now at the present time, men over whom death has power take the tenth; but then it was taken by one of whom it is witnessed that he is living.

Bible in Worldwide English

And we may say that in Abraham, even Levi, who has a right to take the tenth part, gave it; Because he was still in his father's body when Melchizedek came to him. Everyone knows this is true. The person who is blessed is not so great as the person who blesses him.

Here, priests take their tenth, but they are people who will die one day. But Melchizedek, who took his tenth, never dies. The holy writings say it is so.

And we say that Levi, the priest who takes the tenth from the people, gave his tenth through Abraham.

He was not yet born when Melchizedek met Abraham.

Easy English
Easy-to-Read Version–2008

.
And everyone knows that the more important person always blesses the less important person. Those priests get a tenth, but they are only men who live and then die. But Melchizedek, who got a tenth from Abraham, continues to live, as the Scriptures say. Now those from the family of Levi are the ones who get a tenth from the people. But we can say that when Abraham paid Melchizedek a tenth, then Levi also paid it. Levi was not yet born, but he already existed in his ancestor Abraham when Melchizedek met him.

God's Word™

No one can deny that the more important person blesses the less important person. Priests receive a tenth of everything, but they die. Melchizedek received a tenth of everything, but we are told that he lives. We could even say that when Abraham gave Melchizedek a tenth of everything, Levi was giving a tenth of everything. Levi gave, although later his descendants would receive a tenth of everything. Even though Levi had not yet been born, he was in the body of Abraham when Melchizedek met him.

Good News Bible (TEV)

There is no doubt that the one who blesses is greater than the one who is blessed. In the case of the priests the tenth is collected by men who die; but as for

Melchizedek the tenth was collected by one who lives, as the scripture says. And, so to speak, when Abraham paid the tenth, Levi (whose descendants collect the tenth) also paid it. For Levi had not yet been born, but was, so to speak, in the body of his ancestor Abraham when Melchizedek met him.

The Message .
 NIRV .
 New Life Version .
 New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. Everyone agrees that a person who gives a blessing is greater than the one who receives the blessing.
 Priests are given a tenth of what people earn. But all priests die, except Melchizedek, and the Scriptures teach that he is alive.
 Levi's descendants are now the ones who receive a tenth from people. We could even say that when Abraham gave Melchizedek a tenth, Levi also gave him a tenth.

This is because Levi was born later into the family of Abraham, who gave a tenth to Melchizedek.

The Living Bible .
 New Berkeley Version .
 New Century Version .
 New Living Translation .
 The Passion Translation

And no one could deny the fact that the one who has the power to impart a blessing is superior to the one who receives it. —
 Although the Jewish priests received tithes, they all died—they were mortal. But Melchizedek lives on! —
 It could even be said that Levi, the ancestor of every Jewish priest who received tithes, actually paid tithes to Melchizedek through Abraham. For although Levi was yet unborn, the seed from which Levi came was present in Abraham when he paid his tithe to Melchizedek. —

UnfoldingWord Simplified T. There is no denying that the lesser person is blessed by the greater person. In this case, mortal men receive tithes, but in that case it is testified that he lives on. And, in a manner of speaking, Levi, who received tithes, also paid tithes through Abraham, because Levi was in the body of his ancestor when Melchizedek met Abraham.

Williams' New Testament Now beyond any contradiction, it is always the inferior that is blessed by the superior. In the one case, mortal men collect the tenth, in the other, one who, as the witness states, lives on. And I might almost say, Levi too, who now collects the tenth, through Abraham paid the tenth, for he was a vital part of his forefather though yet unborn, when Melchizedek met him.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation Without any dispute, the lesser *person* is conferred with prosperity by the better *person*. And here, people who certainly die receive ten percent, but there, a *person* who is witnessed by *the Old Testament* that he lives. And as a part of *this*, there is a saying to say: through Abraham even Levi (the *one* who receives ten percent) has paid ten percent to *him*. You see, he was still in *his* father's groin when Melchizedek met together with him.

Breakthrough Version .
 Common English Bible .

Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Now no one can dispute that it is the superior who blesses the inferior. In the one case the tithes are received by mortal men; in the other case by one about whom there is the statement that his life still continues. Moreover, in a sense, even Levi, who is the receiver of the tithes, has, through Abraham, paid tithes; for Levi was still in the body of his ancestor when Melchizedek met Abraham.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	And indisputably, the lesser is blessed by the greater. In the case of the Levites, mortal men collect the tenth; but in the case of Melchizedek, it is affirmed that he lives on. And so to speak, Levi, who collects the tenth, paid the tenth through Abraham. For when Melchizedek met Abraham, Levi was still in the loins of his ancestor.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	There's no argument that the lesser person is blessed by the one who is greater. In the one case tithes are received by men who die, but in the other by one who is said to be living. So you could say that Levi, the one who receives tithes, has paid tithes through being a descendant of Abraham, for he was yet to be born from his father* when Melchizedek met Abraham.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	It is beyond dispute that the less important person is blessed by the more important person. Mortal men collect tithes, but we are informed by Scripture [The Gk. lacks by Scripture] that [Or it is declared that] Melchizedek [Lit. he] keeps on living. One might even say that Levi, who collects the tenth, paid the tenth through Abraham, because Levi [Lit. he] was still inside his ancestor when Melchizedek met him.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	Without dispute the less is blessed by the greater. And here mortal men receive tenths, but there one of whom the witness is that he is living. And, to put it frankly, Levi, who receives the tenths, was made to pay a tenth through Abraham. For he was still in the loins of his father when Melchizedek met Abraham.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	And apart from all controversy, the less by the better is blessed. And here men that die receive tithes; but there he receives them of whom it is witnessed that he Lives. And as I may so say, Levi also, who receives tithes, paid tithes in Abraham. Because he was still in the loins of his father, when Melchisedec met him.
Weymouth New Testament	And beyond all dispute it is always the inferior who is blessed by the superior. Moreover here frail mortal men receive tithes: there one receives them about whom there is evidence that he is alive. And Levi too--if I may so speak--pays tithes through Abraham: for Levi was yet in the loins of his forefather when Melchizedek met Abraham.
Wikipedia Bible Project	.

Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) .
 New English Bible—1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible .

But it is beyond controversy, that the inferior is blessed by his superior⁴.

And here, men who die, receive the tithes; but there He of whom the scripture testifies that He lives receives them⁵.

And through Abraham, as one may say, even Levi who receives tithes, was himself tithed.

For he was yet in his father's loins when Melchizedek met him.

⁴ Showing the far superiority that Yahshua as Melchizedek has to Abraham, a human.

⁵ Quoting from Psa 110:4, showing that Melchizedek is an eternal title and an eternal being.

Holy New Covenant Trans.

Everyone would agree that a more important person blesses one who is less important. Levites are men. They receive ten percent and die, but Melchizedek received ten percent and (we are told) still lives! One could even say that Melchizedek received ten percent from Levi through Abraham because when Melchizedek met Abraham, Levi was still inside Abraham's body.

The Scriptures 2009

And it is beyond all dispute that the lesser is blessed by the better. And here it is men who die that receive tithes, but there it is someone of whom it is witnessed that he lives. And one might say that through Abraham even Lēwi, who received tithes, gave tithes, for he was still in the loins of his father when Malkitsedek met him.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...without but every opposition The [Thing] Lesser by the [one] greater is blessed and here certainly [ones] tenth Dying Men receive there but [He] Being Testified {is} for [He] lives and as word to say through abraham and levi The [Man] [ones] tenth Receiving has been shared (tenth) yet for in the waist [of] the father [He] was when meets him melchizedek...

Alpha & Omega Bible

AND WITHOUT ANY DISPUTE THE LESSER (*Abraham*) IS BLESSED BY THE GREATER (*JESUS*).

IN THIS CASE MORTAL MANKIND RECEIVE TITHES, BUT IN THAT CASE ONE receives them, OF WHOM IT IS WITNESSED THAT HE LIVES ON.

†(*Melchizedek/JESUS is still living & still receives our tithes. This is very clear new covenant teaching of the continuation of paying tithes.*)

AND, SO TO SPEAK, THROUGH ABRAHAM EVEN LEVI, WHO RECEIVED TITHES, PAID TITHES,

FOR HE WAS STILL IN THE LOINS OF HIS FATHER WHEN MELCHIZEDEK MET HIM. †(*The context of speaking about tithes is finished in verse 10. Verse 11 starts*

Awful Scroll Bible	<p><i>explaining a different/new context of the fact that there is no longer a Levitical Priesthood. We are now under the Melchizedek priesthood.)</i></p> <p>But without any opposition-to-the-confirmation, the lesser is being considered-well by the more powerful.</p> <p>Even in-this- place -then surely, dying-away men receive tenth parts, yet there is being born witness that He lives.</p> <p>However as a word to be said, Levi, even who is receiving the tenth parts, has exacted-a-tenth because of Abraham.</p> <p>For he was still from-within the loins of his father, as-when Melchizedek became together-opposite to him.</p>
Concordant Literal Version exeGesex companion Bible	<p>.</p> <p>And apart from all controversy the lesser is blessed of the better.</p> <p>And here, indeed, humans who die take tithes; but there, witness that he lives.</p> <p>And as says the saying, Levi also, who takes tithes, tithed through Abraham.</p> <p>For he was still in the loins of his father, when Malki Sedeq met with him.</p>
Orthodox Jewish Bible	<p>Now it is beyond all argument that the greater gives a bracha to the lesser.</p> <p>Notice, in one case, ma'aser are received by mortal men; in the other case, ma'aser are received by one of whom we have solemn eidus (testimony) that hu Chai ("he lives!").</p> <p>One could even go so far as to say that even Levi, who receives ma'aser, has paid ma'aser through Avraham Avinu,</p> <p>For Levi was still in the loins of his ancestor Avraham when Malki-Tzedek met Avraham Avinu.</p>
Rotherham's Emphasized B.	<p>.</p>

Expanded/Embellished Bibles:

The Amplified Bible An Understandable Version	<p>.</p> <p>Without question [then], the lesser [of these two persons] is blessed by the greater one. And in the one case, men here [on earth, that is, the Levites] who die, collect a tenth [from the rest of the Israelites], but there [i.e., in the case of Melchizedek] it is collected by someone about whom it is declared [by Scripture] that he continues to live. And, so to speak, Levi, who collected a tenth [from the Israelites], paid a tenth through Abraham, for when Melchizedek met him, he was still in Abraham's body [i.e., Levi had not yet been born as a descendant of Abraham].</p>
Benjamin Brodie's trans.	<p>Consequently, without any contradiction [no disputes or hostility between them], the inferior [Abraham] is provided benefits by the superior [Melchizedek].</p> <p>And so, on the one hand, under these circumstances, men [the Levitical priesthood] who will die [mortals], are receiving a ten percent tax; on the other hand, in that place [Psalm 110], he [Melchisedek] has been testified of because He [Jesus Christ] lives [death does not terminate the royal priesthood].</p> <p>Also, to say it in another way [one might almost say]: through Abraham [he was also paying taxes for the Levites], even Levi, who collected taxes, paid taxes [the superiority of the Melchizedek priesthood again emphasized over the Levitical priesthood],</p> <p>For he [Levi] was still in the reproductive organs of his ancestor [an unborn descendant] when Melchisedek encountered him [Abraham].</p>
The Expanded Bible Jonathan Mitchell NT	<p>.</p> <p>Now without all contradiction (or: apart from every dispute), the inferior is being blessed by the superior (stronger and better; = more important).</p>

And so here (in this place), in the one case dying-away (rotting; withering) men are receiving (or: taking) tithes; and yet there in the other case, it is being witnessed and attested that he continuously lives (or: He constantly lives and is alive)! And thus even Levi, receiving tithes, has – if I may say it this way (or: = as it could be said) – been tithed (or: = regarded as part of that tithe) through Abraham. For you see, he was still in the loins of the Father (or: forefather) when Melchizedek met with him.

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible Now without any dispute the inferior is blessed by the more prominent. And in this case mortal men receive tithes, but in that case it is testified that he lives. And, so to speak [Literally “as if to say a word”], even Levi, the one who receives tithes, has paid tithes through Abraham. For he was still in the loins of his father when Melchizedek met him.

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. .
 The Spoken English NT And it’s beyond all dispute that the person with less status is blessed by the person with more status.
 And in the one case mortal human beings collect a tenth. But in the other case, Melchizedek has the testimony of scripture that he’s still alive.^j
 You could even say that Levi himself, the one who collects the tenth, has given a tenth through Abraham.
 Because Levi was still unborn in his great-grandfather’s body^k when Melchizedek met Abraham.
 j. Lit. “that he lives”.
 k. Lit. “his loins”. See on v. 5.

Wilbur Pickering’s New T. Now without dispute the lesser is blessed by the greater.
 Also, here men who die receive tithes, but there he of whom it is testified that he lives—in a word, even Levi, who receives tithes, paid the tithe through Abraham, because he was still in the reproductive system of his fore-father when Melchizedek met him.²
 (2) This is instructive. The inspired author affirms that Levi was in Abraham and also paid the tithe to Melchizedek, but when Abraham met Melchizedek not even Isaac had been born yet, much less Jacob and Levi. So the human spirit, the ‘image’ of the Creator, is transmitted by the male sperm. This agrees with Romans 5:12-21, where we are informed that Adam’s sin contaminated all his descendants. When Eve sinned, she sinned alone. When Adam sinned, we did too.

Literal, almost word-for-word, renderings:

A Faithful Version Now it is beyond all doubt that the inferior one is blessed by the superior one. And in the first case, men who die receive tithes; but in the other case, He received tithes of Whom it is witnessed that He lives forever. And in one sense, Levi, who receives tithes, also gave tithes through Abraham; For he was still in his forefather’s loins when Melchisedec met him.

Analytical-Literal Translation But without any dispute, the lesser is blessed by the better. And here on the one hand dying [fig., mortal] men receive tithes, there on the other hand [it is] being

	witnessed that he lives. And as a word to say [fig., so to speak], through Abraham even Levi, the one receiving tithes, has paid tithes. For he was still in the reproductive organs of his father when Melchisedek met him.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	But without any dispute the less is esteemed of the better. And here men that die receive tithes; but there one, of whom it is witnessed that he lives. And, so to say, through Abraham even Levi, who receives tithes, has paid tithes; for he was yet in the loins of his father, when Melchizedek met him.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	And see how great this one [is], to whom Abraham the patriarch also gave a tenth out of the best of the spoils, and those, indeed, out of the sons of Levi receiving the priesthood, have a command to take tithes from the people according to the Law, that is, their brothers, even though they came forth out of the loins of Abraham; and he who was not reckoned by genealogy of them, received tithes from Abraham, and he has blessed him having the promises, and apart from all controversy, the less is blessed by the better—and here, indeed, men who die receive tithes, and there [he] who is testified to that he was living, and so to speak, through Abraham even Levi who is receiving tithes, has paid tithes, for he was yet in the loins of the father when Melchisedek met him. Vv. 4–6 are included for context.
Modern English Version	.
Modern Literal Version 2020	But without any dispute the inferior is blessed by the better one. And men indeed receive tithes who die here, but there, it is testified that he is living. And, so as to speak <i>the</i> declaration, even Levi, who receives tithes, has been paid-tithes through Abraham; for* he was still in the loin of his father, when Melchizedek met him.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	And without any dispute the inferior [Abraham] received blessing [the teaching of doctrine] from the superior one [Melchizedek]. And under these circumstances [of verse 5] mortal men [Levitical priesthood] received tithes; but in that place [verse 3 plus Psalm 110:4] He [Jesus Christ] received attestation [or testimony] that he lived. And so to speak, Levi also, the one receiving tithes, had paid tithes through Abraham. For he was still in the reproductive organs of his ancestor [Abraham], when Melchizedek encountered him.
Updated Bible Version 2.17	.
A Voice in the Wilderness	And without any contradiction the inferior is blessed by the better. Here mortal men receive tithes, but there it is witnessed that he lives.

Even Levi, who receives tithes, paid tithes through Abraham, so to speak, for he was still in the loins of his father when Melchizedek met him.

Webster's Translation .
World English Bible .
Worrell New Testament .
Young's Updated LT .

The gist of this passage:

7-10

Hebrews 7:7			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chôris (χωρίς) [pronounced <i>khoh-REECE</i>]	<i>separate [ly], apart [from]; without [any]; beside [s]; by itself</i>	adverb of separation	Strong's #5565
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
pasês (πάσης) [pronounced <i>PAH-sace</i>]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	feminine singular adjective, genitive/ablative case	Strong's #3956
antilogia (ἀντιλογία) [pronounced <i>an-tee-lohg-EE-ah</i>]	<i>gainsaying, contradiction; dispute; hostility, opposition, rebellion</i>	feminine singular noun; genitive/ablative case	Strong's #485
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
elassôn/elattôn (ἐλάσσων/ἐλάττων) [pronounced <i>ehl-AS-sohn/ehl-AHT-tone</i>]	<i>less, lesser, smaller (in size, quantity, age or quality); inferior; under, worse, younger</i>	neuter singular comparative adjective; nominative case	Strong's #1640
Interestingly enough, when R. B. Thieme, Jr. was alive and teaching (1900s), <i>lesser</i> was simply an incorrect term; but it is today found in virtually every dictionary (I did not check them all).			
hupó (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kreittôn (κρείττων) [pronounced <i>KRITE-tohn</i>]	<i>better, more useful, more serviceable, more advantageous; more excellent; more noble, stronger</i>	masculine singular comparative adjective; genitive/ablative case	Strong's #2909

Hebrews 7:7

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eulogeô (εὐλογέω) [pronounced you-lohg- EH-oh]	active: <i>to bless [man], to speak well of; to praise [God]</i> ; passive: <i>to be blessed, to be happy; to be spoken well of; to be praised</i>	3 rd person singular, present passive indicative	Strong's #2127

Translation: Now without any dispute, the lesser (person) keeps on being blessed by the better (person).

It is accepted that, when one person blesses another, the one doing the blessing is the better or greater person (see the note in the exegesis).

Although this is generally accepted, there are a few passage when we are said to bless God (the meaning of the verb changes somewhat in that situation).

What the author of Hebrews is establishing is, Melchizedek, when he blesses Abraham, is superior to Abraham. This is why Abraham would pay him tithes.

Hebrews 7:7 **Now without any dispute, the lesser (person) keeps on being blessed by the better (person).** (Kukis nearly literal translation)

Hebrews 7:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hōde (ὧδε) [pronounced HO-deh]	<i>here, [in, to] this place, in this same spot; there</i>	adverb	Strong's #5602
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
dekatê (δεκάτη) [pronounced dehk-AT- ay]	<i>a tenth (part of anything), a tithe</i>	feminine plural adjective; accusative case	Strong's #1181
apothnêskô (ἀποθνήσκω) [pronounced op-ohth- NACE-koh]	<i>dying [naturally or violently], perishing; used of temporal death, eternal death and the death of plants and animals</i>	masculine plural, present active participle, nominative case	Strong's #599
anthrôpoi (ἄνθρωποι) [pronounced ANTH- row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; nominative case	Strong's #444

Hebrews 7:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lambánô (λαμβάνω) [pronounced <i>lahm-BAHN-oh</i>]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	3 rd person plural, present active indicative	Strong's #2983

Translation: *And here, men who are dying indeed keep on receiving a tenth (part),...*

The first half of this verse is easy to translate and to interpret. When a person is paid tithes to (for instance, any Levite), that person is mortal. They are going to die.

Hebrews 7:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekei (ἐκεῖ) [pronounced <i>ehk-ē</i>]	<i>there, in or to that place</i>	adverb	Strong's #1563
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
martureô (μαρτυρέω) [pronounced <i>mar-too-REH-oh</i>]	<i>being a witness, testifying (literally or figuratively); charging, giving [evidence], bearing record, having (obtain) a good (honest) report, being well reported of, having testimony, (being, bearing, giving, obtaining) witness</i>	masculine singular, present passive participle, nominative case	Strong's #3140
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
zaô (ζάω) [pronounced <i>DZAH-oh</i>]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	3 rd person singular, present active indicative	Strong's #2198

Translation: *...but there, it keeps on being reported that he keeps on living.*

My assumption here is, Melchizedek keeps on living. I have already explained why Melchizedek is not a Christophany, but simply a man, we have to recognize that he does not continue to live in the traditional sense. Nor, do we consider him living even though he is alive in paradise (so are all of the believing Levites).

Therefore, the way to understand this is, Melchizedek is alive as a type. This is the context of this entire chapter, that Melchizedek is a type of Christ.

Hebrews 7:8 *And here, men who are dying indeed keep on receiving a tenth (part), but there, it keeps on being reported that he keeps on living.* (Kukis nearly literal translation)

Hebrews 7:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ὡς (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
επος (ἔπος) [pronounced <i>EHP-oss</i>]	(a) word, say (ing)	neuter singular noun, accusative case	Strong's #2031 (hapax legomena)
επὼ (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	aurist active infinitive	Strong's #2036
διά (διά) [pronounced <i>dee-AH</i>]; spelled di (δι´) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
Abraam (Ἀβραάμ) [pronounced <i>ab-rah-AHM</i>]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11

Translation: And as a word to speak through Abraham,...

There is something that we can learn through Abraham and Melchizedek. Their relationship teaches us something.

Hebrews 7:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Λεῦϊς (Λευῖς) [pronounced <i>lyoo-IS</i>]	<i>joined (in the Hebrew), a Hebrew name transliterated, Levi, Leuis</i>	proper masculine singular noun; nominative case	Strong's #3018
ὁ (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
δεκατὴ (δεκάτη) [pronounced <i>dehk-AT-ay</i>]	<i>a tenth (part of anything), a tithe</i>	feminine plural adjective; accusative case	Strong's #1181
λαμβάνω (λαμβάνω) [pronounced <i>lahm-BAHN-oh</i>]	<i>taking, receiving, having, holding; obtaining; getting a hold of; removing; claiming for oneself, taking in marriage</i>	masculine singular, present active participle, nominative case	Strong's #2983

Hebrews 7:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dekátōō (δεκατόω) [pronounced dek-at-O-oh]	<i>to collect tithes, to exact or receive the tenth part; to pay tithes, to tithe, to give or take a tenth</i>	3 rd person singular, perfect passive indicative	Strong's #1183

Translation: ...even Levi, the one receiving a tenth, has paid tithes,...

Levi receives a tenth; but he also has paid out tithes. Levi, the person, did not himself receive tithes. When his branch of Israelites was given a function, a part of this included the collection of tithes from the people of Israel.

However, in a sense, Levi has paid tithes (which is explained in the next verse).

Hebrews 7:9 **And as a word to speak through Abraham, even Levi, the one receiving a tenth, has paid tithes,...**
(Kukis nearly literal translation)

Hebrews 7:10

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
éti (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
osphus (ὄσφυς, ὀσφύς) [pronounced oss-FOOS]	<i>loins, internal organ; pelvis; (by extension) procreative or generative power</i>	feminine singular noun, dative, locative or instrumental case	Strong's #3751
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; genitive/ablative case	Strong's #3962
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

Hebrews 7:10			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hote/hête/tote (ὅτε/ἥτε/τότε) [pronounced <i>HOT-eh</i> , <i>HAY-teh</i> , <i>TOT-eh</i>]	<i>when, whenever, while; that, this</i> [which]; <i>for this reason, because; after</i> (<i>that</i>), <i>as soon as, as long as</i>	adverb; causal particle (masculine, feminine and neuter forms)	Strong's #3753
sunantaô (συναντάω) [pronounced <i>soon-</i> <i>ahn-TAH-oh</i>]	<i>to meet with; figuratively, of events, to</i> <i>occur, to happen, to befall</i>	3 rd person singular, aorist active indicative	Strong's #4876
autô (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by</i> <i>means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
Melchisedék (Μελχισεδέκ) [pronounced <i>mel-khis-</i> <i>ed-EHK</i>]	<i>king of righteousness; transliterated,</i> <i>Melchizedek, Melchizedec,</i> <i>Melchisedec, Malki Sedeq</i>	masculine singular proper noun; a person; indeclinable	Strong's #3198

Translation: ...for he was yet in the pelvis of the father when Melchizedek met with him.

When Abraham met with Melchizedek and paid him a tenth of his possessions, Levi was in Abraham's loins.

Let me bring up a similar circumstance: we were all in Adam when Adam sinned. All people, believers and unbelievers alike, were seminally in Adam when Adam sinned. Therefore, his sin is our sin.

Similarly, because Levi was seminally in Abraham when Abraham paid tithes to Melchizedek, Levi in fact paid tithes to Abraham.

Hebrews 7:10 ...for he was yet in the pelvis of the father when Melchizedek met with him. (Kukis nearly literal translation)

Hebrews 7:7–10 Now without any dispute, the lesser (person) keeps on being blessed by the better (person). And here, men who are dying indeed keep on receiving a tenth (part), but there, it keeps on being reported that he keeps on living. And as a word to speak through Abraham, even Levi, the one receiving a tenth, has paid tithes, for he was yet in the pelvis of the father when Melchizedek met with him. (Kukis nearly literal translation)

Hebrews 7:7–10 No one disputes that the lesser person is blessed by the greater person. Furthermore, on the one hand, men who will eventually die (namely, the Levites) keep on receiving a tenth part; but on the other hand, it is reported that he keeps on living. One might even say that Levi, who received tithes, has paid tithes through Abraham, for he was in the loins of his ancestor Abraham when Melchizedek met with him. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Jesus Is Not a Levitical priest/the Oath of God

A footnote below says, *The issue at hand is tithing...* The issue at hand is not tithing but the Levitical priesthood as over against the priesthood of Melchizedek. Tithing is brought in to illustrate how the priesthood of Melchizedek is superior.

If indeed, therefore, a fulfillment through the Levitical priesthood was (continuing to exist), for the people upon her had laws enacted, who yet, a necessity the order of Melchizedek another (of a different kind) to be raised up a priest and not according to the order of Aaron, to keep on being called? For having been exchanged of the priesthood out of need and the law a transfer coming to be.

Hebrews
7:11–12

If, at the same time, therefore, a fulfillment came to be through the Levitical priesthood, (for under it [the Levitical priesthood] the people had been given the Law); why [is it] yet necessary to raise up a High Priest according to the order Melchizedek (and not to be called according to the order Aaron)? For since the priesthood is being changed out of necessity, even a change [the] Law is coming to pass.

Furthermore, the ultimate fulfillment of the priesthood was not to come through the Levites; and this priesthood is also a part of the Mosaic Law. So now, why was it necessary to raise up a High Priest according to the order of Melchizedek? Why was our True High Priest not called in accordance with the Aaronic priesthood? Bear in mind that, if there is a change in the priesthood, then there ought also to be a change in the Law.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	If indeed, therefore, a fulfillment through the Levitical priesthood was (continuing to exist), for the people upon her had laws enacted, who yet, a necessity the order of Melchizedek another (of a different kind) to be raised up a priest and not according to the order of Aaron, to keep on being called? For having been exchanged of the priesthood out of need and the law a transfer coming to be.
Complete Apostles Bible	Therefore, if perfection were through the Levitical priesthood (for under it the people have received the law), why is there yet a need for another priest to rise, according to the order of Melchizedek, and not to be called according to the order of Aaron? For the priesthood being changed, of necessity there occurs a change of law also.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. If then perfection was by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchisedech: and not be called according to the order of Aaron? For the priesthood being translated, it is necessary that a translation also be made of the law.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. If, therefore, perfection had been by means of the priesthood of the Levites, in which the law was enjoined on the people; why was another priest required, who should stand up after the likeness of Melchisedec? For it should have said, He shall be after the likeness of Aaron. But as there is a change in the priesthood, so also is there a change in the law.
Original Aramaic NT	If perfection therefore is by Priesthood of Levi, (for by it The Written Law was established to the people), why was another Priest needed to arise in the image of Melchizedek? But does it say that he would be in the image of Aaron? But just as there was a change in The Priesthood, in this way there was also a change in The Law.
Plain English Aramaic Bible	.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English . Now if it was possible for things to be made complete through the priests of the house of Levi *for the law was given to the people in connection with them*, what need was there for another priest who was of the order of Melchizedek and not of the order of Aaron?

Bible in Worldwide English . Because if the priests are changed, it is necessary to make a change in the law. It was while the sons of Levi were priests that the law was made for the people. If those priests were good enough, why would another priest need to come who was like Melchizedek? Why would he not be like Aaron?
If the kind of priest is changed, then the law must be changed also.

Easy English .
Easy-to-Read Version–2008 . The people were given the law under the system of priests from the tribe of Levi. But no one could be made spiritually perfect through that system of priests. So there was a need for another priest to come. I mean a priest like Melchizedek, not Aaron. And when a different kind of priest comes, then the law must be changed too.

God's Word™ . The people established the Levitical priesthood based on instructions they received. If the work of the Levitical priests had been perfect, we wouldn't need to speak about another kind of priest. However, we speak about another kind of priest, a priest like Melchizedek, not a Levitical priest like Aaron. When a different kind of priesthood is established, the regulations for those priests are different.

Good News Bible (TEV) . It was on the basis of the levitical priesthood that the Law was given to the people of Israel. Now, if the work of the levitical priests had been perfect, there would have been no need for a different kind of priest to appear, one who is in the priestly order of Melchizedek, not of Aaron. For when the priesthood is changed, there also has to be a change in the law.

The Message .
NIRV .
New Life Version .
New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. . Even though the Law of Moses says that the priests must be descendants of Levi, those priests cannot make anyone perfect. So there needs to be a priest like Melchizedek, rather than one from the priestly family of Aaron. And when the rules for selecting a priest are changed, the Law must also be changed.

The Living Bible .
New Berkeley Version .
New Century Version .
New Living Translation .
The Passion Translation . If any of the Levitical priests who served under the law had the power to bring us into perfection, then why did God send Christ as Priest after the likeness of Melchizedek? He should have said, "After the likeness of Aaron." — And furthermore, for God to send a new and different rank of priest, meant a new law would have had to be instituted even to allow it!

UnfoldingWord Simplified T. . Now if perfection were possible through the Levitical priesthood(for under it the people received the law), what further need would there have been for another priest to arise after the manner of Melchizedek, and not be considered to be after

the manner of Aaron? For when the priesthood is changed, the law must also be changed.

Williams' New Testament

Now if perfection had been reached through the Levitical priesthood -- for on it as a basis even the law was enacted for the people-- what further need would there have been of appointing a different priest, with the rank of Melchizedek, instead of designating one with the rank of Aaron? For when a change in the priesthood takes place, a change in its law necessarily takes place.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation

So certainly if a finished result was through the Levitical priesthood (you see, based on it the ethnic group has been implemented), what further need would there be for a different priest to be standing up, to be called in line with the arrangement of Melchizedek and not in line with the arrangement of Aaron? You see, as the priesthood is transferred, from an obligation, a transfer of law also happens.

Breakthrough Version .

Common English Bible .

Len Gane Paraphrase .

A. Campbell's Living Oracles

Moreover, if, indeed, perfection were through the Levitical priesthood, (for with it the people received the law,) what further need was there that another priest should arise, according to the order of Melchisedec, and not be called according to the order of Aaron? Wherefore, the priesthood being changed, there is, of necessity, a change also of law.

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament

If, then, Perfection had been attainable through the Levitical priesthood--and it was under this priesthood that the people received the Law--why was it still necessary that a priest of a different order should appear, a priest of the order of Melchizedek and not of the order of Aaron? With the change of the priesthood a change of the Law became a necessity.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible .

Christian Standard Bible .

Conservapedia Translation .

Evangelical Heritage V. .

Revised Ferrar-Fenton Bible .

Free Bible Version .

God's Truth (Tyndale) .

Holman Christian Standard .

International Standard V .

Lexham Bible .

Montgomery NT .

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Riverside New Testament .

Leicester A. Sawyer's NT .

The Spoken English NT .

UnfoldingWord Literal Text .

Urim-Thummim Version

If therefore the consummation came by the Levitical priesthood, (for under it the people received the Law,) what further need was there that another Priest should arise after the Order of Melchisedec, and not be directed under the Order of Aaron?

Because the Priesthood being transferred, there appears in history a necessity of transfer also of the Law.

Weymouth New Testament Now if the crowning blessing was attainable by means of the Levitical priesthood-- for as resting on this foundation the people received the Law, to which they are still subject-- what further need was there for a Priest of a different kind to be raised up belonging to the order of Melchizedek instead of being said to belong to the order of Aaron? For when the priesthood changes, a change of Law also of necessity takes place.

Wikipedia Bible Project .
 Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) .
 New English Bible--1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible--1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible .

If, therefore, perfection had been reached by the Levitical priesthood, by which the Torah was enacted for the people; what further need was there for another priest to rise after the order of Melchizedek? Otherwise the scriptures would have said that He would be after the order of Aaron⁶.

But as there is a change in the priesthood, of necessity a change in the instruction of Torah also occurs⁷.

⁶Clearly as verse 19 will show the Levitical order with the added ceremonial law and sacrifices was simply a bridge to get the nation of Israel from Mount Sinai until the Messiah would come.

⁷The issue on hand is tithing. Now that Melchizedek has taken over for Levi who receives the tithe? This verse is showing that there is not an abrogation of the tithing law, simply a change in the instruction on who is to receive the tithe. In the 1st covenant YHWH allowed Levi a share of it, and now in the New Covenant the tithe is still to be for the building of the spiritual sanctuary and would be collected by the elders for the spiritual work of YHWH. The principle is the same. Some have wrongly asserted that this is speaking of the whole Torah; when read in context nothing could be further from the truth, the issue at hand is simply where does the tithe go under the Melchizedek order.

Holy New Covenant Trans. The people received the law through the Levites. If a person could become perfect through the group of Levite priests, why was a different kind of priest needed to come through the Melchizedek type of priesthood, instead of through Aaron's priesthood? Since there was a change in the kind of priests, there must also be a change of the law.

The Scriptures 2009 Truly, then, if perfection were through the Levitical priesthood – for under it the people were given the Torah – why was there still need for another priest to arise according to the order of Malkitsedeq, and not be called according to the order of Aharon?

For the priesthood being changed,^b of necessity there takes place a change of law also.

^bFrom Malkitsedeq to Aharon.

Tree of Life Version

Now if perfection was through the Levitical priesthood (for based on it the people had been given the Torah), what further need was there for a different kohen to arise—designated according to the order of Melchizedek, not according to the order of Aaron? For whenever the priesthood is altered, out of necessity an alteration of law also takes place.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...if certainly so Completion through the levitical priesthood was The People for on her has been legislated Who? yet {is} Need in the order {of} melchizedek different to stand (up) priest and not in the order {of} aaron {him} to be said being changed for the priesthood from necessity and [of] law Change becomes...

Alpha & Omega Bible

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?

FOR WHEN THE PRIESTHOOD IS CHANGED, OF NECESSITY THERE TAKES PLACE A CHANGE OF LAW ALSO. †(Change in the law requirement of Levitical priesthood to Melchizedek priesthood. There is no change in tithes & Sabbath/Holy Days. Paul & the new covenant church continued observance of Sabbaths as well as financial support for the gospel.) [It seems like nearly every footnote added by the A&OB is really wrong.]

Awful Scroll Bible

If surely then, consummation was through the Levitical priesthood, for over it the people had been set-forth-the-Law, what need is there still for a another priest, to stand- Himself -amidst according to the order of Melchizedek, and not to be called according to the order of Aaron?

For the priesthood is coming to be set-after, it comes about out of an enfolding-over the setting-after of even the Law.

Concordant Literal Version

If, indeed, then, perfection were through the Levitical priesthood (for the people have been placed under law with it), what need is there still for a different priest to arise according to the order of Melchizedek, and not said to be according to the order of Aaron?

For, the priesthood being transferred, of necessity there is coming to be a transference of law also, for He of Whom these things are said partakes of a different tribe, from which no one has given heed to the altar." V. 13 is included for context.

exeGesés companion Bible

So indeed, if completion/shalom were through the Levitical priesthood,
- for under it the people set the torah
- what need was still there that another priest rise after the order of Malki Sedeq and not worded after the order of Aharon?
For the priesthood, being transplaced, there also becomes a necessity to transplace the torah.

Orthodox Jewish Bible

Now if shleimut (completeness) had been attainable through the Kehunah of Levi--for under it came the Mattan Torah (giving of the Torah) to the Am Brit --what further need would there have been to speak of another KOHEN arising "according to the order of Malki-Tzedek" TEHILLIM 110:4) rather than "al divrati Aharon"? For when there is a "changing of the guard" of the Kehunah (Priesthood), this behechrach (necessarily) also affects the Torah [Isa 42:4].

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:*The Amplified Bible*

An Understandable Version

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So, if perfection [*i.e., a right relationship with God*] could have been attained through the Levitical priesthood, (for under it people had received the Law of Moses), what further need would there have been for another priest to arise, according to the order of Melchizedek, who was not considered “according to the order of Aaron?” For with the changing of the priesthood, it was necessary for a change to be made in the law also.

Benjamin Brodie’s trans.

Now, if maturity was available through the Levitical priesthood – for on the basis of it the people [the elect nation of Israel] received the law – what further need would there be for another of a different category of priest [royal] according to the battalion of Melchisedek to arise [become activated due to a dispensational change] and not be maintained according to the order of Aaron [the Levitical priesthood was deactivated along with the Mosaic Law]?

Therefore, since the priestly office was changed [from Levitical to Melchisedek], out of necessity there also must occur a transformation of the ruling principle [the office and its function are a package deal].

The Expanded Bible
Jonathan Mitchell NT

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If indeed, then, attainment of the goal (or: completion; perfection; maturity; the finished product and destiny) was, and continued being, through the Levitical priesthood – for based upon it the people have been placed under Law [= Torah] and set in a custom – what need [is there] still [for] a different [kind or line of] priest to be raising Himself up, down from (in accord with and in the line of succession of) the station (order; placement; appointment) of Melchizedek, and not normally said to be down from (in accord with and in the line of succession of) the station (order) of Aaron?

For it follows that with the priesthood being presently place-changed (or: progressively after-placed and transferred), out of necessity (or: compulsion) even a change of law [= Torah] is being born (or: also an after-placement transference of custom is coming into existence).

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice.
.
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.**Bible Translations with Many Footnotes:**

Lexham Bible

The Superiority of Jesus to Melchizedek

Thus if perfection was through the Levitical priesthood, for on the basis of it the people received the law, what further need is there for another priest to arise according to the order of Melchizedek and not said to be according to the order of Aaron?

For when [*Here “when ” is supplied as a component of the temporal genitive absolute participle (“changes”)] the priesthood changes, of necessity there is a change of the law also.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

The Spoken English NT

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Now, then: the Law was given through the Levitical priesthood. So let’s say^l perfection^m was possible to achieve through that. Then what need would there be for somebody else to come along “in the priestly line of Melchizedek,” not fromⁿ Aaron’s line?

Because when the priesthood is changed, it's necessary for there to be a change in law too.

l. "Let's say": lit. "if".

m. Or "if the fulfillment of the promise".

n. Lit. "and not said to be from".

Wilbur Pickering's New T.

Melchizedek greater than Aaron

Now then, if there could be perfection through the Levitical priesthood (for on the basis of it the people had received the Law), what further need would there be for a different kind of priest to arise according to the order of Melchizedek, rather than being called according to the order of Aaron?

(Because when the priesthood is changed there is also a change of law, of necessity.)

Literal, almost word-for-word, renderings:

A Faithful Version	Therefore, if perfection was indeed possible through the Levitical priesthood? for the law that the people had received was based on it? what further need was there for another priest to arise according to the order of Melchisedec, and not to be named after the order of Aaron? For since the priesthood has changed, it is obligatory that a change of the priestly law also take place; Because the One of Whom these things are said belongs to another tribe, from which no one was appointed to serve at the altar. V. 13 is included for context.
Analytical-Literal Translation	Therefore, if indeed perfection was through the Levitical priesthood (for the people under it had received the Law) what further need [is there] for a different priest to be arising according to the order of Melchisedek, and not to be called according to the order of Aaron? For the priesthood being changed, of necessity also [there] takes place a change of law.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	Again, if perfectness had been by the Levitical priesthood (for it was for this that the people received the law) what further need was there of saying that another priest should be raised up after the order of Melchisedek, and not after the order of Aaron? For the priesthood being changed there is of necessity a change of the law.
Context Group Version	Now if there was completion through the Levitical priesthood (for under it has the people received the law), what further need [was there] that another priest should arise after the order of Melchizedek, and not be counted after the order of Aaron? For the priesthood being changed, there is made from necessity a change also of the law.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Therefore, if there indeed was completion through the Levitical priesthood (for* the people had <i>the</i> law instituted upon it), what need <i>was there</i> still <i>for</i> a different priest to rise* up according-to the order of Melchizedek and not to be called* according-to the order of Aaron? For* <i>when</i> the priesthood is transferred, it also becomes, out-of necessity, a transfer of the law.

- Modern KJV .
- New American Standard .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible .

Need for a New Priesthood

If therefore perfection (completion, or fulfilment of the plan and purpose of God) were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron?

For the priesthood being changed, there is made of necessity a change also of the law.

- Revised Young's Lit. Trans. .
- R. B. Thieme, Jr. translation .

Now if therefore a process of completion [of Christ] was through the Levitical priesthood [2nd class condition: but it was not], (for on the basis of it [the Levitical priesthood] the people had received the law); what further need would there be for a different category or a different battalion of priests [Melchizedek?] to be activated according to the battalion of Melchizedek, and not be assigned according to the battalion of Aaron.

For when the priesthood is changed [replaced], from necessity also a change of law must occur.

- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Translation .
- World English Bible .
- Worrell New Testament .
- Young's Updated LT .

The gist of this passage:
11-12

Hebrews 7:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 st class condition, which is <i>if [and it is true]... or if [and we are assuming that this is true]...</i>			
With the optative mood, <i>the thing in question is possible, [albeit] uncertain and problematic, but nonetheless assumed as probable.</i> ¹⁶			
On rare occasions, where ei (εἰ) [pronounced I] is used to begin two phrases, it can be translated, <i>whether...or (whether)...</i>			
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303

¹⁶ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 505.

Hebrews 7:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
teleiōsis (τελείωσις) [pronounced tel-ī-oh-sis]	<i>fulfillment; completion; verification (of prophecy); a perfection, performance</i>	feminine singular noun; nominative case	Strong's #5050
diá (διὰ) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Leuitikos (Λευιτικός) [pronounced lyoo-ih-tee-KOSS]	<i>Levitical, pertaining to the Levites, relating to the Levites</i>	feminine singular adjective; genitive/ablative case	Strong's #3020 (hapax legomena)
hierōsunê (ἱερωσύνη) [pronounced hee-er-oh-SOO-nay]	<i>priesthood, the priestly office; sacredness</i>	feminine singular noun, genitive/ablative case	Strong's #2420
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

Translation: *If, at the same time, therefore, a fulfillment came to be through the Levitical priesthood,...*

The writer of Hebrews is going to make a couple of observations and ask a couple of questions. He will answer those questions as we continue in this chapter.

There was not to be a natural fulfillment or bridge from the Levitical priesthood to Jesus. The author of Hebrews has, on several occasions, spoken of Jesus as being a priest after the order of Melchizedek (this statement is actually taken out of the New Testament).

This simply indicates that Melchizedek is a far better type of Christ than the Levites. Furthermore, if the Levitical priesthood was to be fulfilled in Jesus, then it would have made sense for Him to have been a Levite in the priestly line—but He wasn't (a point that the writer of Hebrews will make later).

Hebrews 7:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
laos (λαός) [pronounced <i>lah-OSS</i>]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; nominative case	Strong's #2992
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
epí (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
autês (αὐτῆς) [pronounced <i>ow-TAYC</i>]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846
nomothetêō (νομοθετέω) [pronounced <i>nom-oth-et-EH-oh</i>]	<i>to legislate; to ordain; to enact laws, to sanction by law, (passively): to be legislated for, to be furnished with laws; to have (the Mosaic) enactments enjoined, be sanctioned (by them)</i>	3 rd person singular, perfect passive indicative	Strong's #3549

Translation: ...(for under it [the Levitical priesthood] the people had been given the Law);...

We have a feminine singular pronoun here, so it refers back to the Levitical priesthood, which it is one of the main topics of this study.

The Law and the Levitical priesthood came together as a package deal. When God gave the Law from Mount Sinai, it included detailed plans for a priesthood. Many passages in the latter half of Exodus deal with the Levitical priesthood; and the early portion of Leviticus.

Hebrews 7:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tís (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	feminine singular, interrogative pronoun; nominative case	Strong's #5101

Hebrews 7:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
éti (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089
chreia (χρεία) [pronounced KHRI-ah]	<i>necessity, necessary, need; duty, business; task; an occasion; a demand, requirement; use; want</i>	feminine singular noun; nominative case	Strong's #5532
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
taxis (τάξις) [pronounced TAHX-iss]	<i>an arranging, an arrangement, an order, a fixed succession in a fixed time; an orderly condition, a post, a rank; nature, character, fashion, quality, style</i>	feminine singular noun; accusative case	Strong's #5010
Melchisedék (Μελχισεδέκ) [pronounced mel-khis-ed-EHK]	<i>king of righteousness; transliterated, Melchizedek, Melchizedec, Melchisedec, Malki Sedeq</i>	masculine singular proper noun; a person; indeclinable	Strong's #3198
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	masculine singular correlative pronoun; adjective; accusative case	Strong's #2087
anistêmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	<i>to raise [up], to erect; to raise up [in the sense of] to cause to appear; to be born; to rise, to stand [get] up; to come; to get ready; to set out</i>	present middle infinitive	Strong's #450
hiereus (ἱερεύς) [pronounced hee-er-YOOCE]	<i>a priest, high priest; one who offers sacrifices and in general is busied with sacred rites; referring to priests of Gentiles or the Jews; metaphorically of Christians, because, purified by the blood of Christ and brought into close intercourse with God</i>	masculine singular noun; accusative case	Strong's #2409

Translation: ...why [is it] yet necessary to raise up a High Priest according to the order Melchizedek...

The writer asks two questions. The first is, why is it necessary to raise up the High Priest Jesus according to the order of Melchizedek?

Hebrews 7:11d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
οὐ (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
κατά (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
τὴν (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
τάξις (τάξις) [pronounced <i>TAHX-iss</i>]	<i>an arranging, an arrangement, an order, a fixed succession in a fixed time; an orderly condition, a post, a rank; nature, character, fashion, quality, style</i>	feminine singular noun; accusative case	Strong's #5010
Ααρών (Α'αρών) [pronounced <i>ah-ar-OHN</i>]	<i>light-bringer; transliterated from the Hebrew, Aaron</i>	indeclinable proper noun/masculine	Strong's #2
λέγων (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	present passive infinitive	Strong's #3004

Translation: ...*(and not to be called according to the order Aaron)?*

Why would Jesus not come out of the Levitical priesthood?

The line of Aaron is a subset of the Levi line (Moses, Aaron and Miriam were all Levites); and the Levitical priesthood that we know actually came from the line of Aaron.

Hebrews 7:11 *If, at the same time, therefore, a fulfillment came to be through the Levitical priesthood, (for under it [the Levitical priesthood] the people had been given the Law); why [is it] yet necessary to raise up a High Priest according to the order Melchizedek (and not to be called according to the order Aaron)? (Kukis nearly literal translation)*

Hebrews 7:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
metatithêmi (μετατίθημι) [pronounced <i>meht-at-IHTH-ay-mee</i>]	<i>transferring; being taken up, transporting, carrying over, changing, removing, translating, turning; (by implication) exchanging, (reflexively) changing sides, (figuratively) perverting, being perverted</i>	feminine singular, present passive participle, genitive/ablative case	Strong's #3346
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
hierôsunê (ἱερωσύνη) [pronounced <i>hee-er-oh-SOO-nay</i>]	<i>priesthood, the priestly office; sacredness</i>	feminine singular noun, genitive/ablative case	Strong's #2420
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i>], because it comes before a vowel.			
anakê (ἀναγκῆ) [pronounced <i>ahn-ahg-KAY</i>]	<i>need, needful, necessity, duty [by advantage, custom, argument]; calamity, distress, straits</i>	feminine singular noun, genitive/ablative case	Strong's #318

Translation: For since the priesthood is being changed out of necessity,...

It is a necessity to change the Levitical priesthood. That is, Jesus must come from a different priesthood; and not from the Levites.

Hebrews 7:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551
metathesis (μετάθεσις) [pronounced <i>meht-ATH-ehs-iss</i>]	<i>a transfer: from one place to another; a change; a removal; of things instituted or established</i>	feminine singular noun; genitive/ablative case	Strong's #3331

Hebrews 7:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #1096

Translation: ...even a change [the] Law is coming to pass.

If there is a change in the priesthood, and there is a very close relationship between the priesthood and the Law, then, logically, the Law must change as well.

Hebrews 7:12 For since the priesthood is being changed out of necessity, even a change [the] Law is coming to pass. (Kukis nearly literal translation)

Hebrews 7:11–12 If, at the same time, therefore, a fulfillment came to be through the Levitical priesthood, (for under it [the Levitical priesthood] the people had been given the Law); why [is it] yet necessary to raise up a High Priest according to the order Melchizedek (and not to be called according to the order Aaron)? For since the priesthood is being changed out of necessity, even a change [the] Law is coming to pass. (Kukis nearly literal translation)

Hebrews 7:11–12 Furthermore, the ultimate fulfillment of the priesthood was not to come through the Levites; and this priesthood is also a part of the Mosaic Law. So now, why was it necessary to raise up a High Priest according to the order of Melchizedek? Why was our True High Priest not called in accordance with the Aaronic priesthood? Bear in mind that, if there is a change in the priesthood, then there ought also to be a change in the Law. (Kukis paraphrase)

For toward whom he keeps on being spoken these things of a tribe—another (of a different king)—he has been a partaker of, from which no one has regarded to the altar. For evident that from Judah has arisen the Lord of us; to Whom a tribe concerning priests nothing Moses spoke.

Hebrews 7:13–14

For [He] of Whom these things are being spoken has been a partaker of another tribe, from which [tribe] no one has brought near [a sacrifice] to the altar. For [it is] evident that our Lord has arisen from Judah; of which tribe Moses said nothing concerning [the] priests.

You see, the One about Whom these things are spoken belongs to another tribe, a tribe which does not bring sacrifices near to the altar. It is evident that the Lord arose from the tribe of Judah, and we know that Moses said nothing which connected Judah to the priesthood.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) For toward whom he keeps on being spoken these things of a tribe—another (of a different king)—he has been a partaker of, from which no one has regarded to the altar. For evident that from Judah has arisen the Lord of us; to Whom a tribe concerning priests nothing Moses spoke.

Complete Apostles Bible	For He concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar. For it is evident that our Lord has risen out of Judah, regarding which tribe Moses spoke nothing concerning priesthood.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For he of whom these things are spoken is of another tribe, of which no one attended on the altar. For it is evident that our Lord sprung out of Juda: in which tribe Moses spoke nothing concerning priests.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. For he of whom these things were spoken, was born of another tribe, of which no one ever ministered at the altar. For it is manifest that our Lord arose from Judah, from a tribe of which Moses said nothing concerning a priesthood.
Original Aramaic NT	For he about whom these things were said was born from another tribe, from which a man never ministered at the altar. For it is revealed that Our Lord arose from Judah, about which tribe Moses never said anything concerning Priesthood.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For he of whom these things are said comes of another tribe, of which no man has ever made offerings at the altar. Because it is clear that our Lord comes out of Judah, and Moses said nothing about priests from that tribe.
Bible in Worldwide English	The one we are talking about belonged to another tribe. No man from his tribe ever made sacrifices in Gods house. Everyone knows that our Lord Jesus came from the tribe of Judah. And Moses never said anything about priests coming from that tribe.
Easy English Easy-to-Read Version–2008	. We are talking about our Lord Christ, who belonged to a different tribe. No one from that tribe ever served as a priest at the altar. It is clear that Christ came from the tribe of Judah. And Moses said nothing about priests belonging to that tribe.
God's Word™	The priest whom we are talking about was a member of a different tribe. No one from that tribe ever served as a priest at the altar. Everyone knows that our Lord came from the tribe of Judah. Moses never said anything about priests coming from that tribe.
Good News Bible (TEV)	And our Lord, of whom these things are said, belonged to a different tribe, and no member of his tribe ever served as a priest. It is well known that he was born a member of the tribe of Judah; and Moses did not mention this tribe when he spoke of priests.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The person we are talking about is our Lord, who came from a tribe that had never had anyone to serve as a priest at the altar. Everyone knows he came from the tribe of Judah, and Moses never said that priests would come from that tribe.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Yet the One these things all point to, was from a different tribe and no one from that tribe ever officiated at God's altar, for we all know that our Lord didn't descend from the tribe of Levi, but shined from the tribe of Judah. And Moses himself never said anything of a priest in connection with Judah's tribe.
UnfoldingWord Simplified T.	For the one about whom these things are said belongs to another tribe, from which no one has ever served at the altar. Now clearly, it is from Judah that our Lord was born, a tribe that Moses never mentioned concerning priests.
Williams' New Testament	For He of whom this is said became a member of a different tribe no member of which ever officiated at the altar. For it is very clear that our Lord sprang from Judah, a tribe about which Moses said nothing as to priests.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, He (on whom these <i>things</i> are said) has taken part in a different family line out of which no one has served at the altar; for <i>it is</i> evident that our Master has come up from Judah, a family line to which Moses spoke nothing about priests.
Common English Bible	.
Len Gane Paraphrase	For the one of whom these things are spoken about belongs to another tribe about which no one attended at the altar. For [it is] obvious that our Lord arose from Judah, [and] about this tribe Moses said nothing pertaining to the priesthood.
A. Campbell's Living Oracles	For he to whom these things are said, was of a different tribe, of which no one gave attendance at the altar. For it is very plain that our Lord had sprung from Judah, in relation to which tribe Moses spoke nothing concerning priesthood.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	And he of whom all this is said belonged to quite a different tribe, no member of which has ever served at the altar. For it is plain that our Lord ad sprung from the tribe of Judah, though of that tribe Moses said nothing about their being priests.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	The one we're talking about comes from a different tribe, a tribe that has never provided priests to serve at the altar. It's clear that our Lord is a descendant of Judah, and Moses said nothing about priests coming from this tribe.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	For the person we are talking about belonged to a different tribe, and no one from that tribe has ever served [Lit. from which no one has served] at the altar. Furthermore,

it is obvious that our Lord was a descendant of Judah, and Moses said nothing about priests coming from that tribe.

Lexham Bible
Montgomery NT

.
He who is thus described belonged to another tribe, not one member of which has ever served at the altar. For it is evident that our Lord was descended from Judah, a tribe of which Moses said nothing concerning the priesthood.

NIV, ©2011
Riverside New Testament

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For he of whom these things are said belongs to another tribe, from which no one has ever had anything to do with the altar. For it is plain that our Lord has arisen from Judah, and in connection with that tribe Moses said nothing about priests.

Leicester A. Sawyer's NT
The Spoken English NT
UnfoldingWord Literal Text
Urim-Thummim Version
Weymouth New Testament

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He, however, to whom that prophecy refers is associated with a different tribe, not one member of which has anything to do with the altar. For it is undeniable that our Lord sprang from Judah, a tribe of which Moses said nothing in connection with priests.

Wikipedia Bible Project
Worsley's New Testament

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Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
The Heritage Bible .
New American Bible (2002) .
New American Bible (2011) .
New English Bible—1970 .
New Jerusalem Bible .
New RSV .
Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Hebraic Roots Bible

.
For He of whom these things were spoken, was born of another tribe, of which no one ever ministered at the altar.

For it is evident that our Master has risen out of Judah, as to which tribe Moses spoke nothing concerning priesthood.

Holy New Covenant Trans.

The one we are talking about belonged to a different tribe. No one from that tribe could serve at the altar. It is very clear that our Lord Jesus came from the tribe of Judah. Moses said nothing about anyone in this tribe becoming a priest.

The Scriptures 2009
Tree of Life Version

.
For the one about whom these things are said belongs to another tribe, from which no one has officiated at the altar.

For it is clear that our Lord has sprung forth from Judah—concerning this tribe, Moses said nothing about kohanim.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...to whom for is~ said These [from] tribe different [He] has taken (part) from whom No [Man] has attended [to] the altar [It] Obvious for {is} for from judah has risen The Lord [of] us to whom tribe about priests no [thing] Moses speaks...

Alpha & Omega Bible	FOR THE ONE CONCERNING WHOM THESE THINGS ARE SPOKEN BELONGS TO ANOTHER TRIBE, FROM WHICH NO ONE HAS OFFICIATED AT THE ALTAR. FOR IT IS EVIDENT THAT OUR LORD WAS DESCENDED FROM JUDAH, A TRIBE WITH REFERENCE TO WHICH MOSES SPOKE NOTHING CONCERNING PRIESTS.
Awful Scroll Bible	For upon whom these-same things are being spoken, has hold-among another tribe, out of which not-even-one has adjoined-to at the altar. For it is evidencing-before, certainly-of-what our Lord has issued-out of Judah, for which tribe Moses speaks yet-not-one thing concerning a priesthood.
Concordant Literal Version	For he in respect to whom these things are said belonged to another tribe, none of whom gave attendance at the altar. For it is evident that our Lord sprang from Judah, in respect to which tribe Moses spake nothing of a priesthood.
exeGesese companion Bible	For he, of whom these are worded, another scion partakes, whom no one heeds at the sacrifice altar. For it was pre-evidenced that our Adonay rose from Yah Hudah; to which scion Mosheh spake naught concerning priesthood. Genesis 49:8, 10
Orthodox Jewish Bible	For the One about whom these things are said belonged to a different shevet (tribe), from which no one has officiated at the Mizbe'ach. For it is ugeret (easily seen, evident) that Rebbe, Melech HaMoshiach Adoneinu was descended from Yehudah, and in connection with that shevet (tribe), Moshe Rabbeinu said nothing about kohanim.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	For the Lord [See next verse], about whom these things are being said, belonged to another tribe, from which no one has [ever] been appointed to serve at the Altar. For it is quite evident that our Lord has descended from Judah, a tribe about which Moses said nothing concerning priests.
Benjamin Brodie's trans.	Moreover, He [Jesus Christ] to whom these things [doctrines of the royal priesthood and His royal family] are being addressed, belongs to another of a different category of tribe [kingly tribe of Judah, not the priestly tribe of Levi], from which [royal tribe] no one officiates at an altar [rules out any system of intermediaries]. For it is well known that our Lord descended from Judah [royal, kingly tribe], about which tribe, Moses communicated nothing concerning priests.
The Expanded Bible Jonathan Mitchell NT	. For you see, He of (or: upon) Whom these things are now being said has shared in (or: partaken of; participated in) a different tribe, from which no one has attended (given heed to; held [something] toward) to (by; in; for) the altar (= participated in sacrificial duties). Now you see [it was] previously clearly visible and obvious that our Lord has risen from out of Judah, into which tribe Moses spoke nothing concerning a priesthood.
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice

Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	After all, the words, "You are a priest forever," ^o are said to a person who comes from a different tribe-and nobody has ever served at the altar from that tribe. Because it's clear that our Lord comes from the tribe of Judah. Moses never said anything to ^p the tribe of Judah about being priests. ^{o.} Lit. "For these things". ^{p.} Or "in reference to".
Wilbur Pickering's New T.	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	For [He] about whom these [things] are being said has shared of [fig., belongs to] a different tribe, from which no one has officiated at the altar. For [it is] evident that our Lord has arisen out of Judah, regarding which tribe Moses spoke nothing concerning priesthood.
Berean Literal Bible	.
Bond Slave Version	For he of whom these things are spoken pertains to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spoke nothing concerning priesthood.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	For he of whom these things are said belongs to another tribe, from which no man has given attendance at the altar. For it is evident that our Lord has sprung from Judah; as to which tribe Moses spoke nothing concerning priests.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	For the One of whom these things are said has partaken of another tribe, from which no one has given devotion at the altar. For it is clear that our Lord has risen out of Judah, as to which tribe Moses spoke nothing concerning priesthood.
Literal New Testament	.
Literal Standard Version	For the priesthood being changed, of necessity also, a change comes of the Law, for He of whom these things are said in another tribe has had part, of whom no one gave attendance at the altar, for [it is] evident that out of Judah has arisen our Lord, in regard to which tribe Moses spoke nothing concerning priesthood. V. 12 is included for context.
Modern English Version	.
Modern Literal Version 2020	For* he belongs to a different tribe upon whom these things are said, from which no one has taken-heed to the altar. For* <i>it is</i> evident that our Lord has risen <i>up</i> out-of Judah; as to which tribe Moses spoke nothing concerning the priesthood.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.

NT (Variant Readings) For he of whom these things are said belongeth to another tribe, from which no man hath given attendance at the altar.
 For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning °priests.
 °Byz.-priesthood

Niobi Study Bible .
 Revised Young's Lit. Trans. .
 R. B. Thieme, Jr. translation For the one toward whom [Jesus Christ] these things are spoken belongs to another of a different kind of tribe [Judah], from which no one has officiated at the altar [of burnt offerings].
 For known to all is the fact that our Lord has descended from Judah; with reference to which tribe Moses has communicated nothing (s).

Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .
 Young's Updated LT .

The gist of this passage:
 13-14

Hebrews 7:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
ὃν (ὄν) [pronounced hawn]	whom, which, what, that; to whom, to that, whose, whomever	masculine singular relative pronoun; accusative case	Strong's #3739
γάρ (γάρ) [pronounced gahr]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong's #1063
λέγῃ (λέγω) [pronounced LEH-goh]	to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention	3 rd person singular, present passive indicative	Strong's #3004
ταῦτα (ταῦτα) [pronounced TAU-taw]	these, these things	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)
φυλῇ (φυλή) [pronounced foo-LAY]	tribe, an offshoot; race or clan, kindred	feminine singular noun; genitive/ablative case	Strong's #5443

Hebrews 7:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	masculine singular correlative pronoun; adjective; genitive/ablative case	Strong's #2087
metechô (μετέχω) [pronounced met-EHKH-oh]	<i>to be or become partaker; to partake, to take part (with), to share in; pertains to; often a reference to eating and drinking</i>	3 rd person singular, perfect active indicative	Strong's #3348

Translation: For [He] of Whom these things are being spoken has been a partaker of another tribe,...

The basic theme of the book of Hebrews is that Jesus is the Messiah, the High Priest, the Lord of all.

The key figure in the book of Hebrews is Jesus. Jesus' name occurs 15 times in Hebrews (*Christ* occurs 15 times; and *Lord*, as a reference to our Lord, occurs 16 times). Jesus does not belong to the tribe of Levi.

Hebrews 7:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
hês (ἧς) [pronounced hayç]	<i>from whom, from which, from what, of that; of whom, of that, whose</i>	feminine singular relative pronoun, genitive/ablative case	Strong's #3739
oudeís (οὐδείς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	masculine singular adjective; nominative case; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
proséchô (προσέχω) [pronounced pros-EHKH-oh]	<i>to hold the mind or ear toward someone, to pay attention, to give heed to, to take care; to beware; to have regard</i>	3 rd person singular, perfect active indicative	Strong's #4337

This is a nautical term used to hold a ship in a direction and to sail towards something.

Thayer definitions: 1) to bring to, bring near; 1a) to bring a ship to land, and simply to touch at, put in; 2) to turn the mind to, attend to be attentive; 2a) to a person or a thing: of caring for, providing for; 3) to attend to one's self, i.e. to give heed to one's self; 3a) give attention to, take heed; 4) to apply one's self to, attach one's self to, hold or cleave to a person or a thing; 4a) to be given or addicted to; 4b) to devote thought and effort to.

Hebrews 7:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tō (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
thusiastêrion (θυσιαστήριον) [pronounced thoo-see-as-TAY-ree-on]	<i>the altar, the place of sacrifice; metaphorically for the cross of Christ</i>	neuter singular noun; dative, locative or instrumental case	Strong's #2379

Translation: ...from which [tribe] no one has brought near [a sacrifice] to the altar.

Jesus belongs to a tribe which does not bring sacrifices near to the altar. The verb used here is *proséchō* (προσέχω) [pronounced *pros-EHKH-oh*], and one of its meanings is, *to bring to, bring near*. This is a key meaning for priests, who bring sacrifices near to the altar (a very commonly used verb in the Hebrew). But, the tribe of Judah did not bring anything near to the altar. This was not their job.

Hebrews 7:13 For [He] of Whom these things are being spoken has been a partaker of another tribe, from which [tribe] no one has brought near [a sacrifice] to the altar. (Kukis nearly literal translation)

Hebrews 7:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pródēlos (πρόδηλος) [pronounced PROD-ay-loss]	<i>clear, openly evident, known to all, manifest, plain before all men, obvious</i>	neuter singular adjective; nominative case	Strong's #4271
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
louda (Ἰουδά) [pronounced ee-oo-DAH]	<i>he shall be praised; transliterated Judah</i>	proper singular noun/location; genitive/ablative case	Strong's #2448

Thayer: 1) the fourth son of the patriarch Jacob; 2) the tribe that were the offspring of Judah; 3) the region occupied by the tribe; 4) a city of the tribe of Judah, conjectured to be Hebron, which was a city assigned to the priests and located in the hill country, and the native place of John the Baptist according to Jewish tradition.

Hebrews 7:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anatéllō (ἀνατέλλω) [pronounced <i>an-aht-EHL-loh</i>]	<i>to (make) rise, to (cause to) arise; at the rising of, to spring (up), to be up</i>	3 rd person singular, perfect active indicative	Strong's #393
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: For [it is] evident that our Lord has arisen from Judah;...

Here, it is evident that Jesus arose from the tribe of Judah, and this is somewhat fascinating. We have both genealogies (of Mary and of Joseph) given in the gospels (of Luke and Matthew, respectively). We know that the Jews were very good at record keeping, and many of them could trace their ancestors back all the way to Abraham (and once they traced them back to Abraham, they could go all the way back to Adam).

As far as we know, Matthew and Luke did their own research. However, did they? And if not them, who? Exactly when those gospels were written as compared to Hebrews, we don't know exactly (Hebrews is estimated to be written in A.D. 67; the estimates for Matthew are all over the place, from A.D. 50 up to 110¹⁷; and Luke perhaps A.D. 60¹⁸).

At some point (and perhaps on several occasions), genealogical research was done regarding Jesus. This could have even been negative research. In any case, the author of Hebrews presents this without any supporting documentation, which suggests that he expected his readers to simply accept this.

Hebrews 7:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
hēn (ἧν) [pronounced <i>hayn</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739

¹⁷ Logically, Matthew still had to be alive; and it appears that Luke could have sourced Matthew and Mark for his own book).

¹⁸ Liberal theologians are going to give much later dates.

Hebrews 7:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phulê (φυλή) [pronounced <i>foo-LAY</i>]	<i>tribe, an offshoot; race or clan, kindred</i>	feminine singular noun; accusative case	Strong's #5443
peri (περί) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
hiereis (ἱερείς) [pronounced <i>hee-er-ICE</i>]	<i>priests, priesthood; those who offer sacrifices and in execute the sacred rites; referring to priests of Gentiles or the Jews; metaphorically of Christians, because, they are purified by the blood of Christ</i>	masculine plural noun; genitive/ablative case	Strong's #2409
oudeís (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced <i>oo-DICE, oo-deh-MEE-ah; oo-DEHN</i>]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; accusative case; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
Môseus/Môsês/ Môusês (Μωσεύς/ Μωσής/Μωῦσῆς) [pronounced <i>moce-YOOC, moh-SACE, mao-SACE</i>]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun	Strong's #3475
Moses is the legislator of the Jewish people and in a certain sense the founder of the Jewish religion. He wrote the first five books of the Bible, commonly referred to as the Books of Moses.			
lalêô (λαλέω) [pronounced <i>lah-LEH-oh</i>]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 rd person singular, aorist active indicative	Strong's #2980

Translation: ...of which tribe Moses said nothing concerning [the] priests.

Obviously, Moses wrote nothing about the tribe of Judah and the priesthood.

Hebrews 7:14 For [it is] evident that our Lord has arisen from Judah; of which tribe Moses said nothing concerning [the] priests. (Kukis nearly literal translation)

Hebrews 7:13–14 For [He] of Whom these things are being spoken has been a partaker of another tribe, from which [tribe] no one has brought near [a sacrifice] to the altar. For [it is] evident that our Lord has arisen from Judah; of which tribe Moses said nothing concerning [the] priests. (Kukis nearly literal translation)

Hebrews 7:13–14 You see, the One about Whom these things are spoken belongs to another tribe, a tribe which does not bring sacrifices near to the altar. It is evident that the Lord arose from the tribe of Judah, and we know that Moses said nothing which connected Judah to the priesthood. (Kukis paraphrase)

Although originally, this was going to be vv. 15–16, many translations continued v. 16 into 17. Once I began looking at this in the Greek, it became apparent that vv. 15–17 form a single sentence.

And more yet evident it keeps on being, if according to the likeness Melchizedek is raised up a priest another (of a different kind), who [is] not according to law of a command of flesh He has become but according to power of life indestructible, for it keeps on being witnessed that, "You [are] a priest to the forever according to an order [of] Melchizedek."

Hebrews
7:15–17

And yet, it keeps on being even more abundantly clear, if, according to the likeness of Melchizedek, another (of a different kind) priest is raised up, Who has not come to be [a priest] according to a law of a fleshly commandment, but according to the power of an indestructible life, for it keeps on being testified that, "You [are] a priest forever according to the order of Melchizedek."

Yet, at this point in time, it is abundantly clear that another sort of priest, similar to Melchizedek, has been raised up in Jesus, Who did not become a priest as per the earthly ordinance of the Law, but according to the power of an indestructible life, for this keeps on being testified to by these words: "You keep on being a priest forever, according to the order of Melchizedek."

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And more yet evident it keeps on being, if according to the likeness Melchizedek is raised up a priest another (of a different kind), who [is] not according to law of a command of flesh He has become but according to power of life indestructible, for it keeps on being witnessed that, "You [are] a priest to the forever according to an order [of] Melchizedek."
Complete Apostles Bible	And it is yet even more clearer, if according to the likeness of Melchizedek, there arises another priest who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. For He testifies: "You are a priest forever according to the order of Melchizedek."
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And it is yet far more evident: if according to the similitude of Melchisedech there ariseth another priest, Who is made, not according to the law of a law of a carnal commandment, but according to the power of an indissoluble life. For he testifieth: Thou art a priest for ever according to the order of Melchisedech.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. And moreover this is further manifest, from his saying that another priest will stand up, after the likeness of Melchisedec, who was not according to the law of corporeal injunctions, but according to the energy of an indissoluble life. For he testified of him: Thou art a priest for ever, after the likeness of Melchisedec. And moreover, again, it is apparent by this that he said that another Priest arises in the image of Melchizedek, He who was not by the law of carnal commandments, but by the power of an indestructible life. For he testified about him, "You are The Priest for eternity in the image of Melchizedek."
Original Aramaic NT	
Plain English Aramaic Bible	.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English . And this is even more clear if a second priest has come up who is like Melchizedek, That is to say, not made by a law based on the flesh, but by the power of a life without end:
For it has been witnessed of him, You are a priest for ever after the order of Melchizedek.

Bible in Worldwide English . You can understand it even better when another priest comes who is like Melchizedek.
He was not made a priest by law. The law said that the priest must come from a certain tribe. But he was made a priest because he has power to live for ever. This is what the holy writings say about him, You are a priest for ever, like Melchizedek.

Easy English .
Easy-to-Read Version–2008 . And these things become even clearer when we see that another priest has come who is like Melchizedek. He was made a priest, but not because he met the requirement of being born into the right family. He became a priest by the power of a life that will never end. This is what the Scriptures say about him: "You are a priest forever--the kind of priest Melchizedek was."

God's Word™ . The regulations were different. This became clear when a different priest who is like Melchizedek appeared. That person is a priest, not because he met human requirements, but because he has power that comes from a life that cannot be destroyed. The Scriptures say the following about him: "You are a priest forever, in the way Melchizedek was a priest."

Good News Bible (TEV) . The matter becomes even plainer; a different priest has appeared, who is like Melchizedek. He was made a priest, not by human rules and regulations, but through the power of a life which has no end. For the scripture says, "You will be a priest forever, in the priestly order of Melchizedek."

The Message .
NIRV .
New Life Version .
New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. . All of this becomes clearer, when someone who is like Melchizedek is appointed to be a priest.
That person wasn't appointed because of his ancestors, but because his life can never end.
The Scriptures say about him, "You are a priest forever, just like Melchizedek."

The Living Bible .
New Berkeley Version .
New Century Version .
New Living Translation .

The Passion Translation . And all this is made even clearer if there was another King-Priest raised up with the rank of Melchizedek. This King-Priest did not arise because of a genealogical right under the law to be a priest, but by the power of an indestructible, *resurrection* life!
For it says in the Psalms, You are like Melchizedek, a King-Priest forever!

UnfoldingWord Simplified T. . What we say is clearer yet if another priest arises in the likeness of Melchizedek. It was not based on the law of fleshly descent that he became a priest, but instead

was based on the power of an everlasting life. For scripture witnesses about him: " You are a priest forever according to the order of Melchizedek."

Williams' New Testament

And it is still more overwhelmingly clear, since a different priest in the likeness of Melchizedek is appointed, who is appointed not on the basis of a physical qualification but on the basis of a power flowing from a life that cannot end. For the Scripture bears witness: "You are a priest forever, with the rank of Melchizedek."

Partially literal and partially paraphrased translations:

American English Bible

.

Beck's American Translation

.

Breakthrough Version

And it is still much more than very obvious: if *He is* in line with the likeness of Melchizedek, a different priest is standing up, who hasn't become in line with *the* law of a physical demand, but in line with *the* ability of an indestructible life. You see, He is witnessed by *Psalm 110:4*, "You are a priest for the span of time in line with the arrangement of Melchizedek."

Common English Bible

.

Len Gane Paraphrase

Yet something is still more obvious: another priest arose, similar to Melchizedek, who was made [a priest] not according to the law about meeting human requirements but according to the power of an endless life. For he testifies, "You are a priest forever in the order of Melchizedek."

A. Campbell's Living Oracles

Moreover, it is still more plain that, according to the similitude of Melchisedec, another priest arises, who is made, not according to the law of a carnal commandment, but according to the power of an endless life. For he testifies, "Thou art a priest for ever, according to the order of Melchisedec."

New Advent (Knox) Bible

.

NT for Everyone

.

20th Century New Testament

All this becomes even yet plainer when we remember that a new priest has appeared, resembling Melchizedek, and that he was appointed, not under a Law regulating only earthly matters, but by virtue of a life beyond the reach of death; for that is the meaning of the declaration-- 'Thou art for all time a priest of the order of Melchizedek.'

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version

.

Berean Study Bible

And this point is even more clear if another priest like Melchizedek appears, one who has become a priest not by a law of succession, but by the power of an indestructible life. For it is testified: "You are a priest forever in the order of Melchizedek."

Christian Standard Bible

.

Conservapedia Translation

.

Evangelical Heritage V.

.

Revised Ferrar-Fenton Bible

.

Free Bible Version

What makes it even clearer is when another priest appears who is similar to Melchizedek, and who didn't become a priest by virtue of his human ancestry but by the power of a life that cannot be ended. That's why it says, "You are a priest forever according to the order of Melchizedek."

God's Truth (Tyndale)

.

Holman Christian Standard

.

International Standard V

This point is even more obvious in that another priest who is like Melchizedek has appeared who was appointed to be a priest, [The Gk. lacks to be a priest] not on the basis of a genealogical registry, but rather on the power of an indestructible life. For it is declared about him,

“You are a priest forever according to the order of Melchizedek.” [Ps 110:4]

Lexham Bible
Montgomery NT

.
And this is yet more abundantly clear if, after the likeness of Melchizedek, there arises another Priest, who has become such, not according to the law of a transitory enactment, but according to the energy of an indissoluble life. For the words are in evidence, Thou art a priest forever after the order of Melchizedek.

NIV, ©2011
Riverside New Testament

.
And this is yet more abundantly evident if after the order of Melchizedek there arises a priest of a different kind who has become such, not according to the law of a commandment made for the flesh, but according to the power of unending life. For it is affirmed of him, "Thou art a priest forever after the order of Melchizedek."

Leicester A. Sawyer's NT

And moreover, *[this]* is still further evident, if another priest is raised up according to the likeness of Melchizedek, who was not a priest after the law of an external commandment, but after the power of imperishable life. For it is testified, Thou art a priest forever, after the order of Melchizedek.

The Spoken English NT
UnfoldingWord Literal Text
Urim-Thummim Version

.
. And it is still far more evident, that after the likeness of Melchizedek there arises another Priest, who is made, not after the Law of a fleshly commandment, but after the power of an indissoluble Life. Because he testifies, You are a Priest for the ages after the Order of Melchizedek.

Weymouth New Testament

And this is still more abundantly clear when we read that it is as belonging to the order of Melchizedek that a priest of a different kind is to arise, and hold His office not in obedience to any temporary Law, but by virtue of an indestructible Life. For the words are in evidence, "THOU ART A PRIEST FOR EVER, BELONGING TO THE ORDER OF MELCHIZEDEK."

Wikipedia Bible Project
Worsley's New Testament

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) .
- The Heritage Bible .
- New American Bible (2002) .
- New American Bible (2011) .
- New English Bible—1970 .
- New Jerusalem Bible .
- New RSV .
- Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Hebraic Roots Bible

.
And it is still more abundantly clear because He said that another priest would arise according to the order of Melchizedek¹, who has not become so according to a law of a fleshly command, but according to the power of life which abides forever. For it is testified, "You are a priest forever according to the order of Melchizedek²." (Psa 110:4)

¹ The tithe is still a commandment but is now collected by the elders instead of the Levites. [No, it is not!!]

² This verse again shows that Melchizedek can only be Yahshua as no other being except YHWH is eternal and immortal, 1Tim 6:16.

Holy New Covenant Trans.	Now it becomes even plainer: a different priest has come; he is like Melchizedek. Christ became a priest, not because of human rules and laws, but by the power of a life that cannot be destroyed. This truth is told in the Scriptures: "You are a priest forever in the category of Melchizedek."
The Scriptures 2009	For it is perfectly clear that our Master arose from Yehudah, a tribe about which Mosheh never spoke of concerning priesthood, and this is clearer still, if another priest arises in the likeness of Malkitsedeq, who has become, not according to the torah of fleshly command, but according to the power of an endless life, for He does witness, "You are a priest forever according to the order of Malkitsedeq." Psalm 110:4. V. 14 is included for context.
Tree of Life Version	And it is even more evident, if another kohen arises like Melchizedek—one made not by virtue of a Torah requirement of physical descent, but by virtue of the power of an indestructible life. For it is testified, "You are a kohen forever, according to the order of Melchizedek."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and More yet Evident [It] is if in the likeness {of} melchizedek stands (up) Priest Different Who not in law [of] command fleshly has become but {Who} in power [of] life indestructible {has become} [It] is testified for for You {are} Priest to the age in the order {of} melchizedek...
Alpha & Omega Bible	AND THIS IS CLEARER STILL, IF ANOTHER PRIEST ARISES ACCORDING TO THE LIKENESS OF MELCHIZEDEK, WHO HAS BECOME SUCH NOT ON THE BASIS OF A LAW OF PHYSICAL REQUIREMENT, BUT ACCORDING TO THE POWER OF AN INDESTRUCTIBLE LIFE. FOR IT IS ATTESTED OF HIM, "YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK." †(Psalm 110:4)
Awful Scroll Bible	And it is yet exceedingly thoroughly-clear, if that accordingly a similitude of Melchizedek, there stands-amidst another Priest Himself, who has came about, not according to the Law of a fleshly objective-from-among, however according to the Power of an in-dissolvable-along-down Life. For He bears witness certainly-of-whom, "You is a Priest into eternity according to the order of Melchizedek."
Concordant Literal Version	And it is still more superabundantly sure, if a different priest is rising according to the likeness of Melchizedek, Who has not come to be according to the law of a fleshy precept, but according to the power of an indissoluble life." For He is attesting that "Thou art a priest for the eon according to the order of Melchizedek, For, indeed, there is coming to be a repudiation of the preceding precept because it is weak and without benefit;" for the law perfects nothing, yet it is the superinduction of a better expectation, through which we are drawing near to God." Vv. 18–19 are included for context.
exeGesés companion Bible	And it is still more superabundantly evident: if after the likeness of Malki Sedeq another priest rises, who becomes, not after the torah of a fleshly misvah, but after the dynamis of an endless life. For he witnesses, You are a priest to the eons after the order of Malki Sedeq. Psalm 110:4

Orthodox Jewish Bible . And it is even more evident if another Kohen arises resembling Malki-Tzedek, One who became a kohen, not by means of a mitzvat haTorah concerning yichus (lineage), but according to the gevurah of a Chayyei Ein Sof (Endless Life). For of Rebbe, Melech HaMoshiach comes the solemn eidus, "ATAH KOHEN L'OLAM AL DIVRATI MALKI TZEDEK" ("You are a kohen forever according to the order of Malki Tzedek" TEHILLIM 110:4).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version . And this is even clearer if another priest like Melchizedek arises, who was not appointed on the basis of human regulations governing one's physical ancestry, but on the strength of One whose life never ends. For it is declared [about Jesus in the Scriptures, Psa. 110:4], "You are a priest forever according to the order of Melchizedek."

Benjamin Brodie's trans. . Moreover, it is even more evident, since in the same way as Melchizedek [similar order], there arose another of a different kind of priest [royalty by birth], Who [Jesus Christ] became a priest, not according to the law [Mosaic] of physical requirements [Levitical purity laws applied to men from the tribe of Levi], but according to the inherent power of indestructible life [freedom from death], For it has been testified [in Scripture] that: You [Jesus Christ] will be a priest unto the age [Kingdom of the Son of Man] according to the order of Melchizedek..

The Expanded Bible
Jonathan Mitchell NT .

And so it is still superabundantly more clearly visible and evident if a different Priest is rising up according to (or: down from; in the line of succession of) Melchizedek's likeness,

Who has not been born (brought into existence) down in accord with a law of a fleshly implanted goal (in line with an impartation of a finished [human] product and destiny within; or: in correspondence to a custom of a fleshly injunction; = following the pattern of a human directive), but to the contrary, according to and on the basis of a power and ability of an indissoluble life (a life not subject to destruction).

For He is continuously witnessing [other MSS: it continues being attested], "You [are] a Priest on into the Age, according to (down from) the station (order; placement; arranging; succession) of Melchizedek." [Ps. 110:4]

P. Kretzmann Commentary .
Syndein/Thieme .
Translation for Translators .
The Voice .

Bible Translations with Many Footnotes:

Lexham Bible . And it is still more clear, if another priest according to the likeness of Melchizedek arises, who has become a priest not according to a law of physical requirement, but according to the power of an indestructible life. For it is testified,

"You are a priest forever [Literally "for the age"] according to the order of Melchizedek." [A quotation from Ps 110:4 (see also Heb 5:6; 6:20)]

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B. .

The Spoken English NT .

And it's all the more obvious when a different priest, who's just like Melchizedek, comes along.

That person's identity is not based on a law with a command about who physically qualifies as a priest.^q No, it's based on the power of a life that can't be destroyed. Because the scripture says,^r
 You're a priest forever,
 in the priestly line of Melchizedek.^s

^q Lit. "...Melchizedek, who hasn't come according to a law of a physical command". He's referring here to the Law's requirement that one be physically descended from Levi through Aaron in order to be a priest.

^r Lit. "For it is testified that".

^s Psalm 110:4.

Wilbur Pickering's New T.

And it all becomes clearer still if a different kind of priest, in the likeness of Melchizedek, appears, who has come, not on the basis of a law about a physical rule but on the basis of the power of an indestructible life.³ Because He testifies: "You are a priest forever according to the order of Melchizedek."
 (3) 'An indestructible life'—that's how come He can be 'a priest forever'.

Literal, almost word-for-word, renderings:

A Faithful Version

And it is even more evident because a different Priest arises according to the order of Melchisedec; Who was not invested according to the priestly law of a fleshly commandment, but by the power of indestructible life. For He testifies, "You are a Priest forever according to the order of Melchisedec."

Analytical-Literal Translation

And it [i.e. this change in law] is yet even more evident since a different priest arises according to the likeness of Melchisedek, who has come not according to [the] law of a worldly commandment, but according to [the] power of an endless life. For He testifies, "You [are] a Priest into the age [fig., forever] according to the order of Melchisedek." [Psalm 110:4]

Berean Literal Bible

And it is yet more abundantly evident if another priest according to the likeness of Melchizedek arises, who has been constituted not according to a law of a fleshly commandment, but according to the power of an indestructible life. For it is testified: "You are a priest to the age, according to the order of Melchizedek."

Bond Slave Version

.

C. Thomson updated NT

.

Charles Thomson NT

.

Context Group Version

And [what we say] is yet more abundantly evident, if after the likeness of Melchizedek there rises another priest, who has been made, not after the law of a fleshly commandment, but after the power of an endless life: for it is witnessed [of him,] You are a priest forever After the order of Melchizedek.

English Standard Version

.

Far Above All Translation

And it is *all the* more abundantly evident, if another priest arises after the likeness of Melchisedec, who was not appointed according to a human legal commandment, but according to *the* power of indissoluble life. For he testifies, "You *are* a priest throughout the Age according to the order of Melchisedec."

Green's Literal Translation

.

Literal New Testament

AND MORE ABUNDANTLY YET QUITE MANIFEST IT IS, SINCE ACCORDING TO THE SIMILITUDE OF MELCHIZEDEK ARISES A PRIEST DIFFERENT, WHO NOT ACCORDING TO LAW OF COMMANDMENT FLESHLY HAS BEEN CONSTITUTED, BUT ACCORDING TO POWER OF LIFE INDISSOLUBLE. FOR HE TESTIFIES, THOU [ART] A PRIEST FOR EVER AFTER THE ORDER OF MELCHIZEDEK.

Literal Standard Version

.

Modern English Version

.

Modern Literal Version 2020

And *what we say* is still even-more evident, if there stands up a different priest, according-to the likeness of Melchizedek,

who has become, not according-to *the* Law of a fleshly commandment, but according-to the power of an indestructible life;
 for* he testifies, ‘You are a priest forever, according-to the order of Melchizedek.’
 {Psa 110:4}

Modern KJV
 New American Standard
 New European Version
 New King James Version
 NT (Variant Readings)

And [what we say] is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest, who hath been made, not after the law of a carnal commandment, but after the power of an endless life:
 °for it is witnessed [of him]:
**Thou art a priest forever
 After the order of Melchizedek.**
 °Byz.-for he testifieth, Thou.; Psa. 110:4

Niobi Study Bible
 Revised Young's Lit. Trans.
 R. B. Thieme, Jr. translation

And it is still much more evident: that according to the similarity of Melchizedek another of a different type of priest arises.
 Who has become a priest, not according to the law of physical requirements, but according to the power of indestructible life.
 (Translation, quoting from Psalm 110:4) — “For You and only You, a priest for ever according to the battalion of Melchizedek.”

Updated Bible Version 2.17
 A Voice in the Wilderness
 Webster’s Translation
 World English Bible
 Worrell New Testament
 Young’s Updated LT

The gist of this passage:
 15-17

Hebrews 7:15			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong’s #2532
perissóteron (περισσότερον) [pronounced <i>per-is-SOT-er-on</i>]	<i>more; exceeding some number or measure or rank or need; over and above; superior, extraordinary, surpassing, uncommon,</i>	neuter singular comparative adjective; nominative case	Strong’s #4054
éti (ἔτι) [pronounced <i>EH-tee</i>]	<i>yet, still; even; now; any more</i>	adverb	Strong’s #2089
katadêlos (κατάδηλος) [pronounced <i>kat-AD-ay-loss</i>]	<i>(very, thoroughly) clear, plain, (far more) evident</i>	neuter singular adjective; nominative case	Strong’s #2612 (hapax legomena)

Hebrews 7:15			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
ei (εἰ) [pronounced <i>I</i>]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
homoiótēs (ὁμοιότης) [pronounced <i>hom-oy-OT-ace</i>]	<i>likeness, resemblance, like as, similitude</i>	feminine singular noun; accusative case	Strong's #3665
Melchisedék (Μελχισεδέκ) [pronounced <i>mel-khis-ed-EHK</i>]	<i>king of righteousness; transliterated, Melchizedek, Melchizedec, Melchisedec, Malki Sedeq</i>	masculine singular proper noun; a person; indeclinable	Strong's #3198
anistêmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>to raise [up], to erect; to raise up [in the sense of] to cause to appear; to be born; to rise, to stand [get] up; to come; to get ready; to set out</i>	3 rd person singular, present middle indicative	Strong's #450
hiereus (ἱερεύς) [pronounced <i>hee-er-YOOCE</i>]	<i>a priest, high priest; one who offers sacrifices and in general is busied with sacred rites; referring to priests of Gentiles or the Jews; metaphorically of Christians, because, purified by the blood of Christ and brought into close intercourse with God</i>	masculine singular noun; nominative case	Strong's #2409
héteros (ἕτερος) [pronounced <i>HEH-ter-os</i>]	<i>another [of a different kind], other; different, altered</i>	masculine singular correlative pronoun; adjective; nominative case	Strong's #2087

Translation: And yet, it keeps on being even more abundantly clear, if, according to the likeness of Melchizedek, another (of a different kind) priest is raised up,...

It has been made abundantly clear in the reasoning and exposition of the writer of Hebrews that another sort of priest has arisen—this reference being to Christ Jesus, our High Priest.

The recipients are used to the high priest having become somewhat of a political power at that time. In fact, for a very long time after the life of Christ, their appeared to have been two high priests—one seemingly chosen by the state year-by-year and somewhat beholden to Rome for that position (even though he came out of the line of Aaron). During the trials of Jesus, He was taken before two high priests: Annas and Caiaphas (the son-in-law of Annas). Even though Annas had been the official High Priest A.D. 16–17; he continued to wield power of some sort (I believe that Jesus was first taken before him). There was also Caiaphas, who was the *official* High Priest. He was the High Priest between the years of A.D. 18–36 (approximately). How exactly this worked, I am not sure, but this certainly fouled the typology of the High Priest.

Therefore, Jesus was a High Priest according to the order of Melchizedek.

Hebrews 7:15 **And yet, it keeps on being even more abundantly clear, if, according to the likeness of Melchizedek, another (of a different kind) priest is raised up,...** (Kukis nearly literal translation)

Hebrews 7:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὃς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551
entolê (ἐντολή, ἐντολή) [pronounced <i>en-tol-AY</i>]	<i>an order, command, charge, precept, injunction; that which is prescribed to one by reason of his office; a commandment</i>	feminine singular noun; genitive/ablative case	Strong's #1785
sárkinos (σάρκινος) [pronounced <i>SAHR'-kee-noss</i>]	<i>fleshly, consisting of flesh, composed of flesh; pertaining to the body (as earthly and perishable material); physical; similar to flesh; soft</i>	feminine singular adjective; genitive/ablative case	Strong's #4560 (hapax legomena)
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, perfect active indicative	Strong's #1096

Translation: ...Who has not come to be [a priest] according to a law of a fleshly commandment,...

As mentioned, for a time, there appeared to be two high priests of Israel; and around A.D. 36, high priests began to have very short reigns of 1–3 years (most of them). Exactly how much Rome was involved at this point, I don't

know. But the royalty of the long-lived High Priest as envisioned in the Law of Moses was not what was taking place at the time of this letter to the Hebrews (there were 14 or 15 high priests between 37–70 A.D.).¹⁹

The divine commandment of the high priesthood from the Law of Moses no longer seemed to be followed. Priests became high priests based upon fleshly commanded.

Hebrews 7:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
dúnamis (δύναμις) [pronounced <i>DOO-nahm-iss</i>]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deed, miracle; meaning or significance [of voice, language]</i>	feminine singular noun; accusative case	Strong's #1411
zôê (ζωή) [pronounced <i>dzoh-AY</i>]	<i>life; living, state of being</i>	feminine singular noun, genitive/ablative case	Strong's #2222
akatalutos (ἀκατάλυτος) [pronounced <i>ak-at-AL-oo-toss</i>]	<i>indissoluble, not subject to destruction; (figuratively) permanent, endless</i>	feminine singular adjective; genitive/ablative case	Strong's #179 (hapax legomena)

Translation: ...but according to the power of an indestructible life,...

Jesus took His place as the True High Priest according to the power of God, according to the power of an indestructible life.

These other men—whoever they were—did not matter. They meant nothing.

Hebrews 7:16 ...Who has not come to be [a priest] according to a law of a fleshly commandment, but according to the power of an indestructible life,... (Kukis nearly literal translation)

¹⁹ See https://en.wikipedia.org/wiki/List_of_High_Priests_of_Israel accessed November 7, 2022.

Hebrews 7:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
martureō (μαρτυρέω) [pronounced <i>mar-too-REH-oh</i>]	<i>to be a witness, to testify (literally or figuratively); to charge, to give [evidence], to bear record, to have (obtain) a good (honest) report, to be well reported of, to have testimony, to (be, bear, give, obtain) witness</i>	3 rd person singular, present passive indicative	Strong's #3140
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754

Translation: ...for it keeps on being testified that,...

We know that all of this that has been written by the author of Hebrews is true, because this is testified to in Scripture.

Hebrews 7:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
su (σου) [pronounced <i>sue</i>]	<i>you</i>	2 nd person personal pronoun; nominative case	Strong's #4771
hiereus (ἱερέυς) [pronounced <i>hee-er-YOOCE</i>]	<i>a priest, high priest; one who offers sacrifices and in general is busied with sacred rites; referring to priests of Gentiles or the Jews; metaphorically of Christians, because, purified by the blood of Christ and brought into close intercourse with God</i>	masculine singular noun; nominative case	Strong's #2409
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
aiōn (αἰών) [pronounced <i>ī-OHN</i>]	<i>a lifetime, a generation; forever, an unbroken age, (a long) period (perpetuity) of time, eternal, eternity; the world, a universe</i>	masculine singular noun; accusative case	Strong's #165

Translated forever, forever more.

Hebrews 7:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
taxis (τάξις) [pronounced TAHX-iss]	<i>an arranging, an arrangement, an order, a fixed succession in a fixed time; an orderly condition, a post, a rank; nature, character, fashion, quality, style</i>	feminine singular noun; accusative case	Strong's #5010
Melchisedék (Μελχισεδέκ) [pronounced mel-khis-ed-EHK]	<i>king of righteousness; transliterated, Melchizedek, Melchizedec, Melchisedec, Malki Sedeq</i>	masculine singular proper noun; a person; indeclinable	Strong's #3198

This is equivalent to Hebrews 5:6b-c.

Translation: ...“You [are] a priest forever according to the order of Melchizedek.”

The author of Hebrews correctly applies this quotation from Psalm 110:4 to Jesus; and this is repeated in the book of Hebrews quite a number of times (Hebrews 5:6, 10 6:20 7:17, 21). It is in these central chapters that the writer of Hebrews discusses all of this in detail.

Hebrews 7:17 ...for it keeps on being testified that, “You [are] a priest forever according to the order of Melchizedek.” (Kukis nearly literal translation)

Hebrews 7:15–17 And yet, it keeps on being even more abundantly clear, if, according to the likeness of Melchizedek, another (of a different kind) priest is raised up, Who has not come to be [a priest] according to a law of a fleshly commandment, but according to the power of an indestructible life, for it keeps on being testified that, “You [are] a priest forever according to the order of Melchizedek.” (Kukis nearly literal translation)

Hebrews 7:15–17 Yet, at this point in time, it is abundantly clear that another sort of priest, similar to Melchizedek, has been raised up in Jesus, Who did not become a priest as per the earthly ordinance of the Law, but according to the power of an indestructible life, for this keeps on being testified to by these words: “You keep on being a priest forever, according to the order of Melchizedek.” (Kukis paraphrase)

For an annulment, indeed, kept on becoming a preceding command through her the weak and useless [thing]. For nothing completed the Law now a bringing in a better hope through which we keep on bringing near the God.

Hebrews
7:18–19

For indeed an annulling of a preceding command kept on coming to be because it [was] weak and useless. For the Law perfected nothing but the bringing in of a better hope by which we keep on drawing near to the God.

For previous directions concerning the Levitical priesthood were nullified in that it was weak and useless. The Mosaic Law brought nothing to a completed state except that, by it, we could draw closer to God and begin to grasp a better hope which was yet to come.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For an annulment, indeed, kept on becoming a preceding command through her the weak and useless [thing]. For nothing completed the Law now a bringing in a better hope through which we keep on bringing near the God.
Complete Apostles Bible	For on the one hand an annulment comes about of the preceding commandment on account of its weakness and uselessness. For the law made nothing perfect; but there is the bringing in of a better hope, through which we draw near to God.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. There is indeed a setting aside of the former commandment, because of the weakness and unprofitableness thereof: For the law brought nothing to perfection: but a bringing in of a better hope, by which we draw nigh to God.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	And the change which was made in the first statute, was on account of its impotency, and because their was no utility in it. For the law perfected nothing; but in the place of it there came in a hope, which is better than it, and by which we draw near to God.
Original Aramaic NT	But there was a change in the first testament because of its impotence, and there was no benefit in it. For The Written Law perfects nothing, but hope, which is greater than it, entered in its place, by which we approach God.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So the law which went before is put on one side, because it was feeble and without profit. <i>Because the law made nothing complete,</i> and in its place there is a better hope, through which we come near to God.
Bible in Worldwide English	The old law given to Moses by God was put away. It was weak and no good. The law did not make anything right. But something better has been brought to us. It is Gods promise. And by that promise we come near to God.
Easy English	.

Easy-to-Read Version—2008	The old rule is now ended because it was weak and worthless. The Law of Moses could not make anything perfect. But now a better hope has been given to us. And with that hope we can come near to God.
God's Word™	The former requirements are rejected because they are weak and useless. Moses' Teachings couldn't accomplish everything that God required. But we have something else that gives us greater confidence and allows us to approach God.
Good News Bible (TEV)	The old rule, then, is set aside, because it was weak and useless. For the Law of Moses could not make anything perfect. And now a better hope has been provided through which we come near to God.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	In this way a weak and useless command was put aside, because the Law cannot make anything perfect. At the same time, we are given a much better hope, and it can bring us close to God.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	The old <i>order of priesthood</i> has been set aside as weak and powerless. For the law has never made anyone perfect, but in its place is a far better hope which gives us confidence to experience intimacy with God!
UnfoldingWord Simplified T.	For the former regulation is set aside because it is weak and useless, (for the law made nothing perfect), and a better hope is introduced, through which we come near to God.
Williams' New Testament	Indeed, the rescinding of a previous regulation takes place, because it was weak and ineffective -- for the law had never made anything perfect -- and so a better hope is brought to us, through which we have approach to God.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	You see, a previous demand certainly becomes invalid because of the weak and unproductive nature of it; for the law completed nothing, but what was brought in over it <i>has a better anticipation of good</i> through which we come near to God.
Breakthrough Version	.
Common English Bible	.
Len Gane Paraphrase	So there truly is a canceling of the former commandment, because of its weakness and ineffectiveness. For the law made nothing perfect, but bringing in a better hope [did], by which we draw near to God.
A. Campbell's Living Oracles	Here then, there is a disannulling of the preceding commandment, because of its weakness and unprofitableness-(for the law made no one perfect) -and the superinduction of a better hope, by which we draw near to God.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	On the one hand, we have the abolition of a previous regulation as being both inefficient and useless (for the Law never brought anything to perfection); and, on the other hand, we have the introduction of a better hope, which enables us to draw near to God.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.	
Berean Study Bible	.	
Christian Standard Bible	.	
Conservapedia Translation	.	
Evangelical Heritage V.	.	
Revised Ferrar-Fenton Bible	.	
Free Bible Version	.	So the previous rule has been set aside because it was powerless and didn't work, (for the law didn't make anything perfect). But now it's been replaced by a better hope by which we can come close to God.
God's Truth (Tyndale)	.	
Holman Christian Standard	.	
International Standard V	.	
Lexham Bible	.	
Montgomery NT	.	
NIV, ©2011	.	
Riverside New Testament	.	
Leicester A. Sawyer's NT	.	For there is an abrogation of the commandment which goes before, on account of its weakness and unprofitableness; for the law made nothing perfect, but was the introduction of a better hope through which we draw nigh to God.
The Spoken English NT	.	
UnfoldingWord Literal Text	.	
Urim-Thummim Version	.	For a disabling indeed does come of the command going before because of its weakness, and unprofitableness, because the Law made nothing perfect, but the bringing in of a better hope did; by which we draw near to Elohim.
Weymouth New Testament	.	On the one hand we have here the abrogation of an earlier code because it was weak and ineffective--for the Law brought no perfect blessing--but on the other hand we have the bringing in of a new and better hope by means of which we draw near to God.
Wikipedia Bible Project	.	
Worsley's New Testament	.	

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible--1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible--1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.	
Hebraic Roots Bible	.	And the change which took place in the former law, was made on account of its weaknesses, and because it had fulfilled its usefulness ³ . For the (Levitical) Law perfected nothing, but a bringing in of a better hope, through which we draw near to Elohim. (Heb 10:1-4) ³ Speaking of the changing of the priesthood from Levi to Melchizedek. (Gal 3:19) Under the Levites the tithe went to buy the sacrifices and support a system that never removed the penalty of sin. Now the tithe would go to the building of the

	spiritual sanctuary, which removes all sin and brings the message of the good news of Yahshua to the world.
Holy New Covenant Trans.	The old commandment was done away with because it was weak and useless. The law made nothing perfect, but we can now come close to God through a better hope.
The Scriptures 2009	For there is indeed a setting aside of the former command ^d because of its weakness and unprofitableness, for the Torah ^e perfected naught, but the bringing in of a better expectation, through which we draw near to Elohim. ^d Or former Lēwitical command. ^e Lēwitical Torah.
Tree of Life Version	For on the one hand, a former requirement is set aside because of its weakness and ineffectiveness—for Torah made nothing perfect. But on the other hand, a better hope is introduced, through which we draw near to God.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Disregard certainly for becomes [of] preceding command because of the [thing] [of] her weak and useless no [thing] for perfects The Law Introduction but [of] greater hope {He is} through whom [We] approach the god...
Alpha & Omega Bible	FOR, ON THE ONE HAND, THERE IS A SETTING ASIDE OF A FORMER COMMANDMENT †(that priests had to be of the tribe of Levi) BECAUSE OF ITS WEAKNESS AND USELESSNESS; 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 THEOS (<i>The Alpha & Omega</i>).
Awful Scroll Bible	For there occurs surely, a putting-away of the objectives-from-among leading-before, because of weakness and the not-beneficialness of it. For the Law brings yet-not-one thing to an intention, but the bringing-in-upon of a more availing expectation, through which we draw near to God.
Concordant Literal Version	For, indeed, there is coming to be a repudiation of the preceding precept because it is weak and without benefit;" for the law perfects nothing, yet it is the superinduction of a better expectation, through which we are drawing near to God."
exeGesés companion Bible	For indeed there becomes a putting away of the preceding misvah because of its frailty and unbeneficialness thereof. For the torah completed/shalamed naught but the introduction of a better hope - through which we approach Elohim.
Orthodox Jewish Bible	For, on the one hand, there is an abrogation of an earlier mitzvah because of its weakness and ineffectuality For the Torah brought nothing to shleimut (perfection); on the other hand, there is the mavo (introduction) of a tikvah tovah yoter (a better hope) through which we draw near to Hashem.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	For on one hand, the previous command [<i>i.e., the Law of Moses</i>] was set aside because it was weak and useless, (since the law did not make anything [<i>i.e., anyone</i>] perfect), but on the other hand, there is the introduction of a better hope [which did bring perfection through Christ], by which we draw near to God.

Benjamin Brodie's trans.	For on the one hand, there came to pass an annulment [removal] of the commandment [Mosaic Law] which was previously issued because of its powerless nature [it covered sin rather than taking it away & it could not give life] and uselessness [it authorized a now obsolete priesthood], For the law could bring nothing to maturity [cannot assist a believer to grow in grace]; on the other hand, there is a more useful [preferable] prospect [opportunity], through which [royal priesthood of the believer] we may continually approach God.
The Expanded Bible Jonathan Mitchell NT	. For on the one hand, a displacement (or: setting-aside; annulment; repudiation; cancellation; abrogation) of a preceding implanted goal (impartation of the finished product and destiny within; inward directive) is being born (or: comes into existence) because it [was] without strength and without increase (without help, profit, benefit or gain) – you see, the Law perfects nothing (brought nothing to its goal or destiny; finishes nothing) – yet on the other hand [this is] a fully leading-in (or: a bringing-in upon; an introduction; [note: according to Thayer, this was used in Josephus of the introduction of a new wife in place of one repudiated]) of a superior (stronger and better) expectation (or: expectant hope) through which we are continuously and progressively drawing near to and in, by and with God.
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice

Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	So ^t on the one hand, the previous commandment is being set aside, due to its own weakness and lack of effectiveness. Because the Law hasn't perfected anything. And on the other hand, there's the introduction of a greater hope. And through that hope we are coming close to God. ^t Lit. "For".
Wilbur Pickering's New T.	.

Literal, almost word-for-word, renderings:

A Faithful Version	For there is indeed an annulment of the earlier commandment delivered to Aaron because of its weakness and unprofitableness, Because the <i>priestly</i> law brought nothing to perfection; rather, perfection is brought about by a superior hope, through which we draw near to God.
Analytical-Literal Translation	For on the one hand an annulment comes about of [the] proceeding commandment because of its weakness and uselessness (for nothing was made perfect [by] the Law), on the other hand [there is the] bringing in of a better hope [or, expectation] through which we draw near to God.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	Here then is a disannulment of a preceding commandment on account of its weakness and inutility, (for the law made nothing perfect) and an introduction of a better hope by which we draw near to God.

Context Group Version	For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing complete), and a bringing in thereupon of a better abiding confidence, through which we draw near to God.
English Standard Version	.
Far Above All Translation	.
Green’s Literal Translation	.
Literal New Testament	.
Literal Standard Version	And it is yet more abundantly most evident, if according to the likeness of Melchisedek there arises another priest, who did not come according to the law of a fleshly command, but according to the power of an endless life, for He testifies, “You [are] a priest—throughout the age, according to the order of Melchizedek”; for an annulling indeed comes of the command going before because of its weakness, and unprofitableness, (for nothing did the Law perfect) and the bringing in of a better hope, through which we draw near to God. Vv. 15–17 are included for context.
Modern English Version	.
Modern Literal Version 2020	For* indeed, it becomes a nullifying of the preceding commandment because of its weakness and unprofitableness (for* the law completed nothing) and a bringing* in of a better hope, through which we are drawing near to God.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	For there is verily an annulling of the former commandment because of the weakness and unprofitableness thereof. For the law made nothing perfect (completed nothing; it was the introduction, but not the completion), but the bringing in of a better hope did, by which we draw nigh unto God.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	For on the one hand a former commandment [the Mosaic law] becomes annulled because of its powerlessness and uselessness, for the Law accomplished nothing; for on the other hand, an establishment of a better confidence thought which we approach the God.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster’s Translation	.
World English Bible	.
Worrell New Testament	.
Young’s Updated LT	.

The gist of this passage:
18-19

Hebrews 7:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
athetêsis (ἀθέτησις) [pronounced <i>ath-EHT-ay-siss</i>]	<i>abolition, disannulling, put away, annulment; removal, rejection</i>	feminine singular noun; nominative case	Strong’s #115

Hebrews 7:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mén (μέν) [pronounced <i>men</i>]	<i>indeed, truly, certainly, surely, verily</i> while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it	an affirmative or concessive particle; a conjunction	Strong's #3303
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #1096
proágō (προάγω) [pronounced <i>pro-AHG-oh</i>]	<i>leading forward (magisterially); intransitively, preceding (in place or time (participle, previous)); bringing (forth, out), going before</i>	feminine singular, present active participle, genitive/ablative case	Strong's #4254
entolē (ἐντολή, ἐντολῆ) [pronounced <i>en-tol-AY</i>]	<i>an order, command, charge, precept, injunction; that which is prescribed to one by reason of his office; a commandment</i>	feminine singular noun; genitive/ablative case	Strong's #1785

We just had this word back in v. 16.

Translation: For indeed an annulling of a preceding command kept on coming to be...

The context here is the Levitical priesthood and, by this point in time, the commandment for the Levitical priesthood needed to be nullified, abolished, removed. Just as there was no reason to have animal sacrifices any more, there was no reason to have a priesthood. After all, their chief function was to bring animal sacrifices to the altar and offer them up. Well, if animal sacrifices were so abhorrent, then of what use is the Levitical priesthood?

Hebrews 7:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced <i>dee-AH</i>]; spelled di (δι´) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Hebrews 7:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autês (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846
asthenês (ἀσθενής) [pronounced as-thehn-ACE]	<i>weak, infirm, feeble, sickly, impotent</i>	neuter singular adjective, accusative case	Strong's #772
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
anōphelês (ἀνωφελής) [pronounced an-o-FEHL-ace]	<i>useless, inutility, unprofitable (-ness)</i>	neuter singular adjective; accusative case	Strong's #512

Translation: ...because it [was] weak and useless.

The animal sacrifices and what the priests did was impotent and unprofitable. The animal sacrifices could do absolutely nothing for anyone. Therefore, the Levitical priesthood could not do anything for anyone.

Hebrews 7:18 For indeed an annulling of a preceding command kept on coming to be because it [was] weak and useless. (Kukis nearly literal translation)

Hebrews 7:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oudeís (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; accusative case; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
teleioô (τελειόω) [pronounced teh-l-i-OH-oh]	<i>to complete, to accomplish, (figuratively) to consummate; to consecrate, to finish, to fulfil, to (make) perfect</i>	3 rd person singular, aorist active indicative	Strong's #5048
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Hebrews 7:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; nominative case	Strong's #3551

Translation: For the Law perfected nothing...

The Mosaic Law in itself brought nothing to completion. There was not some point where the Mosaic Law would be applied and suddenly, everything was good. That would never happen. Those who practice the Law should have been able to see this, even before Jesus arrived on the scene.

Hebrews 7:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epeisagôgê (ἐπισηγωγή) [pronounced ehp-ice-ag-oh-GAY]	<i>a bringing in besides or in addition to what is or has been brought in; used of the introduction of a new wife in the place of one repudiated; to come in besides or to those who are already within; to enter afterwards; to come in upon, come upon by entering; to enter against</i>	feminine singular noun; nominative case	Strong's #1898 (hapax legomena)
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kreittôn (κρείττων) [pronounced KRITE-tohn]	<i>better, more useful, more serviceable, more advantageous; more excellent; more noble, stronger</i>	masculine singular comparative adjective; genitive/ablative case	Strong's #2909

Although these words were not generally given as meanings for kreittôn, many translations rendered this, *greater, superior* (AFV, AUV, BLB, BSB, ESV, FAA, WEB, and many others). Throughout most other passages, *better* appears to be the preferred translation.

elpís (ἐλπίς) [pronounced el-PIS]	<i>hope; confidence, a confident expectation; desire of some good with expectation of obtaining it</i>	feminine singular noun, genitive/ablative case	Strong's #1680
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Translation: ...but the bringing in of a better hope...

The Law, by the types used in the Law, brought in a better hope. The Law itself was not this better hope. That was Jesus. He is the better hope. He is the more excellent expectation.

Hebrews 7:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced <i>dee-AH</i>]; spelled di (δι´) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
hês (ἧς) [pronounced <i>hayç</i>]	<i>from whom, from which, from what, of that; of whom, of that, whose</i>	feminine singular relative pronoun, genitive/ablative case	Strong's #3739
eggizô (ἐγγίζω) [pronounced <i>eng-ID-zoh</i>]	<i>to make near, to approach; to be at hand, to come (draw) near, to be (coming, drawing) close</i>	1 st person plural, present active indicative	Strong's #1448
tô (τῷ) [pronounced <i>toe</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; dative, locative and instrumental cases	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: ...by which we keep on drawing near to the God.

By some of the customs of the Mosaic Law, believers were brought closer to God—but that was strictly in the past. These rituals and sacrifices looked forward to the Savior; and once the Savior has come, the things looking forward to Him are no longer needed.

Hebrews 7:19 For the Law perfected nothing but the bringing in of a better hope by which we keep on drawing near to the God. (Kukis nearly literal translation)

Hebrews 7:18–19 For indeed an annulling of a preceding command kept on coming to be because it [was] weak and useless. For the Law perfected nothing but the bringing in of a better hope by which we keep on drawing near to the God. (Kukis nearly literal translation)

Hebrews 7:18–19 For previous directions concerning the Levitical priesthood were nullified in that it was weak and useless. The Mosaic Law brought nothing to a completed state except that, by it, we could draw closer to God and begin to grasp a better hope which was yet to come. (Kukis paraphrase)

Most translations have v. 22 standing on its own. A few have v. 22 being continued from v. 21. Fewer still have v. 22 being continued into v. 23. I will preserve the context when giving the translations below.

And according to as great an affirmation, not by itself, for the (ones) indeed by itself keep on being priests (the ones) who have come to be; now the one with an affirmation through speaking face to face with Him, affirmed a Lord—and He will not regret [this]: “You [are] a priest to the forever according to an order [of] Melchizedek.” According to so much, even a better contract has come to be; a guarantee, Jesus.

Hebrews
7:20–22

And, inasmuch as, [it was] not without an oath [that He became a priest], for the ones who have come to be priests apart from an oath, [but] now the (One) with an oath in (His) speaking directly to Him, the Lord affirmed [Him]—and He will not regret [this affirmation]: “You [are] a priest forever according to the order of Melchizedek.” By so much, even Jesus has become [the] guarantee of a better covenant.

Jesus became the High Priest with an oath—and we know that many men have become priests without taking an oath—but now, this one took an oath direct with God the Father. God the Father affirmed Jesus as the High Priest (and He will not regret this appointment): “You keep on being a priest forever, according to the order of Melchizedek.” By all this which we have discussed, Jesus has become a certain guarantee of a better covenant (that is, grace is a better covenant than the Law).

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) And according to as great an affirmation, not by itself, for the (ones) indeed by itself keep on being priests (the ones) who have come to be; now the one with an affirmation through speaking face to face with Him, affirmed a Lord—and He will not regret [this]: “You [are] a priest to the forever according to an order [of] Melchizedek.” According to so much, even a better contract has come to be; a guarantee, Jesus.
- Complete Apostles Bible And inasmuch as it was not without oath taking, for they have become priests without an oath, but He with an oath by Him that said to Him: "The LORD has sworn and will not relent, 'You are a priest forever according to the order of Melchizedek' ", by so much more Jesus has become a surety of a better covenant.
- Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) .
And inasmuch as it is not without an oath (for the others indeed were made priests without an oath:
But this with an oath, by him that said unto him: The Lord hath sworn and he will not repent: Thou art a priest for ever).
By so much is Jesus made a surety of a better testament.
- V. Alexander’s Aramaic
Eastern Aramaic Manuscript .
James Murdock’s Syriac NT And he confirmed it to us by an oath.
For they became priests without an oath; but this man by an oath. As he said to him by David: The Lord hath sworn, and will not lie, Thou art a priest for ever, after the likeness of Melchisedec.
By all this, is that a better covenant of which Jesus is the sponsor.
- Original Aramaic NT And he confirmed it to us by an oath.*
For they were Priests without an oath, but this one, with an oath, as he said to him by David: "THE LORD JEHOVAH has sworn and will not lie, that you are The Priest for eternity in the image of Melchizedek."*
This Covenant, of which Yeshua is The Guarantor, is entirely better.
- Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And as this is not without the taking of an oath <i>For those were made priests without an oath, but this one was made a priest with an oath by him who says of him, The Lord gave his oath, which he will not take back, that you are a priest for ever;</i></p>
Bible in Worldwide English	<p>By so much is it a better agreement which we have through Jesus. Also Christ was not made a priest without Gods strong promise. The others were made priests without Gods strong promise. But this man was made priest by Gods strong promise. God said to him, The Lord has made a strong promise, and he will not change it. "You are a priest for ever." Also because of this, Jesus makes a better agreement with God for people.</p>
Easy English Easy-to-Read Version–2008	<p>.</p> <p>Also, it is important that God made a promise with an oath when he made Jesus high priest. When those other men became priests, there was no oath. But Christ became a priest with God's oath. God said to him, "The Lord has made a promise with an oath and will not change his mind: 'You are a priest forever.'" So this means that Jesus is the guarantee of a better agreement from God to his people.</p>
<i>God's Word</i> TM	<p>None of this happened without an oath. The men from the tribe of Levi may have become priests without an oath, but Jesus became a priest when God took an oath. God said about him, "The Lord has taken an oath and will not change his mind. You are a priest forever." In this way Jesus has become the guarantee of a better promise.</p>
Good News Bible (TEV)	<p>In addition, there is also God's vow. There was no such vow when the others were made priests. But Jesus became a priest by means of a vow when God said to him, "The Lord has made a solemn promise and will not take it back: 'You will be a priest forever.' " This difference, then, also makes Jesus the guarantee of a better covenant.</p>
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	<p>God himself made a promise when this priest was appointed. But he did not make a promise like this when the other priests were appointed. The promise he made is, "I, the Lord, promise that you will be a priest forever! And I will never change my mind!" This means that Jesus guarantees us a better agreement with God.</p>
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	<p>And he confirmed it to us with his solemn vow. For the former priests took their office without an oath, but with Jesus, God affirmed his royal-priesthood with his promise, saying, The Lord has made a solemn oath and will never change his mind, "You are a King-Priest forever!" So all of this magnifies the truth that we have a superior covenant with God than what they experienced, for Jesus himself is its guarantor!</p>
UnfoldingWord Simplified T.	<p>And it was not without an oath! Others became priests without any oath, but he became a priest when God said to him, " The Lord has sworn and he will not change his mind: ' You are a priest forever.'"</p>

Williams' New Testament By this also Jesus has given the guarantee of a better covenant. And by so much as He was not appointed without God's taking an oath -- for the Levitical priests were appointed without His taking an oath, but He with His oath, when He said to Him: "The Lord took oath and will not change, You are a priest forever" -- so much the more Jesus has become the guarantee of a better covenant.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version . And inasmuch as it is not without an oath of guarantee (you see, certainly, the people are without an oath of guarantee who have become priests, but the Anointed King is with an oath of guarantee through the One saying to Him, "The Master guaranteed it and will not change His mind, You are a priest for the span of time") in line with such a great thing, Jesus has become a security deposit of an even better treaty.

Common English Bible .
 Len Gane Paraphrase .
 A. Campbell's Living Oracles . Moreover, inasmuch as not without an oath-(for they, indeed, were make priests without an oath, but he, with an oath, by him who said to him, "The Lord has sworn, and will not repent, Thou art a priest for ever, according to the order of Melchisedec,") by so much was Jesus made the surety of a better institution.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament . Then again, the appointment of this new priest was ratified by an oath, which is not so with the Levitical priests, but his appointment was ratified by an oath, when God said to him-- "The Lord has sworn, and will not change, "Thou art a priest for all time." And the oath shows the corresponding superiority of the Covenant of which Jesus is appointed the surety.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Evangelical Heritage V. .
 Revised Ferrar-Fenton Bible .
 Free Bible Version . This* was not without an oath, even though those who become priests do so without an oath.
 But he became a priest with an oath because God told him, "The Lord has taken a solemn vow and will not change his mind: You are a priest forever."
 This is how Jesus became the guarantee of an agreed relationship with God* that is so much better.

God's Truth (Tyndale) .
 Holman Christian Standard .
 International Standard V . Now none of this happened without an oath. Others became priests without any oath,
 but Jesus [Lit. he] became a priest [The Gk. lacks became a priest] with an oath when God [Lit. he] told him,
 "The Lord has taken an oath
 and will not change his mind.
 You are a priest forever." [Ps 110:4]
 In this way, Jesus has become the guarantor of a better covenant.

Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	And as he was not [<i>constituted</i>] without swearing,— for they were made priests without swearing, but he with swearing by him who says to him, The Lord swore, and he will not change, You are a priest forever;— by so much is Jesus the pledge of a better covenant.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	For as this is not without the taking of an oath. (Because those priests were made without an oath; but this with an oath by him that said to him, The LORD adjured and will not change his mind, You are a Priest for the ages after the Order of Melchisedec) By so much was Jesus made a sponsor of a better arrangement.
Weymouth New Testament	And since it was not without an oath being taken-- for these men hold office without any oath having been taken, but He holds it attested by an oath from Him who said to Him, "THE LORD HAS SWORN AND WILL NOT RECALL HIS WORDS, THOU ART A PRIEST FOR EVER" -- so much the more also is the Covenant of which Jesus has become the guarantor, a better covenant.
Wikipedia Bible Project	.
Worsley's New Testament	Moreover inasmuch as <i>He was not made priest</i> without an oath, (for they indeed are become priests without <i>the solemnity of an oath</i> ; but He with an oath, by Him who said unto Him, "The Lord hath sworn, and will not repent, Thou <i>art</i> a priest for ever after the order of Melchisedec:") by so much is Jesus become the surety of a better covenant.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebrew Names Version	Inasmuch as he was not made priest without the taking of an oath (for they indeed have been made priests without an oath), but he with an oath by him that says of him, swore and will not change his mind, 'You are a priest forever, according to the order of Melchizedek.'" [Psalm 110:4] By so much, Yeshua has become the collateral of a better covenant.
Hebraic Roots Bible	And He confirmed it for us by oath; For they became priests without an oath; but this man by an oath. As He said to Him by David: "YAHWEH has sworn, and will not lie, Thou art a priest forever, after the order of Melchizedek." (Psa 110:4, Heb 6:16- 18) All these things make a better covenant because Yahshua is its surety. (Heb 8:6)
Holy New Covenant Trans.	This happened with God's vow. The others became priests without a vow, but Christ became a priest with God's vow. This is what was said to him: "The Lord God made

The Scriptures 2009	<p>a vow. He will never change it: 'You will be a priest forever.'" Because of a promise like this, Jesus has become the guarantee of a better covenant. And it was not without an oath!</p>
Tree of Life Version	<p>For they indeed became priests without an oath, but He became Priest with an oath by Him who said to Him, "הוהי has sworn and shall not regret, 'You are a priest forever according to the order of Malkitse_{deq}.'" Psalm 110:4. By as much as this עשוהי has become a guarantor of a better covenant. Moreover, it was not without a sworn oath. (Others indeed have become kohanim without a sworn oath, but He with an oath—sworn by the One who said to Him, "Adonai has sworn and will not change His mind, 'You are a kohen forever.'") How much more then has Yeshua become the guarantee of a better covenant.</p>

Weird English, ©lde English, Anachronistic English Translations:

Accurate New Testament	<p>...and in which not {He is} without oath The [Men] certainly for without oath are Priests Having Become The [Man] but {is He Having Become} with oath through the [one] saying to him vows {someone} Lord and not [He] will reconsider You {are} Priest to the age in this and [of] greater contract has become Guaranteeing Jesus...</p>
Alpha & Omega Bible	<p>AND INASMUCH AS IT WAS NOT WITHOUT AN OATH, 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, 'YOU ARE A PRIEST FOREVER'"; †(Psalm 110:4, Numbers 23:19, 1Sam. 15:29) SO MUCH THE MORE ALSO JESUS HAS BECOME THE GUARANTEE OF A BETTER COVENANT.</p>
Awful Scroll Bible	<p>And accordingly as much as not without a swearing-of-an-oath, for those priests, surely are having been came about without a swearing-of-an-oath, but He with a swearing-of-an-oath, through Him confirming with respects to Him, "The Lord swears and will not care-about-it-afterwards, 'You is a Priest into eternity according to the order of Melchizedek' ", accordingly by so much has Jesus come about, the limb-from-among of a more availing Caused-to-be-set-forth.</p>
Concordant Literal Version	<p>And, in as much as it was not apart from the swearing of an oath, (For these, indeed, are priests, having become so apart from the swearing of an oath, yet that One with the swearing of an oath by Him Who is saying to Him, "The Lord swears and will not be regretting it, 'Thou art a priest for the eon according to the order of Melchizedek.'")" by so much also has Jesus become the sponsor of a better covenant.</p>
exeGesés companion Bible	<p>And inasmuch as not apart from an oath: For indeed they became priests apart from an oath; but this with an oath through him who worded to him, Yah Veh oaths and regrets not, You are a priest to the eons after the order of Malki Sedeq. Psalm 110:4 Yah Shua became a pledge by a much better covenant:...</p>
Orthodox Jewish Bible	<p>This was attested with a shevu'ah (oath); for others who became kohanim were installed in the office of kehunah without a shevu'ah; But the Rebbe, Melech HaMoshiach became a kohen with a shevu'ah (oath) through the One saying to Him, "Hashem has made an oath and will not change his mind, You are a kohen forever" [TEHILLIM 110:4].</p>

According to such a shevu'ah of Hashem, Rebbe, Melech HaMoshiach Yehoshua has become the arev (surety, guarantee) of a tovah yoter HaBrit.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
And this was not done without the taking of an oath [by God], (for [Levitical] priests were appointed without [God] taking [such] an oath, but Christ was appointed with an oath by God when He said to Him [Psa. 110:4], "The Lord made a vow and will not change His mind [when He said], 'You are a priest forever'.") So therefore, Jesus has become the guarantee of a better Agreement [between God and mankind].

Benjamin Brodie's trans.

And in as much as not without the taking of an oath, (for on the one hand [during the dispensation of Israel], they [the Levitical priesthood] were priests who became so without the taking of an oath [they became priests through heritage], But on the other hand, He [Jesus Christ], by taking an oath through the One [God the Father] who spoke face-to-face with Him [during the conference on the divine decrees]), the Lord [God the Father] made a solemn oath and will not change His mind [immutability]: You and only You [Jesus Christ] will be a priest unto the age [Kingdom of the Son of Man].
By so much [doctrinal evidence, including an oath from the Father], indeed, Jesus became the guarantee of a much better covenant [unconditional].

The Expanded Bible
Jonathan Mitchell NT

.
Also, to the extent that [it was] not without a swearing of an oath, for on the one hand there are indeed men that have become priests apart from a sworn oath, yet on the other hand, He [became one] with an oath sworn through, and by means of, the One saying to Him, "The Lord [= Yahweh] swore (or: swears) and shall not be regretting (having after-care), 'You are a Priest on into the Age [other MSS add: according to and in line with the order and succession of Melchizedek] '." [Ps. 110:4]
Correspondingly, to that extent also, Jesus has become a guarantee (pledge; surety; sponsor) of a superior (stronger and better) arrangement (or: covenant; disposition).

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with Many Footnotes:

Lexham Bible

And by as much as this was not without an oath (for these on the one hand have become priests [Literally "are having become priests"] without an oath, but he with an oath by the one who said to him, "The Lord has sworn and will not change his mind, 'You are a priest forever [Literally "for the age"]' " [A quotation from Ps 110:4 (see also Heb 5:6; 6:20; 7:17)]),
by so much more [Some manuscripts have "so much more also"] Jesus has become the guarantee of a better covenant.

NET Bible®
New American Bible (2011)
The Passion Translation
Rotherham's Emphasized B. .

The Spoken English NT And it's significant that there was an oath sworn.^u Because on the one hand, these folks, the descendants of Levi, have become priests without any oath being sworn. Yet on the other hand, this other person^v becomes a priest with the swearing of an oath by God, who said to him,^w
 The Sovereign One has sworn,
 And it will not be taken back:
 You are a priest forever.^x
 So Jesus has become the guarantee of a covenant that's that much greater than theirs.

^{u.} Lit. "And inasmuch as it was not without an oath sworn". This connects with v. 22: the significance of the oath is that it indicates that a much greater covenant is being created.

^{v.} That is, the person addressed as "my Lord" in Psalm 110:1. Our author sees this psalm as a prophecy of Jesus.

^{w.} Lit. "through the One who said to him".

^{x.} Psalm 110:4.

Wilbur Pickering's New T. **Our eternal High Priest represents us eternally**
 Further, inasmuch as it was not without the taking of an oath—they indeed had become priests without an oath-taking, but He[S] with an oath by Him[F] who said to Him[S]: "The LORD has sworn and will not change His[F] mind; you are a priest forever according to the order of Melchizedek"—by so much Jesus has become the guarantee of a better covenant.

Literal, almost word-for-word, renderings:

A Faithful Version And according to this superior measure, it was not without the swearing of an oath that He was made a Priest. (For those who descend from Aaron are made priests without the swearing of an oath; But He was made a Priest with the swearing of an oath by Him Who says concerning Him, "The Lord swore and will not revoke His word, 'You are a Priest forever according to the order of Melchisedec.' ")
 By such a greater measure then, Jesus was made the Guarantor of a superior covenant.

Analytical-Literal Translation And to the degree that [it was] not without [the] taking of an oath (for on the one hand the ones without taking an oath [have] become priests, on the other hand the One with taking an oath through the One saying to Him, "[The] LORD took an oath, and will not change His mind, 'You [are] a Priest into the age [fig., forever] according to the order of Melchisedek'"); [Psalm 110:4] by so much Jesus has become [the] guarantee of a better covenant.

- Berean Literal Bible .
- Bond Slave Version .
- C. Thomson updated NT .
- Charles Thomson NT .
- Context Group Version .
- English Standard Version .
- Far Above All Translation .
- Green's Literal Translation .
- Literal New Testament .
- Literal Standard Version .
- Modern English Version .
- Modern Literal Version 2020 .

And inasmuch as it is not without an oath, for* the ones who indeed have become priests are so without an oath, but he, with an oath through the one who saying *what is* pertaining to him, 'The Lord swore and will not regret, you *are* a priest forever, according-to the order of Melchizedek.' {Psa 110:4}
 Jesus has *also* become the guarantee according-to a so-much better covenant*.

- Modern KJV .
- New American Standard .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible .

The Greatness of the New Priest

And inasmuch as it was not without an oath that He was made priest (for those priests were made without an oath (swearing), but He with an oath by Him who said unto Him: "The Lord swore and will not repent, `You(s) are a priest forever after the order of Melchizedek."), by so much more was Jesus made a surety of a better testament (covenant).

- Revised Young's Lit. Trans. .
- R. B. Thieme, Jr. translation .

And inasmuch as not without the taking of an oath our royal priesthood was appointed.

(For in fact they [Levitical priests], without the taking of an oath, have become priests; but He [Jesus Christ] with the taking of a solemn oath through the One saying, face to face with Him [God the Father], The Lord made a solemn oath and will not change His mind, You are a priest forever.")

By so much doctrinal evidence, Jesus has become a guarantee of a better covenant than the Mosaic code.

- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Translation .
- World English Bible .
- Worrell New Testament .
- Young's Updated LT .

The gist of this passage:
20-22

Hebrews 7:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
κατά (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
Here spelled <i>kath</i> (καθ) [pronounced <i>kath</i>] because it comes before a vowel with a rough breathing.			
ὅσος (ὅσος) [pronounced <i>HOS-os</i>]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter singular, correlative pronoun; accusative case	Strong's #3745
οὐ (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
χωρίς (χωρίς) [pronounced <i>khoh-REECE</i>]	<i>separate [ly], apart [from]; without [any]; beside [s]; by itself</i>	adverb of separation	Strong's #5565

Hebrews 7:20a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
horkômosia (ὄρκωμοσία) [pronounced hor- Kingdom of Heaven- moss-EE-ah]	<i>affirmation made on oath, the taking of an oath, an oath</i>	feminine singular noun; genitive/ablative case	Strong's #3728

In the Scrivener Textus Receptus, this is the end of v. 20.

Translation: *And, inasmuch as, [it was] not without an oath [that He became a priest],...*

Jesus also became a priest by means of an oath. We are used to an oath being something along the lines of, "I swear by God that I will execute the duties of this office honestly and to the best of my ability." However, the oath will not be one like made by Jesus; but an oath given by God the Father.

Hebrews 7:20b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
chôris (χωρίς) [pronounced khoh- REECE]	<i>separate [ly], apart [from]; without [any]; beside [s]; by itself</i>	adverb of separation	Strong's #5565
horkômosia (ὄρκωμοσία) [pronounced hor- Kingdom of Heaven- moss-EE-ah]	<i>affirmation made on oath, the taking of an oath, an oath</i>	feminine singular noun; genitive/ablative case	Strong's #3728
eisi (εἰσί) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEN]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)

Hebrews 7:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hiereis (ἱερείς) [pronounced <i>hee-er-ICE</i>]	<i>priests, priesthood; those who offer sacrifices and in execute the sacred rites; referring to priests of Gentiles or the Jews; metaphorically of Christians, because, they are purified by the blood of Christ</i>	masculine plural noun; nominative case	Strong's #2409
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine plural, perfect active participle; nominative case	Strong's #1096

This is all v. 21a in the Scrivener Textus Receptus. Apart from the division of the verses, I do not see any other differences.

Translation: ...for the ones who have come to be priests apart from an oath,...

If memory serves, there is no oath taken by the priests of Levi; nor does God speak on their behalf.

Hebrews 7:20 **And, inasmuch as, [it was] not without an oath [that He became a priest], for the ones who have come to be priests apart from an oath,...** (Kukis nearly literal translation)

Hebrews 7:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
horkōmosia (ὄρκωμοσία) [pronounced <i>hor-Kingdom of Heaven-moss-EE-ah</i>]	<i>affirmation made on oath, the taking of an oath, an oath</i>	feminine singular noun; genitive/ablative case	Strong's #3728

Translation: ...[but] now the (One) with an oath...

The One Who will give and oath is God the Father.

Hebrews 7:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
του (του) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
λέγω (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, genitive/ablative case	Strong's #3004
πρός (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
αὐτόν (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...in (His) speaking directly to Him,...

In the Greek, there are times when the definite article may be taken as a personal pronoun, as I have done here.

God the Father speaks directly to God the Son. This would have taken place in eternity past during the conference of the divine decrees.

Hebrews 7:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὀμνῶ (ὀμνῶ) [pronounced om-NOO-oh]	<i>to swear, to take [affirm] an oath; to affirm, promise, to threaten with an oath; in swearing to call a person or thing as witness, to invoke, swear by</i>	3 rd person singular, aorist active indicative	Strong's #3660
κύριος (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962

Translation: ...the Lord affirmed [Him]...

In the Old and New Testaments both, *Lord* can refer to any Member of the Godhead. Most of the time in the New Testament, *Lord* refers to Jesus Christ. However, here, this is the Lord God, the Father. God the Father affirms God the Son as a priest.

Hebrews 7:21d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ου (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
metamélomai.(μεταμέλωμαι) [pronounced <i>meh-tah-MEH-loh-my</i>], which	<i>to change one's mind; to be very sorry; to repent, to regret, to feel remorse; to care afterwards</i>	3 rd person singular, future (deponent) middle/passive indicative	Strong's #3338

Translation: ...—and He will not regret [this affirmation]:...

We have the emotional word for *repent* here. Now, obviously, God does not change His mind; nor is He caused by emotion to change His mind.

This is said for particular emphasis, to indicate that the appointment of Jesus Christ as High Priest continues forever. This is not something that God the Father would re-think or reconsider.

Hebrews 7:21e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
su (σου) [pronounced <i>sue</i>]	<i>you</i>	2 nd person personal pronoun; nominative case	Strong's #4771
hiereus (ἱερέυς) [pronounced <i>hee-er-YOOCE</i>]	<i>a priest, high priest; one who offers sacrifices and in general is busied with sacred rites; referring to priests of Gentiles or the Jews; metaphorically of Christians, because, purified by the blood of Christ and brought into close intercourse with God</i>	masculine singular noun; nominative case	Strong's #2409
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
aiōn (αἰών) [pronounced <i>I-OHN</i>]	<i>a lifetime, a generation; forever, an unbroken age, (a long) period (perpetuity) of time, eternal, eternity; the world, a universe</i>	masculine singular noun; accusative case	Strong's #165

Hebrews 7:21e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Translated <i>forever, forever more</i> .			
This is v. 17b.			

Translation: ...“You [are] a priest forever according to the order of Melchizedek.”

I believe that this is the third time that this verse is quoted. This is God the Father speaking to God the Son. This is the oath of which the writer of Hebrews speaks.

Hebrews 7:21 ...[but] now the (One) with an oath in (His) speaking directly to Him, the Lord affirmed [Him]—and He will not regret [this affirmation]: “You [are] a priest forever according to the order of Melchizedek.” (Kukis nearly literal translation)

Hebrews 7:22

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
tosoutos (τοσοῦτος) [pronounced toss-OO-toss]	<i>so much, so vast as this; such (in quantity, amount, number or space); as large, so great (long, many, much), these many</i>	neuter singular adjective; accusative case	Strong's #5118
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
kreittôn (κρείττων) [pronounced KRITE-tohn]	<i>better, more useful, more serviceable, more advantageous; more excellent; more noble, stronger</i>	feminine singular comparative adjective; genitive/ablative case	Strong's #2909
diathêkê (διαθήκη) [pronounced dee-ath-AY-kay]	<i>a contract, a covenant, a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will; a compact</i>	feminine singular noun; genitive/ablative case	Strong's #1242
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, perfect active indicative	Strong's #1096
egguos (ἔγγυος) [pronounced ENG-goo-oss]	<i>a surety, a sponsor, security, a guarantee; pledged (as if articulated by a member), a bondsman</i>	masculine singular adjective; nominative case	Strong's #1450 (hapax legomena)

Hebrews 7:22

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Ἰησους (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424

Translation: By so much, even Jesus has become [the] guarantee of a better covenant.

By all of the reasons the writer of Hebrews has listed, we know that Jesus is the guarantee of a better covenant. The covenants being compared here is the covenant of the Law (the Mosaic Law) and the covenant of grace (“For God so loved the world that He gave His Only Begotten Son, that whoever should believe in Him will have everlasting life.”).

Hebrews 7:20–22 By so much, even Jesus has become [the] guarantee of a better covenant. (Kukis nearly literal translation)

Hebrews 7:20–22 And, inasmuch as, [it was] not without an oath [that He became a priest], for the ones who have come to be priests apart from an oath, [but] now the (One) with an oath in (His) speaking directly to Him, the Lord affirmed [Him]—and He will not regret [this affirmation]: “You [are] a priest forever according to the order of Melchizedek.” By so much, even Jesus has become [the] guarantee of a better covenant. (Kukis nearly literal translation)

Hebrews 7:20–22 Jesus became the High Priest with an oath—and we know that many men have become priests without taking an oath—but now, this one took an oath direct with God the Father. God the Father affirmed Jesus as the High Priest (and He will not regret this appointment): “You keep on being a priest forever, according to the order of Melchizedek.” By all this which we have discussed, Jesus has become a certain guarantee of a better covenant (that is, grace is a better covenant than the Law). (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Jesus Is Superior to the Levitical Priests

And the (ones) indeed greater [in number] they keep on being [the ones] having come to be priests, though by the death to be prevented to continue. Now the (one) throughout to remain to him, to the age a permanent [place] he keeps on having the priesthood.

Hebrews
7:23–24

Now the ones who have become priests keep on being greater (in number), because by the death [they are] prevented to continue. But the (one) to remain throughout—Him—He keeps on having a permanent [place in] the priesthood.

There were a great many priests who have come and gone, for the simple reason that they all die. A dead priest does not continue being a priest. But Jesus continues to remain, having a permanent place in the priesthood.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And the (ones) indeed greater [in number] they keep on being [the ones] having come to be priests, though by the death to be prevented to continue. Now the (one) throughout to remain to him, to the age a permanent [place] he keeps on having the priesthood.
Complete Apostles Bible	Also there were many priests, because they were prevented by death from continuing. But He, because He remains forever, has an unchangeable priesthood.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And the others indeed were made many priests, because by reason of death they were not suffered to continue: But this, for that he continueth for ever, hath an everlasting priesthood.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. . And they as priests were numerous, because they were mortal, and were not permitted to continue: but this man, because he standeth up for ever, his priesthood doth not pass away:...
Original Aramaic NT	And there were many Priests because they were dying and were not permitted to continue. But This One's Priesthood, because he is Eternal, does not pass away.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And it is true that there have been a great number of those priests, because death does not let them go on for ever; But this priest, because his life goes on for ever, is unchanging.
Bible in Worldwide English	The other priests were many, because they died and could not go on with their work. But because Jesus lives forever, he is a priest for ever and no one takes his place.
Easy English Easy-to-Read Version–2008	. Also, when one of those other priests died, he could not continue being a priest. So there were many of those priests. But Jesus lives forever. He will never stop serving as a priest.
<i>God's Word™</i>	There was a long succession of priests because when a priest died he could no longer serve. But Jesus lives forever, so he serves as a priest forever.
Good News Bible (TEV)	There is another difference: there were many of those other priests, because they died and could not continue their work. But Jesus lives on forever, and his work as priest does not pass on to someone else.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	There have been a lot of other priests, and all of them have died. But Jesus will never die, and so he will be a priest forever!
The Living Bible	.
New Berkeley Version	.
New Century Version	.

New Living Translation	.
The Passion Translation	As additional proof, we know there were many priests under the old system, for they eventually died and their office had to be filled by another. But Jesus permanently holds his priestly office, since he lives forever and will never have a successor!
UnfoldingWord Simplified T.	The former priests were many in number, since death prevented them from continuing in office. But because Jesus continues to live forever, he has a permanent priesthood.
Williams' New Testament	And the Levitical priests, on the one hand, have become numerous, because they have been prevented by death from continuing in office, but He, on the other hand, because He Himself lives on forever, enjoys the only priesthood that has no successors in office.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	And certainly, the <i>people</i> who have become priests are more <i>in number</i> because of the <i>fact for them</i> to be hindered by death to be continuing on. But He (because of the <i>fact for Him</i> to be staying for the span of time) has the nontransferable priesthood.
Common English Bible	.
Len Gane Paraphrase	Truly there were many priests, because they were prevented from continuing by death, but this one, because he endures forever, has an untransferable priesthood.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Again, new Levitical priests are continually being appointed, because death prevents their remaining in office; but Jesus remains for all time, and therefore the priesthood that he holds is never liable to pass to another.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	And many of them became priests because they were prevented by death from continuing, but he, because he continues forever, has an unending priesthood.
Leicester A. Sawyer's NT	And they indeed were made many priests, on account of being forbidden by death to continue; but he, on account of his continuing for ever, has a priesthood which passes not away, whence also he is able to save forever those who come to God through him, always living to intercede for them.
The Spoken English NT	.
UnfoldingWord Literal Text	.

- Urim-Thummim Version .
- Weymouth New Testament .
- Wikipedia Bible Project .
- Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) .
- The Heritage Bible .
- New American Bible (2002) .
- New American Bible (2011) .
- New English Bible–1970 .
- New Jerusalem Bible .
- New RSV .
- Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible .
- Hebraic Roots Bible . And these priests were many, but being mortal they are prevented from continuing because of death; but this One, because He is immortal, has the priesthood which remains forever⁴.
⁴This can only be Yahshua who bears the title of “**Melchizedek**” meaning “**King of Righteousness**” as there is only one **High Priest**.
- Holy New Covenant Trans. . One priest of Levi could not live forever. Many priests were needed to continue the line. Jesus lives forever. He never passes on his priestly work to others.
- The Scriptures 2009 . And indeed, those that became priests were many, because they were prevented by death from continuing, but He, because He remains forever, has an unchangeable priesthood.
- Tree of Life Version . Now on the one hand, many have become kohanim, who through death are prevented from continuing in office. But on the other hand, the One who does remain forever has a permanent priesthood.

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testamentand The certainly [Men] More are Having Become Priests because of the+ [by] death {them} to be prevented to continue The [Man] but because of the+ to remain him to the age permanent has the priesthood...
- Alpha & Omega Bible .
- Awful Scroll Bible . And there are surely having been came about many priests, because they are to be prevented to remain-among because of death, moreover, because of Him to continue into eternity, holds the not-stepped-beside priesthood.
- Concordant Literal Version . And these indeed, are more than one, having become priests because death prevents them from abiding;" yet that One, because of His remaining for the eon, has an inviolate priesthood."
- exeGesés companion Bibleand indeed, they became many priests, because they were forbidden to abide by reason of death.
And this one, because he abides to the eons, has an inviolable priesthood.
- Orthodox Jewish Bible . Not only this, but it was the fact that the former kohanim were many in number, because mavev prevented them from continuing in the office of kehunah. But because Rebbe, Melech HaMoshiach continues l’olam (forever), he has an unchangeable Kehunah.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version . And on one hand, many people were appointed to be [Levitical] priests because they were prevented by death from continuing [to serve]. [Note: The idea is that Levitical priests had to be constantly replaced]. But on the other hand, Jesus has a permanent priesthood because He lives forever.

Benjamin Brodie's trans. . Moreover, on the one hand, they [the Levitical priesthood] were many who became priests, because they were prevented from continuing [their priestly functions] by means of death,

But He [Jesus Christ], on the other hand, because He abides [due to the resurrection] unto the age [Kingdom of the Son of Man], possesses His [royal] priesthood permanently [non-transferrable].

The Expanded Bible
Jonathan Mitchell NT .

Furthermore, indeed, many are the folks having become priests, [in succession] – because of [predecessors], one after another, being cut off (thus: hindered) by death from continuing in abiding near (remaining at the side), but He, on account of His continuously remaining on into the Age, constantly holds (continuously possesses) the unable-to-be-walked-along (or: the not-going-to-the-side; inviolate; infallible) priesthood.

P. Kretzmann Commentary
Syndein/Thieme .
Translation for Translators .
The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

And indeed many have become [Literally “are having become”] priests, because they were prevented by death from continuing *in office*, but he, because he continues forever [Literally “for the age”], holds the priesthood permanently.

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B. .

The Spoken English NT .

Wilbur Pickering's New T. .

Also, there have been many priests because death prevented them from continuing *in office*; while He[S], because He continues forever, has an unchangeable priesthood.

Literal, almost word-for-word, renderings:

A Faithful Version

Now in the one case, there were many priests because they were not able to continue to serve by reason of death; But in the other case, because He is living forever, His priesthood never changes.

Analytical-Literal Translation

And on the one hand many have become priests because they are being prevented by death from continuing, on the other hand the One because of His remaining into the age [fig., forever] has the priesthood permanently.

Berean Literal Bible .

Bond Slave Version .

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version	And they indeed have been made priests many in number, because by death they are delayed from continuing: but he, because he stays forever, has his priesthood unchangeable.
English Standard Version Far Above All Translation	. And additional priests were appointed because they were prevented by death from continuing, but he, because he remains throughout the Age, has an intransmissible priesthood.
Green’s Literal Translation	And they truly are many priests, being prevented from continuing because of death; but He has the priesthood not to be passed on, because of His remaining to the age.
Literal New Testament Literal Standard Version	. And inasmuch as [it is] not apart from oath (for those indeed apart from oath have become priests, and He [became priest] with an oath through Him who is saying to Him, “The LORD swore, and will not regret, You [are] a priest throughout the age, according to the order of Melchizedek”), by so much also has Jesus become guarantee of a better covenant, and those indeed are many who have become priests, because by death they are hindered from remaining; and He, because of His remaining throughout the age, has the inviolable priesthood, from where also He is able to save to the very end, those coming through Him to God—ever living to make intercession for them. Vv. 20–22 & 25 are included for context.
Modern English Version Modern Literal Version 2020	. And they have become indeed many priests <i>in number</i> , because they are prevented by death to remain <i>in office</i> ; but he has his perpetual priesthood because he is the one to remain forever.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	And they [Levitical priests] on the one hand, many in number, had become priests because they by means of death were prevented from continuing. But He [Jesus Christ] on the other hand because He remains forever, He keeps on having a permanent priesthood.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster’s Translation	.
World English Bible	.
Worrell New Testament	.
Young’s Updated LT	.

The gist of this passage:
23-24

Hebrews 7:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong’s #2532

Hebrews 7:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οί) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
pleiðn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced <i>PLI-own, PLI-on, PLEH-on</i>]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	masculine plural adjective; comparative; nominative case	Strong's #4119
eisi (εἰσί) [pronounced <i>i-SEE</i>] eisin (εἰσίν) [pronounced <i>i-SEEN</i>]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine plural, perfect active participle; nominative case	Strong's #1096
hierais (ἱερείς) [pronounced <i>hee-er-ICE</i>]	<i>priests, priesthood; those who offer sacrifices and in execute the sacred rites; referring to priests of Gentiles or the Jews; metaphorically of Christians, because, they are purified by the blood of Christ</i>	masculine plural noun; nominative case	Strong's #2409

Translation: Now the ones who have become priests keep on being greater (in number),...

The number of Levitical priests are great in number as compared to Melchizedek and to Jesus, our High Priest. This is exactly what we would expect.

Hebrews 7:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced <i>dee-AH</i>]; spelled di (δι´) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Hebrews 7:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thanatos (θάνατος) [pronounced THAH-nah-toss]	death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death	masculine singular noun; dative, locative or instrumental case	Strong's #2288
kōluō (κωλύω) [pronounced koh-LOO-oh]	to hinder, to prevent (by word or deed), to forbid; to withhold a thing from anyone; to deny or refuse one a thing	present passive infinitive	Strong's #2967
paramenō (παραμένω) [pronounced par-am-EHN-oh]	to remain beside, to continue (always near); to stay on, to abide; to survive, to remain alive	present active infinitive	Strong's #3887

Translation: ...because by the death [they are] prevented to continue.

The chief priests are human, so they all die. Death prevents them from continuing as a High Priest.

Hebrews 7:23 Now the ones who have become priests keep on being greater (in number), because by the death [they are] prevented to continue. (Kukis nearly literal translation)

Hebrews 7:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account	preposition	Strong's #1223
to (τό) [pronounced toh]	the; this, that; to the, towards the	neuter singular definite article; accusative case	Strong's #3588
ménō (μένω) [pronounced MEH-noh]	to remain, to abide, to dwell, to live, to lodge	present active infinitive	Strong's #3306
auton (αὐτόν) [pronounced ow-TAHN]	him, to him, towards him; same	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: But the (one) to remain throughout—Him—...

There is One who remains throughout. Since Jesus is the nearest masculine singular subject nearby, I would assume that this refers to Him. However, this could also refer to the mysterious Melchizedek. And since Melchizedek clearly cannot be priest who lives forever, the reference here must be to Jesus Christ.

Hebrews 7:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
aîôn (αἰών) [pronounced I-OHN]	<i>a lifetime, a generation; forever, an unbroken age, (a long) period (perpetuity) of time, eternal, eternity; the world, a universe</i>	masculine singular noun; accusative case	Strong's #165
Translated <i>forever, forever more.</i>			
aparabatos (ἀπαράβατος) [pronounced ap-ar-AB-at-oss]	<i>permanent, not passing away, untransferable, perpetual; unviolated, not to be violated, inviolable; unchangeable and therefore not liable to pass to a successor</i>	feminine singular adjective; accusative case	Strong's #531 (hapax legomena)
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person singular, present active indicative	Strong's #2192
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
hierôsunê (ἱερωσύνη) [pronounced hee-er-oh-SOO-nay]	<i>priesthood, the priestly office; sacredness</i>	feminine singular noun, accusative case	Strong's #2420

Translation: ...He keeps on having a permanent [place in] the priesthood.

Jesus has become our High Priest and He continues in a permanent position are our High Priest.

Hebrews 7:24 **But the (one) to remain throughout—Him—He keeps on having a permanent [place in] the priesthood.** (Kukis nearly literal translation)

Hebrews 7:23–24 **Now the ones who have become priests keep on being greater (in number), because by the death [they are] prevented to continue. But the (one) to remain throughout—Him—He keeps on having a permanent [place in] the priesthood.** (Kukis nearly literal translation)

Hebrews 7:23–24 **There were a great many priests who have come and gone, for the simple reason that they all die. A dead priest does not continue being a priest. But Jesus continues to remain, having a permanent place in the priesthood.** (Kukis paraphrase)

Therefore, even to keep on saving to the uttermost, He keeps on being able to the ones coming through Him to the God, ever living to keep on appealing over them. For this thing to us and was conspicuous the chief priest, undefiled, innocent, unsoiled, having been separated from the sinful (ones) and higher than the heavens he has come to be, who does not have according to a day a need just as the chief priests, at the first, beyond the sins of them, sacrifices to keep on bearing then of the people, for this He made once Him having been taken up.

Hebrews
7:25–27

Therefore, He keeps on being able to save to the uttermost the ones who keep on coming near to the God through Him, ever living to keep on making intercession for them. For such a High Priest was fitting for us—undefiled, innocent, free from debasement, separated from the sinful, and having become higher than the heavens, Who does not have a need each day, like the chief priests, to first offer up sacrifices on account of their sins, then for the [sins] of the people. For He did this once for all, offering up Himself.

Therefore, Jesus, our True High Priest, keeps on being able to save to the uttermost those who come near to God through Him, as He continually lives to make intercession for them. It is appropriate that we have such a High Priest to represent us—One Who is undefiled by Adam’s sin, innocent of personal sin, free from the corruption of the sin nature, separate in all ways from the sinful. This High Priest has become higher than the heavens. He has no need each day, like the other chief priests, to first offer up sacrifices on His Own behalf and then for the sins of the people. He accomplished this sacrifice once in time, for all mankind, offering up Himself.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Therefore, even to keep on saving to the uttermost, He keeps on being able to the ones coming through Him to the God, ever living to keep on appealing over them. For this thing to us and was conspicuous the chief priest, undefiled, innocent, unsoiled, having been separated from the sinful (ones) and higher than the heavens he has come to be, who does not have according to a day a need just as the chief priests, at the first, beyond the sins of them, sacrifices to keep on bearing then of the people, for this He made once Him having been taken up.
- Complete Apostles Bible Therefore He is also able to save to the uttermost those coming to God through Him, since He always lives to make intercession for them.
For such a High Priest was fitting for us, who is holy, innocent, undefiled, having been separated from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices beforehand, in behalf of His own sins and then for the people's, for this He did once for all when He offered up Himself.
- Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) .
Whereby he is able also to save for ever them that come to God by him; always living to make intercession for us.
For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens:
Who needeth not daily (as the other priests) to offer sacrifices, first for his own sins, and then for the people's: for this he did once, in offering himself.
- V. Alexander’s Aramaic
Eastern Aramaic Manuscript .

James Murdock's Syriac NT	...and he is able to vivify for ever, them who come to God by him; for he always liveth, and sendeth up prayers for them. For, a priest like to him, was also suitable for us; one pure, and without evil and without stain; one separated from sins, and exalted higher than heaven; and who is not obliged, every day, like the [Aaronic] high priest, to first offer sacrifices for his own sins, and then for the people; for this he did once, by offering up himself.
Original Aramaic NT	And he can give life for eternity to those who come near to God by him, for he lives always and offers prayers for our sakes. For because this Priest also was right for us: pure, without malice and without defilement, who is separate from sin and exalted higher than Heaven, And he has no compulsion every day as The Chief Priests to offer sacrifice, first for his sins and then for the people, for This One did it one time by his Life which he offered.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So that he is fully able to be the saviour of all who come to God through him, because he is ever living to make prayer to God for them. It was right for us to have such a high priest, one who is holy and without evil, doing no wrong, having no part with sinners, and made higher than the heavens: Who has no need to make offerings for sins every day, like those high priests, first for himself, and then for the people; because he did this once and for ever when he made an offering of himself.
Bible in Worldwide English	Because of that, he is able to save people for ever, if they come to God by him. He lives for ever to talk to God for them. We needed such a high priest as he is. He is holy. He is good. He has never done any wrong. He has been taken away from among bad people, and taken up higher than the sky. He does not need to make sacrifices every day. The other high priests make sacrifices every day, first for the wrong things they have done, and then for the people. He did it once when he offered himself as the sacrifice.
Easy English Easy-to-Read Version–2008	.
God's Word™	So Christ can save those who come to God through him. Christ can do this forever, because he always lives and is ready to help people when they come before God. So Jesus is the kind of high priest we need. He is holy. He has no sin in him. He is pure and not influenced by sinners. And he is raised above the heavens. He is not like those other priests. They had to offer sacrifices every day, first for their own sins, and then for the sins of the people. But Jesus doesn't need to do that. He offered only one sacrifice for all time. He offered himself. That is why he is always able to save those who come to God through him. He can do this because he always lives and intercedes for them. We need a chief priest who is holy, innocent, pure, set apart from sinners, and who has the highest position in heaven. We need a priest who doesn't have to bring daily sacrifices as those chief priests did. First they brought sacrifices for their own sins, and then they brought sacrifices for the sins of the people. Jesus brought the sacrifice for the sins of the people once and for all when he sacrificed himself.
Good News Bible (TEV)	And so he is able, now and always, to save those who come to God through him, because he lives forever to plead with God for them. Jesus, then, is the High Priest that meets our needs. He is holy; he has no fault or sin in him; he has been set

apart from sinners and raised above the heavens. He is not like other high priests; he does not need to offer sacrifices every day for his own sins first and then for the sins of the people. He offered one sacrifice, once and for all, when he offered himself.

- The Message .
- NIRV .
- New Life Version .
- New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. He is forever able to save the people he leads to God, because he always lives to speak to God for them. Jesus is the high priest we need. He is holy and innocent and faultless, and not at all like us sinners. Jesus is honored above all beings in heaven, and he is better than any other high priest. Jesus doesn't need to offer sacrifices each day for his own sins and then for the sins of the people. He offered a sacrifice once for all, when he gave himself.

- The Living Bible .
- New Berkeley Version .
- New Century Version .
- New Living Translation .
- The Passion Translation .

So he is able to save fully from now throughout eternity, everyone who comes to God through him, because he lives to pray continually for them. He is the High Priest who perfectly fits our need—holy, without a trace of evil, without the ability to deceive, incapable of sin, and exalted beyond the heavens! Unlike the former high priests, he is not compelled to offer daily sacrifices. They had to bring a sacrifice first for their own sins, then for the sins of the people, but he finished the sacrificial system, once and for all, when he offered himself.

UnfoldingWord Simplified T. Therefore he is also able to save completely those who approach God through him, because he always lives to intercede for them. For such a high priest is suitable for us. He is sinless, blameless, pure, separated from sinners, and has become higher than the heavens. He does not need, unlike the high priests, to offer up daily sacrifices, first for his own sins, and then for the sins of the people. He did this once for all, when he offered himself.

Williams' New Testament Therefore, because He Himself lives always to intercede for them always, He is able to save completely any and all who come to God through Him. For we needed such a High Priest, holy, innocent, unstained, far removed from sinful men, and elevated far above the very heavens, who does not need, as did the Levitical priests, to offer sacrifices, first for his own sins and then for those of the people; this latter is just what He did once for all when He offered up Himself.

Partially literal and partially paraphrased translations:

- American English Bible .
- Beck's American Translation .
- Breakthrough Version .

From this, He is also able to be rescuing to the maximum the *people* who come to God through Him since He is always living for the "to be intervening on their behalf" *part*. You see, this type of head priest was also appropriate for us, holy, not bad, undesecrated, separate away from the sinful *people*, who even became higher than the heavenly regions, who does not have a daily obligation, even as the head priests do, to be carrying up a sacrifice, previously on behalf of his own sins, following that *on behalf* of the *sins* of the ethnic group. You see, He did this when He carried Himself up all at once; for the law puts people in charge as head priests who have weakness, but the message of the oath of guarantee (the one after the

law) *puts the Son (who has been completed) in charge* for the span of time. V. 28 is included for context.

Common English Bible
Len Gane Paraphrase

Therefore he is also able to save them, who come to God through him, to the uttermost, since he always lives to make intercession for them. For such a high priest is right for us; [he is] holy, harmless, undefiled, separate from sinners, and made higher than the heavens, who doesn't need daily, like those high priests, to offer up a sacrifice first for his own sins, then for the people's. He did this [sacrifice for the people] once when he offered up himself.

A. Campbell's Living Oracles

Hence, also, he is for able to save them who come to God through him; always living to make intercession for them. Now such a High Priest became us; who, being holy, harmless, undefiled, separated from sinners, and made higher than the heavens, has not, like the high priests, need, from time to time, to offer sacrifices, first for his own sins, then for those of the people; for this latter he did once, when he offered himself up.

New Advent (Knox) Bible
NT for Everyone

20th Century New Testament

And that is why he is able to save perfectly those who come to God through him, living for ever, as he does, to intercede of their behalf. This was the High Priest that we needed--holy, innocent, spotless, withdrawn from sinners, exalted above the highest Heaven, one who has no need to offer sacrifices daily as those High Priests have, first for their own sins, and then for those of the People. For this he did once and for all, when he offered himself as the sacrifice.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version

Berean Study Bible

Christian Standard Bible

Conservapedia Translation

Evangelical Heritage V.

Revised Ferrar-Fenton Bible

Free Bible Version

As a result he is able to save completely those who come to God through him, living always to plead their case on their behalf.

He is exactly the high priest we need: holy and without fault, pure and separate from sinners, and given a place in the highest heavens. Unlike those human high priests, he doesn't need to offer a daily sacrifice for his sins and then the sins of the people. He did this once, and for everyone, when he offered himself.

God's Truth (Tyndale)

Holman Christian Standard

International Standard V

Therefore, because he always lives to intercede for them, he is able to save completely [Or thoroughly] those who come to God through him.

We need such a high priest—one who is holy, innocent, pure, set apart from sinners, exalted above the heavens. He has no need to offer sacrifices every day like high priests do, first for his own sins and then for those of the people, since he did this once for all when he sacrificed himself.

Lexham Bible

Montgomery NT

NIV, ©2011

Riverside New Testament

Leicester A. Sawyer's NT

And they indeed were made many priests, on account of being forbidden by death to continue; but he, on account of his continuing for ever, has a priesthood which passes not away, whence also he is able to save forever those who come to God through him, always living to intercede for them. (2:9) For such a chief priest also

was suitable for us, holy, harmless, undefiled, separated from sinners, and made higher than the heavens, who has no need daily as the chief priests first to present sacrifices for their sins, then for those of the people; for this he did once for all, having offered himself. Vv. 23–24 are included for context.

The Spoken English NT
 UnfoldingWord Literal Text
 Urim-Thummim Version

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 .
 Therefore he is able also to save them to the uttermost that come to Elohim by him, seeing he always lives to make intercession for them. Because such a High Priest became us, who is Holy, harmless, unspoiled, separate from sinners, and made higher than the cosmos; Who does not need to daily, as those high priests, to offer up sacrifice, first for his own sins and then for the people's, because this he did once, when he offered up himself.

Weymouth New Testament

Hence too He is able to save to the uttermost those who come to God through Him, seeing that He ever lives to plead for them. Moreover we needed just such a High Priest as this--holy, guileless, undefiled, far removed from sinful men and exalted above the heavens; who, unlike other High Priests, is not under the necessity of offering up sacrifices day after day, first for His own sins, and afterwards for those of the people; for this latter thing He did once for all when He offered up Himself.

Wikipedia Bible Project
 Worsley's New Testament

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Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) .
 New English Bible–1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
 Hebraic Roots Bible

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 And from this He is able to save forever those who come to YAHWEH through Him, because He lives forever to intercede on their behalf. For this is the kind of High Priest proper for us: holy, harmless, undefiled, and separated from sinners, and having become higher than the heavens; who has no need, as do the high priests, to offer sacrifices day by day, first for His own sins, then for those of the people. For He did this once for all, offering up Himself.

Holy New Covenant Trans.

So Christ can completely save the people who come to God through him. Christ always lives to plead for them. Jesus is the High Priest we need. He is holy, good, and without sin. He is lifted high above the heavens, separated from sinners. Jesus is not like the other high priests. He does not need to offer sacrifices every day for his own sins and later for the sins of the people because Jesus offered himself for our sins once for all time.

The Scriptures 2009

Therefore He is also able to save completely those who draw near to Elohim through Him, ever living to make intercession for them. For it was fitting that we should have such a High Priest – kind, innocent, undefiled, having been separated from sinners, and exalted above the heavens, who does not need, as those high priests, to offer up slaughter offerings day by day, first for His own sins and then for those of the people, for this He did once for all when He offered up Himself.

Tree of Life Version Therefore He is also able to save completely those who draw near to God through Him, always living to make intercession for them. For such a Kohen Gadol was fitting for us: holy, guiltless, undefiled, separated from sinners, and exalted above the heavens. He has no need to offer up sacrifices day by day like those other kohanim g'dolim—first for their own sins and then for the sins of the people. For when He offered up Himself, He did this once for all.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...therefore and to save to the [thing] end [He] has (ability) the [men] approaching through him the god always Living to the+ {him} to plead for them This for us and suited Priest (Chief) Right Innocent Uncontaminated Having Been Separated from the [men] offending and Higher [than] the heavens Becoming Who not has in day necessity as The Priests (Chief) {have her} formerly for the own offenses sacrifices to offer then the [ones] [of] the people this for [He] makes once himself Offering...

Alpha & Omega Bible
Awful Scroll Bible .
From which He is being able, even to preserve sound at-all-to-that-intended, those coming-near to God, through Him, for He is as-when-at-all times Living, to attain-from-among in their behalf.
For certainly-of-this, a Chief-Priest was becoming for us, pious, not-pernicious, undefiled, having been separated from missing-the-mark, and coming about exalted in the Expanse,
who holds not enfolding-over along the days, accordingly-as-to the chief-priests, to bring-up a sacrifice first in behalf of his own miss-of-the-mark, upon-after-that for the people, for the same-as-this, He prepares over-against-once bringing- Himself -up.

Concordant Literal Version Whence, also, He is able to save to the uttermost those coming to God through Him, always being alive to be pleading for their sake."
For such a Chief Priest also became us, benign, innocent, undefiled, separated from sinners, and coming to be higher than those of the heavens,
Who has no necessity daily, even as the chief priests, to be offering up sacrifices previously for their own sins, thereupon for those of the people, for this He does once for all time, offering up Himself."

exeGeses companion Bible So he is also able
to save them to completion/shalom
who come to Elohim through him
- ever living to intercede for them.
For such an archpriest befits us
- merciful,
innocent,
unpolluted,
separated from sinners,
and being higher than the heavens;
who has no day by day necessity
exactly as those archpriests
to offer sacrifice
first for his own sins
and then for those of the people:
for he did this once, offering himself.

Orthodox Jewish Bible From which also he is able to completely deliver to the Geulah (Redemption) and Yeshu'at Eloheinu the ones approaching Hashem through him, als (since) he has Chayyei Ein Sof (Endless Life) and always lives to intercede in techinnah (supplication) for them.

For such was for us, indeed, a bekavod (suitable) Kohen Gadol, chasid, tamim, tahor, nivdal from chote'im (separated from sinners) and exalted above HaShomayim;

A Kohen Gadol who does not have daily need--as do the other Kohanim Gedolim--on the one hand, to offer up zevakhim for his own averos, and then to offer up zevakhim for the averos of the Am Brit. For this Kohen Gadol offered up himself [Isaiah 53:10], once and for all.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

Therefore, He has the power throughout all time to save those who come to God through Him because He is ever living to intercede for them. For it is fitting that we should have such a High Priest Who is holy, blameless, undefiled, set apart from sinners and made higher than the heavens; Who has no need, as do the other high priests, to offer up sacrifices day by day, first for his own sins and then for the sins of the people; for this He did once for all time when He offered up Himself.

Benjamin Brodie's trans.

From which fact, He [Jesus Christ] is also able to keep on saving [sanctification salvation] for all time those [Church Age believers] who continue to approach [confession of sin by prayer] God [the Father] through Him [Jesus Christ as our High Priest], Who keeps on living [eternal priesthood] for the purpose of making intercession [between the confessing believer and the Father] on their behalf.

For such a high priest as this [Jesus Christ] was appropriate for us [a royal family requires a royal priest]: pleasing to God [having great integrity], without guile [free from mental or verbal sins], undefiled [clear thinking], having been separated [due to His resurrection and ascension] from sinners [impeccability], even becoming more elevated than the heavens [seated at the right hand of the Father],

Who [Jesus Christ] does not have the daily necessity, such as those [Levitical] high priests, to keep offering sacrifices, first on behalf of his own sins [the Levitical priest had to be in fellowship with God before he offered sacrifices for his people], then for His [the Father's] people; for He [Jesus Christ] accomplished this at one time [on the Cross] when He offered up Himself.

The Expanded Bible
Jonathan Mitchell NT

Consequently He is also continuously able and powerful to be constantly delivering (continuously setting-free, restoring to health and making whole) – unto the finishing of all (unto the completed goal of everything; into the midst of the all-perfection; unto the end of all; into the final act and destiny of all) – those folks habitually approaching God through Him [Who is] always living to be repeatedly effecting encounters over them and to hit the internal target.

For a Chief Priest such as this One was, and continues to be, fitting (appropriate; proper) for us: loyal and dedicated, benign (without bad quality; harmless; without bad form; not ugly), unstained (undefiled), having been parted (severed; separated) away from those failing to hit the target (those making errors; the sinners), even being birthed higher than the atmospheres and heavens,

Who is not having daily necessity, just as the chief priests, to repeatedly offer up sacrifices over their own failures (errors; sins) before, and after that, those of the people. For this He performed just once (once for all; on one [occasion]), offering up Himself [other MSS: bringing (or: carrying) Himself toward {God, or, us} (or: presenting Himself)].

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with Many Footnotes:

Lexham Bible

Therefore also he is able to save completely those who draw near to God through him, because he [*Here “because ” is supplied as a component of the participle (“lives”) which is understood as causal] always lives in order to intercede on their behalf.

For a high priest such as this indeed is fitting for us, holy, innocent, undefiled, separated from sinners, and having become exalted above the heavens, who does not need every day [Literally “have necessity every day”] like the former high priests to offer up sacrifices for his own sins and then for the sins of the people, because he did this once for all when he [*Here “when ” is supplied as a component of the temporal participle (“offered up”)] offered up himself.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

The Spoken English NT

So he can also save, forever, those who come to God through him. Because he always lives to pray for them.

After all, it’s only right that we should have a high priest like Jesus:^y he’s holy, innocent, and pure.^z He can’t be corrupted by sinners,^{aa} and is now^{bb} higher than the heavens.

He’s not like the Levitical high priests, who need to offer a sacrifice for their own sins day after day, and then offer a sacrifice for the people.^{cc} He doesn’t need to do that. Because he sacrificed for the people^{dd} once and for all, when he offered himself.

^y. Lit. “For such a high priest is appropriate for us”.

^z. Or “undefiled”.

^{aa}. More literally, “...pure, being separate from sinners”. The idea is that a trustworthy High Priest, who was like a Supreme Court chief justice, would refuse to have any contact with corrupt politicians and their agendas.

^{bb}. Lit. “and having become”.

^{cc}. Leviticus 9:7; Leviticus 16:6; Leviticus 16:15.

^{dd}. Lit. “Because he did this”.

Wilbur Pickering’s New T.

Therefore He is able to save absolutely⁴ those who come to God through Him, since He always lives and can intercede on their behalf.

Now such a High Priest was fitting for us—holy, innocent, undefiled, having been set apart from sinners, and having become higher than the heavens—who, unlike those high priests, does not need to offer up daily sacrifices, first for His own sins and then for the sins of the people; because He did this once for all when He offered up Himself.

(4) Wonderful!

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

Therefore, He is also being able to be saving to the [very] end [fig., completely] the ones coming through Him to God, [since] He is always living to be making the intercession on their behalf. For such a High Priest was fitting for us: holy, innocent, undefiled, having been separated from the sinners and having become higher [than] the heavens, who does not have a daily need like the high priests to be first offering up sacrifice on behalf of His own sins then for the [sins] of the people; for this He did once for all time, having offered up Himself.

Berean Literal Bible

But because of His abiding to the age, He holds the permanent priesthood, wherefore also He is able to save to the uttermost those drawing near to God through Him, always living for to intercede for them. For such a high priest indeed

was fitting for us, holy, innocent, undefiled, having been separated from sinners, and having become higher than the heavens, who has no need every day, as the first high priests, to offer up sacrifices for the own sins, then for those of the people; for He did this once for all, having offered up Himself. V. 24 is included for context.

Bond Slave Version
C. Thomson updated NT
Charles Thomson NT

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So that he is completely able to save them, who come to God by him, as he is ever alive to intercede for them. For it suited us to have such a chief priest—one holy, innocent, undefiled, separate from sinners, and made higher than the heavens, who is not under a daily necessity (as the chief priests are,) of offering sacrifices first for his own sins, and then for those of the people; for this he did once for all when he offered up himself.

Context Group Version

Therefore also he is able to rescue to the uttermost those that draw near to God through him, seeing he ever lives to make intercession for them. For such was indeed fitting for us [as] a high priest, special, blameless, undefiled, separated from disgracers [of God], and made higher than the skies; who does not need daily, like those high priests, to offer up sacrifices, first for his own disgraceful acts, and then for the [disgraceful acts] of the people: for this he did once for all, when he offered up himself.

English Standard Version
Far Above All Translation

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And on this ground he is able also to save those who come through him to God completely, as he is always alive to intercede for them. For such a high priest was fitting for us, holy, free from wrongdoing, undefiled, separate from sinners and having become higher than the heavens, who does not need each day, as the high priests do, first to offer sacrifices for their own sins, then for those of the people, since he did this once and for all when he offered himself.

Green's Literal Translation
Literal New Testament
Literal Standard Version

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.
For also such a chief priest was fitting for us—holy, innocent, undefiled, separate from the sinners, and having become higher than the heavens, who has no daily necessity, as the chief priests, to first offer up sacrifice for His own sins, then for those of the people; for this He did once, having offered up Himself; for the Law appoints men [as] chief priests, having weakness, but the word of the oath that [is] after the Law [appoints] the Son having been perfected throughout the age. V. 25 is placed with the previous passage and v. 28 is added here for context.

Modern English Version
Modern Literal Version 2020

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Hence he is also able to completely save the ones who come to God through him, always living, *that* he may petition on their behalf. For* such a high-priest was suitable to us, holy, guiltless, undefiled, has been separated away from sinners and became exalted from the heavens; who has no necessity every day to offer *up* sacrifices just-like the high-priests, (beforehand on behalf of *their* own sins), *and* thereafter *for* the ones of the people; for* he did* this once for all, having offered up himself.

Modern KJV
New American Standard
New European Version
New King James Version
NT (Variant Readings)
Niobi Study Bible

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Therefore He is able also to save to the uttermost (**evermore**) those who come unto God by Him, seeing He ever lives to make intercession for them. For such a High Priest who is befitting (**became**) for us, holy, undisposed to harm, undefiled, separated from sinners, and made higher than the heavens, who needs not, as those high priests, to offer up sacrifice daily first for His own sins and then for the people's; for this He did once when He offered up Himself.

Revised Young's Lit. Trans. .
 R. B. Thieme, Jr. translation .

For which reason also he is able to save forever the ones approaching to the God through Him, always living [at the right hand of the Father] for the purpose of making intercession on behalf of them [those who have believed in Him and approach near to Him].

For it was also fitting that we should have such a high priest, holy, impeccable, moral, having been separated from the sinners [through resurrection and ascension], and having become more elevated than the heavens [seated at the right hand of the Father as the God-Man].

Jesus Christ, Who does not have daily need, as those high priests, who keep offering up sacrifices, first on behalf of their own sins, and then on behalf of the sins with reference to the people [of Israel]. For this he accomplished once and for all, when He offered up Himself [a sacrifice].

Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .
 Young's Updated LT .

The gist of this passage:
 25-27

Hebrews 7:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóthen (ὅθεν) [pronounced HOHTH-ehh]	from which [place, source or cause], from where; therefore; upon which; for which reason, as a result of this; so then	adverb	Strong's #3606
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
sôzô (σώζω) [pronounced SOHD-zoh]	to save, to keep safe and sound, to rescue from danger or destruction; to be (made) well (whole)	present active infinitive	Strong's #4982
eis (εἰς) [pronounced ICE]	to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of	directional preposition	Strong's #1519
to (τό) [pronounced toh]	the; this, that; to the, towards the	neuter singular definite article; accusative case	Strong's #3588
pantelês (παντελής) [pronounced pan-tehl-ACE]	all complete, entire, perfect; completely, perfectly, utterly, uttermost	neuter singular adjective, accusative case	Strong's #3838
This word is only found here and in Luke 13:11.			
dunamai (δύναμαι) [pronounced DOO-nam-ahh]	to be able, to have power to; to be able to do something; to be capable, strong and powerful	3 rd person singular, present (deponent) middle or passive indicative	Strong's #1410

Hebrews 7:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
proserchomai (προσέρχομαι) [pronounced pros-ER-khom-ahēe]	<i>coming to, approaching; drawing (coming) near to; visiting; giving assent to; worshiping</i>	masculine plural, present (deponent) middle/passive participle, accusative case	Strong's #4334
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: Therefore, He keeps on being able to save to the uttermost the ones who keep on coming near to the God through Him,...

Jesus provides complete salvation to those who want to approach God through Him.

The words used here imply the bringing forward of a sacrifice to be offered to God. However, that sacrifice is Christ Jesus.

Hebrews 7:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pántote (πάντοτε) [pronounced PAHN-toht-eh]	<i>always, at all times, ever</i>	adverb	Strong's #3842

Hebrews 7:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zaō (ζάω) [pronounced DZAH-oh]	<i>living, being alive; having lived; the one enjoying life; one who is breathing; having soul life</i>	masculine singular, present active participle; nominative case	Strong's #2198
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
entugchanō (ἐντυγχάνω) [pronounced en-toong-KHAN-oh]	<i>to appeal; to petition; to chance upon, (by implication) to confer with; by extension to entreat (in favor or against); to deal with, to make intercession (for)</i>	present active infinitive	Strong's #1793
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...ever living to keep on making intercession for them.

The priests, by offering up sacrifices, continually made intercession for man to God. However, this is all representative; this was typical of Jesus Christ and His sacrifice for our sins.

Jesus, once for all, paid for all of our sins. However, Satan, before God, continues to accuse us, and Jesus continues to intercede for us. "Those sins of Charley Brown that you have brought to Our attention—I paid for those sins on the Roman cross. These sins were forgiven and Charley Brown was given the righteousness of God by imputation."

Hebrews 7:25 Therefore, He keeps on being able to save to the uttermost the ones who keep on coming near to the God through Him, ever living to keep on making intercession for them. (Kukis nearly literal translation)

Hebrews 7:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
toiotos (τοιοῦτος) [pronounced toy-OO-toss]	<i>such as this, of this kind or sort, this thing</i>	masculine singular adjective, nominative case	Strong's #5108

Hebrews 7:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hêmin (ἡμῖν) [pronounced hay-MEEN]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
prepô (πρέπω) [pronounced PREP-oh]	<i>to stand out, to be conspicuous, to be eminent; to be fitting, to be fit, [it is] right; to be becoming, to be seemly</i>	3 rd person singular, imperfect active indicative	Strong's #4241
archiereus (ἀρχιερεύς) [pronounced ar-khee-er-YUCE]	<i>chief priest, high priest</i>	masculine singular noun; nominative case	Strong's #749

Translation: For such a High Priest was fitting for us...

It has always been necessary for us to have a High Priest like Jesus. He truly can stand between us and God; no other chief priest can really do that.

Hebrews 7:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hosios (ὁσιος) [pronounced HOHS-ee-oss]	<i>undefiled (by sin), free from wickedness, religiously observing every moral obligation, pure holy, pious, righteous</i>	masculine singular adjective, nominative case	Strong's #3741
akakos (ἄκακος) [pronounced AHK-ak-oss]	<i>(objectively) innocent or (subjectively) unsuspecting; harmless; without guile or fraud, harmless, free from guilt; fearing no evil from others, distrusting no one</i>	masculine singular adjective; nominative case	Strong's #172
This word is only found here and in Romans 16:18.			
amiantos (ἀμίαντος) [pronounced am-EE-an-toss]	<i>not defiled, undefiled, unsoiled; free from that by which the nature of a thing is deformed and debased, or its force and vigour impaired; figuratively pure</i>	masculine singular adjective; nominative case	Strong's #283

Translation: ...—undefiled, innocent, free from debasement,...

Jesus is undefiled by personal sin. Had He sinned, then His sacrifice for our sins would have been no good, as He would have to pay for His Own sins.

Jesus is innocent of Adam's original sin. At birth, every human being faces the real imputation of Adam's original sin.

Jesus has not been defiled or soiled by having a sin nature. Since He had no sin nature, there was no natural target (or home) for Adam's original sin.

These three words tell us a great deal. Green's literal translation will be used below.

The Virgin Birth—Why Jesus Lacks a Sin Nature

1. From the very beginning, as soon as Adam and the woman sinned, God's promise for a future redemption was tied to the virgin birth. In Genesis 3, God spoke of the seed of the woman as key to their future redemption.
2. Genesis 3:15 *And I will put enmity between you and the woman, and between your seed and her Seed; He will bruise your head, and you shall bruise His heel.*
 - 1) In this passage, God is speaking to the serpend (which is controlled by Satan).
 - 2) The natural enmity which will exist will be between the serpent's seed and the woman's seed.
 - 3) The serpent's seed is all who choose to follow Satan rather than God.
 - 4) We would be expecting to hear something about Adam's seed, but it is the woman's seed that God speaks of here. Adam will have nothing do with our redemption. However, the Seed of the Woman is Jesus Christ; and He will have everything to do with redemption.
 - 5) The serpent will bruise the heel of Jesus Christ (which represents the sins of all mankind being poured our upon Jesus). This is a crippling but not deadly blow.
 - 6) Jesus Christ will crush the head of the serpend, which is a deadly blow.
3. The sin nature is passed down by Adam to all his progeny. It is a part of every cell of our bodies. We receive it at birth from our father (never from our mother).
4. The concept of the sin nature is taught by analogy in the Coniah curse.
 - 1) God cursed Coniah (also known as Jeconiah).
 - 2) Jeremiah 22:24 *As I live, says Jehovah, though Coniah the son of Jehoiakim, king of Judah were the signet on My right hand, yet I would tear you out of there!*
 - 3) Jeremiah 22:30 *So says Jehovah, Write this man childless, a man who will not prosper in his days. For not one from his seed will succeed, a man sitting on the throne of David and ruling any more in Judah.*
 - 4) This gives us the problem that, on the one hand, God has promised David that his Son would reign forever (Jeconiah was descended from David as a king of Judah); but his seed would never succeed. So, how David's Greater Son sit on the throne of Israel forever; yet Jeconiah's seed is cursed?
 - 5) In Matthew 1, we trace the line of Abraham through David through Jeconiah to Joseph. Joseph, because he is not a part of the virgin conception, will be the legal but not the human father of Jesus.
 - 6) In Luke 3, we trace Mary's line through another son of David (Nathan, not Solomon), and, as a result, Mary will be the real mother of the humanity of Jesus. Jesus will be genetically descended from Mary.
 - 7) The sin nature, which was passed on from Abraham, eventually to David, to Solomon, eventually to Coniah and eventually to Joseph is the result of the father of these men in every case. They are infected with the sin nature and they pass the sin nature down to their sons (and daughters) genetically. Every one of the 23 chromosomes to come from the father is infected with the sin nature.
 - 8) At the point when Mary throws off the 23 chromosomes, leaving 23 chromosomes to be paired with the seed of a man, those remaining 23 chromosomes are not laced with the sin nature.
 - 9) The sin nature is passed down through Adam and not through the woman because Adam sinned with a full knowledge of what he was doing. The woman also sinned, but she was deceived. All

The Virgin Birth—Why Jesus Lacks a Sin Nature

- woman have a sin nature (what a surprise!), but they do not pass down the sin nature to their children. This comes from the father.
- 10) Coniah, a very real person, represents the sin nature. His seed will continue all the way to Joseph, but, at that point, it will be cut off. The Holy Spirit will fertilize the uncontaminated egg of Mary, and a Son will be born who is not under the curse of Coniah (and, therefore, does not have the sin nature of Coniah).
 5. The virgin birth of the Savior is promised by Isaiah. Isaiah 7:14 **So, The Lord Himself will give you a sign: Behold! The virgin will conceive and will bring forth a son; and she shall call His name Immanuel [Immanuel means God with us].**
 - 1) Although the word for *virgin* could also mean a *young woman*, this would not be a sign for a young woman to give birth.
 - 2) Again, notice how this corresponds to the Seed of the Woman.
 6. An angel appears to Mary and tells her that she will give birth to a son before knowing a man.
 7. The end result is, Jesus would be born of a virgin, and therefore, He would lack the genetic sin nature.
 8. Although God chose Mary, she was not sinless. She had a sin nature. She gave birth to Jesus, Who had no sin nature, because women in general do not pass along their sin nature to their children. They are carriers of the sin nature, but they do not transmit the sin nature.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Concept of Imputations

1. Our relationship with God is based upon two real imputations and two judicial imputations.
2. A real imputation is where there is a natural affinity between the thing being imputed and what that thing is being imputed to. These things naturally belong together. There is no volition involved.
3. Every member of the human race, save One, is born with a sin nature. We inherit this from our father who inherited it from his father.
4. At the moment of birth, every human being, save One, receives the imputation of Adam's sin.
5. Adam's original sin is imputed to its natural home, the sin nature (which we receive ultimately as a result of being descended from Adam who knowingly sinned against God).
6. The sin nature is the natural target for Adam's sin. The sin nature is the natural home for Adam's original sin. There is a natural affinity between Adam's original sin and the sin nature which we are born with.
7. At birth, we are born with a sin nature and with Adam's original sin imputed to our sin nature.
8. There is no volition involved when it comes to a real imputation. The thing imputed (Adam's original sin, in this case) has a natural affinity for the sin nature. At the moment of birth, Adam's original sin is imputed to us—to the sin nature—and we have no choice in the matter. We stand condemned by God from the moment of birth.
9. The sin nature is the natural target or the natural home for Adam's original sin. It is imputed to us apart from our volition. We do not have the choice of rejecting Adam's original sin from our own volition. These things occur as if the sin nature is a magnet and Adam's sin is steel.
10. Children are not born innocent. They are born with a sin nature and with Adam's original sin imputed to that sin nature.
11. There is a point in time when a child commits his first personal sin; but he is not condemned for that personal sin; he is condemned before God because Adam's original sin has been imputed to him.
12. Our personal sins are gathered up, along with the personal sins of every person in this world, and they were poured out upon Jesus while He was on the Roman cross. This is a judicial imputation.
13. In order for a judicial imputation to take place, the target must willingly receive the imputation.
14. Jesus agreed to receive the imputation of our sins. This is what He was born to do. This is also what He

The Concept of Imputations

- chose to do. Jesus, from His human volition, agreed to receive the imputation of our sins.
15. Upon receiving these sins, He was judged and punished for our sins. During the three hours of darkness on the cross, Jesus receive the penalty of every person who was ever born and every person who would be born (our sins were foreknown by God).
 16. Because our personal sins have been paid for (which includes the original sin of Adam), God is able to impute His righteousness to anyone who wants it. This is a judicial imputation, and it requires our volition in order to receive this imputation. We receive this imputation when we believe in Jesus Christ. That is our volition being exercise enough in order to receive this most important imputation.
 17. Having God's righteousness imputed to us does not mean that we behave righteous from that point forward. We still have a sin nature.
 18. At the moment of salvation, because we have the righteousness of God, the Holy Spirit can be given to us and eternal life can be imputed to us. Eternal life has the natural home or natural target of God's righteousness.
 19. In our subsequent lives as believers, we can choose to be controlled by the Holy Spirit or by our sin nature. The key is naming our sins to God. When we have sinned and are out of fellowship, we can choose to name our sins to God and, in that instant, we are temporally cleansed and temporarily cleansed (until the time that we sin again).
 20. R. B. Thieme, Jr. called this process "rebound." We are out of fellowship and we rebound to get back into fellowship.
 - 1) Rebound is the application of 1John 1:9 **If we recognize/admit/name our sins, God is faithful and just to forgive us these sins and to cleanse us from all unrighteousness.** (Kukis translation).
 - 2) Because our sins have been paid for, our temporal life—whether we are controlled by the Spirit or by our sin nature—is dependent upon naming our sins to God.
 - 3) When we name these sins to God, God is faithful to forgive us our sins (meaning, He does this every time).
 - 4) The forgiveness that we receive is temporal. We all have the ultimate forgiveness of sins; we all have the righteousness of God imputed to us. However, to operate from the asset of the Holy Spirit, we must be temporally cleansed from our sins.
 - 5) We are cleansed from all unrighteousness by using rebound, as God forgives our known sins and the unknown sins (the sins we name and the sins we should have named but did not).
 21. To sum up:
 - 1) We are all born having a sin nature. This is passed along to us genetically from our fathers.
 - 2) God imputes Adam's original sin to the sin nature, as that is its natural home or target. This is a real imputation; there is no volition involved.
 - 3) Our personal sins are reserved and imputed to Jesus on the Roman cross. This is a judicial imputation, as there is no natural affinity between our sins and anything in Jesus Christ. He must agree (volition) to accept this judicial imputation.
 - 4) When we believe in Jesus, the righteousness of God is imputed to us. Because there is no natural home in us for God's righteousness, this is a judicial imputation. The exercise of faith in Christ is our agreement to receive this judicial imputation.
 - 5) God then imputes everlasting life to its natural target or home, the righteousness of God, which is in us. This is a real imputation and does not require our volition.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Hebrews 7:26a-b **For such a High Priest was fitting for us—undefiled, innocent, free from debasement,...**

It is right and appropriate for us to have such a High Priest as Jesus, as He born without a sin nature, so Adam's original sin is not imputed to Him, and He is free from personal sin.

Hebrews 7:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chôrizô (χωρίζω) [pronounced <i>kho-RIHD-zoh</i>]	<i>departing, separating, parting; reflexively, going away; one leaving a spouse; divorcing</i>	masculine singular, perfect passive participle, nominative case	Strong's #5563
apó (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
hamartôlos (ἁμαρτωλός) [pronounced <i>ham-ar-to-LOSS</i>]	<i>sinful, devoted to sin, a sinner; not free from sin; pre-eminently sinful, especially wicked; all wicked men; a fallen wicked man; specifically of men stained with certain definite vices or crimes; tax collectors, heathen</i>	masculine plural adjective, genitive/ablative case	Strong's #268

Translation: ...separated from the sinful,...

Because of the three things just mentioned, Jesus is separate from all mankind. We are slaves of sin; we are in the slave market of sin. We cannot pay to bring ourselves out of this sin market. As slaves, we are unable to redeem ourselves. But Jesus is separated from us; He is outside the slave market of sin. He is able to purchase us and He chooses to purchase us.

Hebrews 7:26d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hupsêlos (ὑψηλός) [pronounced <i>hoop-say-LOSS</i>]	<i>lofty (in place or character): high (-er, -ly) (esteemed); exalted, eminent</i>	masculine singular adjective; nominative case	Strong's #5308
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
ouranoi (οὐρανοί) [pronounced <i>oo-ran-OY</i>]	<i>skies; by extension heavens (as the abode of God); by implication happinesses, powers, eternity</i>	masculine plural noun; genitive/ablative case	Strong's #3772

Hebrews 7:26d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #1096

Translation: ...and having become higher than the heavens,...

Jesus ascended into the third heaven to be in the throne room of God.

Hebrews 7:26 For such a High Priest was fitting for us—undefiled, innocent, free from debasement, separated from the sinful, and having become higher than the heavens,... (Kukis nearly literal translation)

Hebrews 7:27a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
echô (ἔχω) [pronounced EHKh-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person singular, present active indicative	Strong's #2192
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; accusative case	Strong's #2250

Literally, this means, *according to a day*. This is variously translated, *daily, day-by-day, every day, each day*.

anakê (ἀνάγκη) [pronounced ahn-ahg-KAY]	<i>need, needful, necessity, duty [by advantage, custom, argument]; calamity, distress, straits</i>	feminine singular noun, accusative case	Strong's #318
hōsper (ὥσπερ) [pronounced HOE-sper]	<i>wholly as, just as, exactly like</i>	adverb	Strong's #5618
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588

Hebrews 7:27a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archiereis (ἀρχιερείς) [pronounced ar-khee-er-YICE]	chief priests, those in line to be the High Priest; a group of leading priests	masculine plural noun; nominative case	Strong's #749

Translation: ...Who does not have a need each day, like the chief priests,...

With regards to being here on earth, Jesus never had a need every day to do something that every chief priest did.

Hebrews 7:27b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proteron (πρότερον) [pronounced PROT-ehr-awn]	previously, at the first; before, prior; of time, former	adverb/adjective	Strong's #4386
hupér (ὑπέρ) [pronounced hoop-AIR]	above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for	preposition with the genitive case	Strong's #5228
tôn (τῶν) [pronounced tohn]	the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the	feminine plural definite article; genitive and ablative cases	Strong's #3588
ídios (ἴδιος) [pronounced IH-dee-os]	one's own, his own, her own; pertaining to (or belonging to) oneself; possibly as an adverb: privately, personally, separately	masculine plural adjective; genitive/ablative case	Strong's #2398
hamartiai (ἁμαρτίαι, ας, ῆ) [pronounced hahm-ahr-TEE-ī]	sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin	feminine plural noun, genitive/ablative case	Strong's #266
thusiai (θυσίαι) [pronounced thoo-SEE-ī]	sacrifices, victims (of a sacrifice); the acts or the animals; literal or figurative	feminine plural noun; accusative case	Strong's #2378
anapherô (ἀναφέρω) [pronounced an-af-EHR-oh]	to take up (literally or figuratively), to bear, to bring (carry, lead) (up), to offer (up)	present active infinitive	Strong's #399

Translation: ...to first offer up sacrifices on account of their sins,...

The first thing a chief priest must do is offer up sacrifices on behalf of his own sins.

Hebrews 7:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπειτα (ἔπειτα) [pronounced EHP-ī-tah]	<i>then, thereupon, thereafter, afterwards</i>	adverb	Strong's #1899
τῶν (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
λαος (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; genitive/ablative case	Strong's #2992

Translation: ...then for the [sins] of the people.

Then animal sacrifices were offered up for the sins of the people.

Hebrews 7:27d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing, that thing</i>	intermediate demonstrative pronoun; accusative singular neuter form	Strong's #3778 (also known as Strong's #5124)
γάρ (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
ποιεῖ (ποιεῖ) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, aorist active indicative	Strong's #4160
ἐφάπαξ (ἐφάπαξ) [pronounced ehf-AP-ax]	<i>once, at once; all at once; once for all; upon one occasion (only)</i>	adverb	Strong's #2178
ἑαυτὸν (ἑαυτὸν) [pronounced heh-ow-TOHN]	<i>him, himself, to him</i>	3 rd person masculine singular reflexive pronoun; accusative case	Strong's #1438

Hebrews 7:27d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anapherō (ἀναφέρω) [pronounced an-af- EHR-oh]	taking up (literally or figuratively), bearing, bringing (carrying, leading) (up), the one offering (up)	masculine singular, aorist active participle, nominative case	Strong's #399

Translation: For He did this once for all, offering up Himself.

But Jesus, because He did not have to offer up anything for His Own sins—because He did not sin—He offered Himself up one time for all mankind, for all sins.

Hebrews 7:27 ...Who does not have a need each day, like the chief priests, to first offer up sacrifices on account of their sins, then for the [sins] of the people. For He did this once for all, offering up Himself. (Kukis nearly literal translation)

Hebrews 7:25–27 Therefore, He keeps on being able to save to the uttermost the ones who keep on coming near to the God through Him, ever living to keep on making intercession for them. For such a High Priest was fitting for us—undefiled, innocent, free from debasement, separated from the sinful, and having become higher than the heavens, Who does not have a need each day, like the chief priests, to first offer up sacrifices on account of their sins, then for the [sins] of the people. For He did this once for all, offering up Himself. (Kukis nearly literal translation)

Hebrews 7:25–27 Therefore, Jesus, our True High Priest, keeps on being able to save to the uttermost those who come near to God through Him, as He continually lives to make intercession for them. It is appropriate that we have such a High Priest to represent us—One Who is undefiled by Adam's sin, innocent of personal sin, free from the corruption of the sin nature, separate in all ways from the sinful. This High Priest has become higher than the heavens. He has no need each day, like the other chief priests, to first offer up sacrifices on His Own behalf and then for the sins of the people. He accomplished this sacrifice once in time, for all mankind, offering up Himself. (Kukis paraphrase)

For the Law, men it kept on appointing [as] chief priests who keep on having a weakness. Now the word of the affirmation, the [affirmation coming] after the Law, a Son to the age having been made complete.	Hebrews 7:28	For the Law kept on appointing men who keep on having a weakness [as] chief priests. Now the word of the oath, the [oath coming] after the Law, [appointed] a Son forever, having been made complete.
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For the Mosaic Law continually allowed for the appointment of men to the priesthood, men who continued having the inherent weakness of a sin nature. However, the word of the oath—this oath coming after the giving of the Law—appointed a Son as the True High Priest forever, having been made complete.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) For the Law, men it kept on appointing [as] chief priests who keep on having a weakness. Now the word of the affirmation, the [affirmation coming] after the Law, a Son to the age having been made complete.

Complete Apostles Bible	For the law appoints men as high priests who have weakness, but the word of the oath, which came after the law, appoints a Son who has been perfected forever.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For the law maketh men priests, who have infirmity: but the word of the oath (which was since the law) the Son who is perfected for evermore.
V. Alexander's Aramaic Eastern Aramaic Manuscript	. .
James Murdock's Syriac NT	For the law constituted feeble men priests; but the word of the oath, which was subsequent to the law [constituted] the Son perfect for ever.
Original Aramaic NT	For The Law establishes weak men as Priests, but the word of the oath which was after The Law, The Son, who is perfect for eternity.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	The law makes high priests of men who are feeble; but the word of the oath, which was made after the law, gives that position to a Son, in whom all good is for ever complete.
Bible in Worldwide English	The law makes men high priests, and they are weak. But the word of Gods promise came after the law. It makes his Son high priest for ever, and he is all right.
Easy English Easy-to-Read Version–2008	. The law chooses high priests who are men and have the same weaknesses that all people have. But after the law, God spoke the oath that made his Son high priest. And that Son, made perfect through suffering, will serve forever.
God's Word™	Moses' Teachings designated mortals as chief priests even though they had weaknesses. But God's promise, which came after Moses' Teachings, designated the Son who forever accomplished everything that God required.
Good News Bible (TEV)	The Law of Moses appoints men who are imperfect to be high priests; but God's promise made with the vow, which came later than the Law, appoints the Son, who has been made perfect forever.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The Law appoints priests who have weaknesses. But God's promise, which came later than the Law, appoints his Son. And he is the perfect high priest forever.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	The law appointed flawed men as high priests, but God's promise, sealed with his oath, which succeeded the law, appoints a perfect Son who is complete forever!
UnfoldingWord Simplified T.	.
Williams' New Testament	For the law appoints imperfect men as high priests, but the assertion about the taking of an oath, which was spoken after the time of the law, appoints a Son who is perfectly qualified to be High Priest forever.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, this type of head priest was also appropriate for us, holy, not bad, undesecrated, separate away from the sinful people, who even became higher than the heavenly regions, who does not have a daily obligation, even as the head priests do, to be carrying up a sacrifice, previously on behalf of his own sins, following that on behalf of the sins of the ethnic group. You see, He did this when He carried Himself up all at once; for the law puts people in charge as head priests who have weakness, but the message of the oath of guarantee (the one after the law) puts the Son (who has been completed) in charge for the span of time. Vv. 26–27 are included for context.
Common English Bible	.
Len Gane Paraphrase	The Law appoints men high priests who have weakness, but the word of the oath, which came after the Law, [appoints] forever the Son, who is completely perfect.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	The Law appoints as High Priests men who are liable to infirmity, but the words of God's oath, which was later than the Law, name the Son as, for all time, the perfect Priest.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	For the Law appoints as high priests men who are weak, but the promised oath, which came after the Law, results in a Son who is eternally perfect.
Lexham Bible	.
Montgomery NT	For the Law appoints human beings to be high priests, men with all their weakness; but the word of the oath, which was later than the Law, appoints a Son, perfected forevermore.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	Because the Law appoints people as high priests who have weaknesses. But the oath, that's sworn after the giving of the Law, appoints a Son who is perfect forever.
UnfoldingWord Literal Text	.
Urim-Thummim Version	Because the Law makes men high priests that have weaknesses; but the Word of the oath, that came after the Law, appoints the Son, who is consecrated for the ages.
Weymouth New Testament	For the Law constitutes men High Priests--men with all their infirmity--but the utterance of the oath, which came later than the Law, constitutes High Priest a Son who has been made for ever perfect.
Wikipedia Bible Project	.
Worsley's New Testament	For the law appointeth men high-priests, who have infirmity; but the oath, recorded since the law, appointeth the Son to be priest for ever, being fully perfected for it.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) .
 New English Bible–1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible . For the (Levitical) Law makes men high priests who are imperfect, but the word of the oath⁶ which came after the (Levitical) Law appoints the Son who is perfect forever.
⁶ Speaking about the oath in Psa 110:4, that Yahshua is an eternal priest bearing the title Melchizedek. Psa 110:5 also calls Melchizedek Yahweh, as Yahweh is a family name. In Psa 110, there are clearly 2 YHWH's, one sitting on the eternal throne and in verse 5 of Psa 110 one seated next to Him.

Holy New Covenant Trans. . The law appoints men as high priests; these men are not perfect. But God's vow came after the law: it appointed the Son as High Priest. He has been made perfect forever.

The Scriptures 2009 . For the Torah appoints as high priests men who have weakness, but the word of the oath which came after the Torah, appoints the Son having been perfected forever.

Tree of Life Version . For the Torah appoints as kohanim g'dolim men who have weakness; but the word of the oath, which came after the Torah, appoints a Son—made perfect forever.

Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:

Accurate New TestamentThe Law for men appoints priests (chief) having weakness The Word but [of] the oath the [one] after the law son to the age having been perfected...

Alpha & Omega Bible .
 Awful Scroll Bible . For the Law sets-down men, chief-priests holding weaknesses, but the Word of the swearing-of-an-oath, which is afterwards the Law, the Son having been made Perfect into eternity.

Concordant Literal Version . For the law is appointing men chief priests who have infirmity, yet the word sworn in the oath which is after the law, appoints the Son, perfected, for the eon."

exeGeses companion Bible . For the torah seats humans
 - archpriests having frailty;
 but the word of the oath after the torah,
 completes/shalams a Son to the eons.

Orthodox Jewish Bible . For the Torah of Moshe Rabbeinu appoints Bnei Adam as Kohanim Gedolim, Bnei Adam with frailties, but the dvar HaShevu'ah [Ps 110:4], which came later than the Torah of Moshe Rabbeinu, appoints HaBen [Ben HaElohim Moshia] who came to shleimut (completeness) l'Olam.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .
 An Understandable Version . For the Law of Moses appoints [morally] weak men to be head priests, but the message of [God oath, which came after that law [Note: The quotation from Psa.

110:4 (See verse 21) was written after the Law of Moses was given] appointed the Son, who was made perfect [in every way] forever.

Benjamin Brodie's trans.

For the [Mosaic] law authorized men [Levites] as high priests, although they possessed weakness [the old sin nature], but the word of His [the Father's] solemn oath, which came after the law, authorized the Son, Who will remain absolutely perfect [impeccability] unto the age [Kingdom of the Son of Man]..

The Expanded Bible
Jonathan Mitchell NT

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You see, the Law (or: custom) is continually placing (setting down) people having weakness (want of strength) [as] chief priests. But the word pertaining to the sworn oath (or: which was the act of taking an oath) [which came] after the Law [appoints] a Son [Who is] One having been finished, perfected, brought to the goal and is now complete, [leading] unto (or: on into; into the midst of) the Age [of the Messiah]!.

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

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Bible Translations with Many Footnotes:

Lexham Bible

For the law appoints men as high priests who have weakness, but the statement of the oath, after the law, appoints a Son, who is made perfect forever [Literally "for the age"].

NET Bible®

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New American Bible (2011)

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The Passion Translation

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Rotherham's Emphasized B.

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The Spoken English NT

.

Wilbur Pickering's New T.

The Law appoints as high priest men who have weakness, but the word of the oath, that came after the Law, appointed Son, forever perfect.⁵
(5) The Text has, literally, 'having been perfected' (or 'completed', or 'consecrated'); the result of 'having been perfected' is to be perfect, and it is the result that is eternal, not the process.

Literal, almost word-for-word, renderings:

A Faithful Version

For the priestly law makes high priests of men who have weaknesses; but by the word of the swearing of the oath, which supersedes the priestly law, the Son, Who has been perfected forever, has been made High Priest.

Analytical-Literal Translation

For the Law appoints men having weakness [as] high priests, but the word of the oath, the [one] after the Law, [appoints] the Son having been perfected into the age [fig., forever].

Berean Literal Bible

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Bond Slave Version

For the law makes men high priests which have infirmity; but the word of the oath, which was since the law, makes the Son, who is consecrated for evermore.

C. Thomson updated NT

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Charles Thomson NT

For the law constituteth men chief priests who have infirmities; but the word of the oath which succeedeth the law [constituted] the Son, who is consecrated forever.

Context Group Version

For the law appoints men high priests, having infirmity; but the word of the oath, which was after the law, [appoints] a Son, fully developed for evermore.

English Standard Version

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Far Above All Translation

For the law appoints men as priests having weakness, but the word of the swearing of an oath which came after the law appoints a son who has been brought to perfection throughout the Age.

Green's Literal Translation

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Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	For* the law designates men as high-priests, who have weakness, but the word of the oath, which was after the law, appoints a Son, having been completed forever.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	For the law appoints men [high priests] having weaknesses [old sin nature]; but the word of the solemn oath by God the Father, which came historically after the law, authorizes the having been perfect Son forever.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	For the law maketh men high priests who have infirmity; but the word of the oath, which was after the law, maketh the Son, who is consecrated for evermore.
World English Bible	For the law appoints men as high priests who have weakness, but the word of the oath, which came after the law, appoints a Son forever who has been perfected.
Worrell New Testament	.
Young's Updated LT	.

The gist of this passage:

Hebrews 7:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
nomos (νόμος) [pronounced NOHM-oss]	[Mosaic] law; establishment code; custom, precept, injunction, Torah	masculine singular noun; nominative case	Strong's #3551
gár (γάρ) [pronounced gahr]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong's #1063
anthrôpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	men [in the generic sense], mankind, human beings; men [in reference to gender]; people	masculine plural noun; accusative case	Strong's #444
kathistêmi (καθίστημι) [pronounced kath-IHS-tay-mee]	to set [place, put] [one over a thing; one to administer an office]; to appoint [put in charge, ordain]; to set down, to constitute, to declare	3 rd person singular, present active indicative	Strong's #2525

Hebrews 7:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archiereis (ἀρχιερείς) [pronounced ar-khee-er-YICE]	chief priests, those in line to be the High Priest; a group of leading priests	masculine plural noun; accusative case	Strong's #749
echô (ἔχω) [pronounced EHKKH-oh]	having [and/or] holding; the one who owns, the possessor, adhering to, clinging to	masculine plural, present active participle; accusative case	Strong's #2192
asthénéia (ἀσθένεια) [pronounced ahs-THEH-nigh-ah]	weakness, sickness, infirmity, disease	feminine singular noun, accusative case	Strong's #769

Translation: For the Law kept on appointing men who keep on having a weakness [as] chief priests.

The verb *to appoint* is in the Iterative Present tense, meaning that, this action is repeated at successive intervals or in consecutive periods. Men continued to be appointed to this position throughout. Although I do not recall there being an exact way of these priests to be appointed as high priests; they chiefly came from two different lines coming from Aaron.

Weakness here is the feminine singular noun *asthénéia* (ἀσθένεια) [pronounced ahs-THEH-nigh-ah]. This is not a reference to their sins but to the sin nature which each man has (which sin nature, as we saw in the previous passage, Jesus did not have).

Hebrews 7:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation	masculine singular noun, nominative case	Strong's #3056
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
tês (τῆς) [pronounced tayc]	of the; from the, [away, out] from the; from the source of; by the; than the	feminine singular definite article; genitive and ablative cases	Strong's #3588

Hebrews 7:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
horkômosia (ὄρκωμοσία) [pronounced <i>hor- Kingdom of Heaven- moss-EE-ah</i>]	<i>affirmation made on oath, the taking of an oath, an oath</i>	feminine singular noun; genitive/ablative case	Strong's #3728
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
meta (μετά) [pronounced <i>meht-AH</i>]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
nomos (νόμος) [pronounced <i>NOHM- oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551

Translation: Now the word of the oath, the [oath coming] after the Law,...

There is an oath or an affirmation which comes after the Law. That would be the passage which has been quoted three times so far in the book of Hebrews: "You are a priest forever, after the order of Melchizedek." (Hebrews 7:16b; ESV)

Hebrews 7:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee- OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, accusative case	Strong's #5207
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
aiôn (αἰών) [pronounced <i>I-OHN</i>]	<i>a lifetime, a generation; forever, an unbroken age, (a long) period (perpetuity) of time, eternal, eternity; the world, a universe</i>	masculine singular noun; accusative case	Strong's #165

This three-word phrase is found 4x in this chapter alone.

Translated *forever, forever more*.

Hebrews 7:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
teleioō (τελειόω) [pronounced <i>tehl-i-OH-oh</i>]	<i>completing, accomplishing, (figuratively) consummating; the one consecrating, finishing, fulfilling, (making) perfect</i>	masculine singular, perfect passive participle, accusative case	Strong's #5048

Translation: ...[appointed] a Son forever, having been made complete.

God, through this oath, pronounced His Son a priest forever, a High Priest after the order of Melchizedek, Who has been made complete (Jesus died physically but was then raised from the dead in a resurrection body).

Hebrews 7:28 For the Law kept on appointing men who keep on having a weakness [as] chief priests. Now the word of the oath, the [oath coming] after the Law, [appointed] a Son forever, having been made complete. (Kukis nearly literal translation)

Hebrews 7:28 For the Law kept on appointing men who keep on having a weakness [as] chief priests. Now the word of the oath, the [oath coming] after the Law, [appointed] a Son forever, having been made complete. (Kukis nearly literal translation)

Hebrews 7:28 For the Mosaic Law continually allowed for the appointment of men to the priesthood, men who continued having the inherent weakness of a sin nature. However, the word of the oath—this oath coming after the giving of the Law—appointed a Son as the True High Priest forever, having been made complete. (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Hebrews	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Hebrews 7 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Hebrews 7

1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Hebrews 7

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Brief Review of Hebrews 7

I think I will go with Benjamin Brodie's translation again in order to sum up what we have studied.

There is more information about Mr. Brodie if you follow that link out.

The Background of Benjamin Brodie

I've been sending my work in Microsoft Word documents to various individuals over the past couple of decades. Cyberspace is a much better way to share my efforts.

No two theologians have ever agreed on everything in Scripture, so don't be surprised if you find something here that upsets your theological applecart. Relax. He will straighten me out when I get to heaven!

You're probably wondering if you can trust my exegesis. Of course you can! I obtained my exegetical training from professors at Western Theological Seminary, Dallas Theological Seminary, and Regents College. Do I have any theological beliefs that color my work? Like every other student of the Word, of course I do! In case you want to know what some of them are, I'm going to share a few of them with you here.

This was taken directly from <https://www.versebyverse.com/background.html> (accessed October 30, 2022).

[Chapter Outline](#)

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Hebrews 7 continues the discussion of Jesus as the High Priest, which discussion was begun in Hebrews 6. So let's go back and pick up the final two verses of Hebrews 6:

Hebrews 6:19 **Which [confidence] we may possess as an anchor for the soul, both stabilized and dependable, even to the point of entering into that [confident super-abounding grace life] which is inside the veil [Holy of Holies],...**

We can anchor our souls based upon the promises of God.

Jesus has entered into the Holy of Holies of our behalf.

Hebrews 6:20 **Where Jesus, the Forerunner** [point-man], **entered on our behalf** [strategic victory], **having become a High Priest** [at the right hand of the Father] **unto the age** [Kingdom of the Son of Man] **according to the battalion of Melchizedek.**

Jesus has gone before us, into the Holy of Holies, according to the priesthood of Melchizedek.

Now, this is an odd place to end the chapter, because there is a great deal of explanation which needs to be given next to explain this statement.

Hebrews 7:1 **Moreover, this** [previously mentioned] **Melchisedek, king** [royalty] **of Salem, priest** [Gentile] **of the Most High God, the one who had met Abraham as he was returning from the slaughter** [defeat] **of the kings and had subsequently blessed him** [gave him bread & wine and shared doctrine with him],

The writer of Hebrews will now discuss who Melchizedek is. Abraham and his very small tactical force went after the kings who had captured his nephew Lot (intending him to be enslaved). Abraham rescued his nephew, defeated the much larger force, and was received by Melchizedek the priest. They had bread and wine together.

Hebrews 7:2 **To whom** [Melchisedek] **also, Abraham distributed a tenth of everything** [10% tribute income tax on the booty], **(first, on the one hand** [his name], **being interpreted: king of righteousness, and second, on the other hand** [his title], **king of Salem, which means: king of peace,**

Abraham gave a tenth of everything which he had to Melchizedek. Abraham also gave the spoils of victory and the people to the king of Salem (and, presumably, to the other kings).

Hebrews 7:3 **Without paternal descent** [didn't inherit his throne from his father], **without maternal descent** [didn't inherit his throne from his mother], **without a genealogical record** [not on record anywhere], **having neither beginning of days** [no birth certificate] **nor end of life** [no death certificate], **but was made a pattern for the Son of God** [Jesus Christ] **who will remain a priest for all time).**

We know nothing about Melchizedek's lineage, which is by divine design. Of course he had a mother and a father, but they are not named in Genesis. Melchizedek is presented as having no genealogical line (something which is of the most importance to the Levitical priests). We do not know when Melchizedek was born or when he died.

None of this makes Melchizedek a Christophany (a manifestation of the 2nd Person of the Trinity prior to the incarnation). This lack of information simply makes Melchizedek a better type of Christ. By the lack of this information, Melchizedek is a better pattern for the Son of God, Who will remain our True High Priest for all time.

Hebrews 7:4 **Now then, consider how great this person** [Melchisedek] **was, to whom even Abraham, the patriarch** [future father of the nation Israel], **gave a tenth of the booty** [as tribute income tax].

The author of Hebrews says, "Now, just think about how great Melchizedek is, to have been honored by Abraham by a giving of a tenth of all that he had." We discussed this in great detail, with regards to the morphology of the word used and with regards to logic. This was *not* a tenth of the spoils of war. The basic logic for that position is this: Abraham was *not* going to keep any of the spoils of war (he gave a small portion to his battle commanders). So if he paid a tenth of the spoils to Melchizedek, he was essentially giving Melchizedek a tenth of what belonged to his commanders and to the people of Salem. Does that really sound like Abraham was paying anything? If Abraham gave from the spoils of war, he was essentially taking these spoils out of the pockets of others.

Given all that, a better translation²⁰ would be:

Hebrews 7:4 **Now consider how great this one to whom Abraham the patriarch gave a tenth out of [his] best spoils (or crops).** (Kukis nearly literal translation)

²⁰ Not every translation to which I refer is faultless. However, Bodie and Thieme both come pretty close to that.

Hebrews 7:5 **However, they** [the Levitical priesthood also served as tax collectors for Israel], **on the one hand, from the sons of Levi** [genealogical requirement for the office], **who have received the priestly office** [it was conferred upon them when they became adults], **preserve the mandate** [tax laws] **to collect a ten percent tax from the people according to the law** [the Mosaic Law authorized this function], **that is, from their brethren** [fellow citizens], **even though they** [who are taxed] **had come out from the loins** [descendants] **of Abraham** [everyone paid taxes regardless of tribe];

Now the writer of Hebrews speaks of the Levitical priesthood and how they are not as good as Melchizedek when using as a type of Christ.

Essentially, the Levites were in the loins of Abraham offering up a tithe when Abraham paid this tithe to Melchizedek. This would make the Levitical priesthood an inferior priesthood to Melchizedek.

Hebrews 7:6 **On the other hand, he** [Melchizedek] **who had no genealogical record from them** [not related to the Levitical priesthood], **collected taxes from Abraham, and provided benefits** [rights and privileges of citizenship in Salem] **to him** [Abraham] **who possessed the promises.**

Apart from Abraham paying tithes to Melchizedek, we do not necessarily have a quid pro quo situation here. That is, I don't know that Abraham was *paying* for something. My translation is this:

Hebrews 7:6 **But the (one) not being descended from them, he has exacted tithes of Abraham and he has blessed the one having the promises.** (Kukis nearly literal translation)

This is a simpler, more literal translation. Abraham paid tithes to Melchizedek; and Melchizedek, as a priest, blessed Abraham.

Hebrews 7:7 **Consequently, without any contradiction** [no disputes or hostility between them], **the inferior** [Abraham] **is provided benefits by the superior** [Melchizedek].

Although there is nothing wrong with Brodie's translation here, I don't know if the benefits continue to be related to having rights and privileges in Salem. My translation:

Hebrews 7:7 **Now without any dispute, the lesser (person) keeps on being blessed by the better (person).** (Kukis nearly literal translation)

Melchizedek, the greater, simply blesses Abraham, the inferior.

Hebrews 7:8 **And so, on the one hand, under these circumstances, men** [the Levitical priesthood] **who will die** [mortals], **are receiving a ten percent tax; on the other hand, in that place** [Psalm 110], **he** [Melchizedek] **has been testified of because He** [Jesus Christ] **lives** [death does not terminate the royal priesthood].

The Levitical priesthood is a transitory position. They receive their tithes, but, at some point, they die.

Logically, Melchizedek does not live forever; but his birth and life and not recorded, so we can only base our knowledge of him as to what Scripture reveals. It is as if his priesthood continues forever under one person (although, logically, Melchizedek died a very long time ago). Jesus, Who does not die, continues with this priesthood—a priesthood with occurs prior to the giving of the Mosaic Law.

Hebrews 7:9 **Also, to say it in another way** [one might almost say]: **through Abraham** [he was also paying taxes for the Levites], **even Levi, who collected taxes, paid taxes** [the superiority of the Melchizedek priesthood again emphasized over the Levitical priesthood],

Where we read *collected taxes*, this refers to paying a tithe. Now, to nation Israel, the tithes were essentially an income tax, and that is because Israel was a priest-nation, subservient to God. Therefore, their taxes paid for the

Levitical priesthood and anything connected to the nation ceremonies (which all centered around animal sacrifices). In that sense, the people were paying taxes (now, we, as American citizens, pay taxes; we also, ideally speaking, give money to our church—that money is not tithed).

Hebrews 7:10 **For he [Levi] was still in the reproductive organs of his ancestor [an unborn descendant] when Melchizedek encountered him [Abraham].**

When Abraham was interacting with Melchizedek, Levi was in his loins, so to speak.

Hebrews 7:11 **Now, if maturity was available through the Levitical priesthood – for on the basis of it the people [the elect nation of Israel] received the law – what further need would there be for another of a different category of priest [royal] according to the battalion of Melchizedek to arise [become activated due to a dispensational change] and not be maintained according to the order of Aaron [the Levitical priesthood was deactivated along with the Mosaic Law]?**

The question is fairly simple: if the priesthood of Melchizedek has already been established, and they have been presented as superior to the Levitical priesthood, then why is there the Levitical priesthood in the first place?

Hebrews 7:12 **Therefore, since the priestly office was changed [from Levitical to Melchizedek], out of necessity there also must occur a transformation of the ruling principle [the office and its function are a package deal].**

What the author of Hebrews has very artfully done is shown why the priesthood of the Lord Jesus Christ was better matched with Melchizedek's priesthood. Now, if that priesthood is the one in operation at this time (Jesus Christ holds that office), then there must be a change in the (Mosaic) Law (translated here, *ruling principle*).

Hebrews 7:13 **Moreover, He [Jesus Christ] to whom these things [doctrines of the royal priesthood and His royal family] are being addressed, belongs to another of a different category of tribe [kingly tribe of Judah, not the priestly tribe of Levi], from which [royal tribe] no one officiates at an altar [rules out any system of intermediaries].**

Jesus cannot be a Levitical priesthood because He is not a Levite. He belongs to the tribe of Judah (through Mary), which does not officiate at the altar.

Hebrews 7:14 **For it is well known that our Lord descended from Judah [royal, kingly tribe], about which tribe, Moses communicated nothing concerning priests.**

The tribe of Judah is unrelated to the priesthood.

Hebrews 7:15 **Moreover, it is even more evident, since in the same way as Melchizedek [similar order], there arose another of a different kind of priest [royalty by birth],**

Melchizedek is a different kind of priest, and Jesus is a priest according to this priesthood.

Essentially, the writer of Hebrews is simply telling us that priesthood of Melchizedek is a better type of Christ as over against the Levitical priesthood.

Hebrews 7:16 **Who [Jesus Christ] became a priest, not according to the law [Mosaic] of physical requirements [Levitical purity laws applied to men from the tribe of Levi], but according to the inherent power of indestructible life [freedom from death],**

Jesus having risen from the dead, is now an eternal priest to God. He does not meet the physical requirements of the Levitical priesthood (that is, He is not born into the tribe of Levi). Jesus is a far greater priest, according to power and eternal life.

Hebrews 7:17 For it has been testified [in Scripture] that: **You [Jesus Christ] will be a priest unto the age [Kingdom of the Son of Man] according to the order of Melchizedek.**

The writer of Hebrews reminds his readers, for the third or fourth time, that the Scriptures proclaim the Messiah as a priest according to the order of Melchizedek. So this is not something that he is inventing on his own.

Hebrews 7:18 **For on the one hand, there came to pass an annulment [removal] of the commandment [Mosaic Law] which was previously issued because of its powerless nature [it covered sin rather than taking it away & it could not give life] and uselessness [it authorized a now obsolete priesthood],**

The Levitical priesthood and all things connected to it needed to be nullified, abolished, and removed. The chief function of the Levitical priesthood was to maintain the Temple and to offer up animal sacrifices outside of the Temple. As discussed in the previous chapter, offering up an animal sacrifice today is abhorrent to God and destroys the spiritual progress of the believer who offers such a sacrifice.

Today the priests powerless and useless.

Hebrews 7:19 **For the law could bring nothing to maturity [cannot assist a believer to grow in grace]; on the other hand, there is a more useful [preferable] prospect [opportunity], through which [royal priesthood of the believer] we may continually approach God.**

The Torah, if strictly followed, cannot help a believer reach maturity. We can continue to approach God, but not through animal sacrifices.

Hebrews 7:20 **And in as much as not without the taking of an oath, (for on the one hand [during the dispensation of Israel], they [the Levitical priesthood] were priests who became so without the taking of an oath [they became priests through heritage],**

To become a Levitical priest, there is no proper oath involved.

Hebrews 7:21 **But on the other hand, He [Jesus Christ], by taking an oath through the One [God the Father] who spoke face-to-face with Him [during the conference on the divine decrees]), the Lord [God the Father] made a solemn oath and will not change His mind [immutability]: You and only You [Jesus Christ] will be a priest unto the age [Kingdom of the Son of Man].**

Jesus Christ became the High Priest based upon an oath taken before God the Father.

Psalm 110:4 **The LORD has sworn and will not change his mind, "You are a priest forever after the order of Melchizedek."** There is the oath, taken right out of the Holy Scriptures.

Hebrews 7:22 **By so much [doctrinal evidence, including an oath from the Father], indeed, Jesus became the guarantee of a much better covenant [unconditional].**

Given all of this evidence (from this chapter and a portion of the previous chapter), Jesus is the guarantee of a much better covenant. The covenant of the Mosaic Law is to be set aside.

Hebrews 7:23 **Moreover, on the one hand, they [the Levitical priesthood] were many who became priests, because they were prevented from continuing [their priestly functions] by means of death,**

The Levitical priesthood continues generation after generation. One generation dies out and the next takes its place.

Hebrews 7:24 **But He [Jesus Christ], on the other hand, because He abides [due to the resurrection] unto the age [Kingdom of the Son of Man], possesses His [royal] priesthood permanently [non-transferrable].**

A Complete Translation of Hebrews 7	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Hebrews 7			
	Series	Lesson (s)	Passage
	1972 Hebrews (#419)	#74–88	Hebrews 7:1–28
R. B. Thieme, Jr.	1992 Spiritual Dynamics (#376)	#795–796, 800–803, 807–808, 810, 812, 817, 856, 882, 901	Hebrews 7:11–28
	1985 Ephesians (#412)	#973	Hebrews 7:17–28
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/hebrews-menuitem		Hebrews 1–13
Billy J. Puryear	http://www.amadorbiblestudies.org/Notes/Hebrews/		Hebrews 1–13
Robert H. Kreger	https://www.angelfire.com/mt/tabor/bibledoctrine.html		Hebrews 1–13
Benjamin Brodie	https://www.versebyverse.com/uploads/1/0/1/0/101034580/hebrews_expanded_translation.pdf		Hebrews 1–13 (translation only)
Syndein	http://syndein.com/Hebrews.html		Hebrews 1–13

Mark Perkins and Jim Rickard have both posted notes on the book of Hebrews, but I can no longer find those notes. If anyone has access to these notes, I will post them at my website.

Word Cloud from the Kukis Paraphrase of Hebrews 7

Word Cloud from Exegesis of Hebrews 7²¹

These two graphics should be very similar; this means that the exegesis of Hebrews 7 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Hebrews	

²¹ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.