Hebrews 7

1 For this Melchizadek, king of Salem, priest of the Most High God, who having met Abraham returning from the slaughter of the kings and blessed him;

2 To whom Abraham apportioned a tenth from all. First being translated (interpreted), King (latin-rex) of righteousness (justice), and then also, King of Salem, which is King of peace;

3 Without father, without mother, without genealogy; neither beginning of days, nor of having end of life; and having been made like the Son of God, he remains a priest unto perpetuity (unto continuousness, latin-perpetuum-ever like perpetually).

4 Now consider how great this one was to whom the patriarch Abraham gave a tenth from out of the best spoils (top of the heap, first-fruits, Greeks customarily selected from the topmost part of the heaps and offered it to the gods).

5 And those from out of the sons of Levi, receiving the priesthood, have a command to take a tenth from the people according to the law, this is, from their brothers, though having come from out of the loin (osphyos-reproductive area, latin-lumbis-loin) of Abraham.

6 However the one not tracing his ancestry from out of them has collected a tenth from Abraham; and has blessed him having the promises.

7 And apart from all dispute, the less (inferior) is blessed by the better (superior).

8 And here dying men receive tithes; however in that place, being testified that he lives on;

9 And so to speak: through Abraham, Levi also, who is receiving tithes, has paid tithes.

10 For he was still in the loin of his father when Melchizadek met with him.

11 If indeed then, perfection (consummation) were through the Levitical priesthood, for upon it the people had received the law, what still necessity was there for another priest to arise, according to the order of Melchizadek, and not be spoken of according to the order of Aaron?

12 For the priesthood being changed, a change of the law also takes place from out of necessity (constraint, compulsion).

13 Upon whom these things are said, belonged to another tribe from which no one has attended at the altar.

14 For it is evident beforehand that our Lord has arisen from out of Judah, unto which tribe, Moses spoke nothing concerning the priests.

15 And it is still more abundantly quite evident, if according to the likeness of Melchizadek, another priest arises,

16 Who has not become according to a law of a fleshly command but rather according to the power of an indestructible (indissoluble, latin-insolubilis-insoluble, base greek root is destroy/ overthrow/ disunite) life.

17 For it is testified, “You are a priest unto the age, according to the order of Melchizadek.”

18 For there is truly a nullification (annulment, abrogation, cancellation) of the preceding command, because of its weakness and uselessness—

19 For the law perfected nothing, however the introduction (importation, bring in/introduce upon) of a better hope, through which we draw near to God.

20 And (according to as much as) *it was* not apart from an oath, for those become priests without an oath,

21 However He with an oath through the One saying to Him, “The Lord has sworn and will not change His mind, ‘You are a priest unto the age.’”

22 According to so much Jesus has become the surety (security, latin-sponsor) of a better covenant.

23 And those having become priests indeed are many, because of being prevented from remaining by death;

24 However because of His remaining unto the age, He holds the priesthood permanently (unchangeable, not to be violated),

25 Wherefore also, He is able to save unto the entirety (all completeness) those drawing near to God through Him, always living to intercede (intervene, to obtain by hitting the mark) for them.

26 For it was indeed fitting (conspicuous, standing out) for us to have such a high priest, holy, not of malice (akakos-innocent, guileless, harmless, latin-innocens-innocent), undefiled (unstained), having been separated away from sinners, and having become higher than the heavens;

27 Who has no daily necessity (constraint, compulsion), just as the high priests, to offer up sacrifices first for His own sins then for those of the people; for He did this once for all, having offered up Himself.

28 For the law appoints men as high priests having weakness; however the word of the oath, which is after the law, *appoints* the Son having been perfected unto the age.