

ΠΡΟΣ ΕΒΡΑΙΟΥΣ 7
f35

HEBREWS 7
NLET

THE WRITER ITEMIZES

THE UNIQUE CHARACTERISTICS OF MELCHIZEDEK

¹ Οὗτος γὰρ
ὁ Μελχισέδεκ,
βασιλεὺς Σαλήμ,
ιερεὺς τοῦ Θεοῦ τοῦ Ὑψίστου,
ὁ συναντήσας Ἀβραάμ ὑποστρέφοντι ἀπὸ
τῆς κοπῆς τῶν βασιλέων καὶ
εὐλόγησας αὐτόν,
² ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν
Ἀβραάμ,
πρῶτον μὲν ἑρμηνευόμενος Βασιλεὺς
Δικαιοσύνης ἔπειτα δὲ καὶ Βασιλεὺς Σαλήμ,
ὃ ἐστὶν βασιλεὺς εἰρήνης,
³ ἀπάτωρ,
ἀμήτωρ,
ἀγενεαλόγητος,
μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων,

ἀφωμοιωμένος δὲ τῷ Υἱῷ τοῦ Θεοῦ, μένει
ιερεὺς εἰς τὸ διηνεκές.

⁴ Θεωρεῖτε δὲ πηλίκος οὗτος ᾧ δεκάτην
Ἀβραάμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ
πατριάρχης.

⁵ Καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν
λαμβάνοντες ἐντολὴν ἔχουσιν ἀποδεκατοῦν
τὸν Λαὸν κατὰ τὸν Νόμον, τοῦτ' ἐστὶν τοὺς
ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ
τῆς ὁσφύος Ἀβραάμ.

⁶ Ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν
δεδεκάτωκεν τὸν¹ Ἀβραάμ, καὶ τὸν ἔχοντα
τὰς ἐπαγγελίας εὐλόγηκεν.

⁷ Χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ
τοῦ κρείττονος εὐλογεῖται.

⁸ Καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες
ἄνθρωποι λαμβάνουσιν. Ἐκεῖ δὲ
μαρτυρούμενος ὅτι ζῇ.

- ¹ For, this *one*,
- the Melchizedek,
 - a king of Salem,
 - a priest of the God, the Most High *One*,
 - the one who met together with Abraham who was returning from the Slaughter of the Kings, and
 - one who was blessing him,
 - 2 to whom also Abraham allotted a tenth from all,
 - first, on the one hand, one *whose name is* being translated as 'King of Righteousness, then also as 'King of Salem' – which is, 'King of Peace',
 - without a father,
 - without a mother,
 - without a genealogy,
 - neither one having a beginning of days nor an end of life, but rather
 - one who has lastingly been made like the Son of the God, remains a priest for the perpetual *duration of time*.

THE WRITER RELATES HOW GREAT MELCHIZEDEK IS

⁴ Now, keep on observing how great this *man is*, to whom Abraham – *that is*, the patriarch – gave a tenth from the best of the spoils of war.

⁵ And, on the one hand, the *ones* from amongst the sons of Levi, ones who are receiving an injunction, are having a tithe *from* the People in accord with the Law – *that is*, the brothers *that are* theirs, although being ones who have lastingly come out from the loins of Abraham.

⁶ On the other hand, the one whose genealogy is not being traced from them lastingly took a tithe from the² Abraham, and he blessed the one who had the Promises.

⁷ Now, without any dispute, the lesser *one* keeps on being blessed by the greater *one*.

⁸ And here, on the one hand, men who are ready to die keep receiving tithes. Now there, on the other hand, *is* one who is bearing witness that he keeps on living.

¹ 96% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τὸν here.

² 96% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

⁹ Καὶ ὡς ἔπος εἰπεῖν, δι' Ἀβραὰμ καὶ Λεὺὶ ὁ δεκάτας λαμβάνων δεδεκάτωται. ¹⁰ Ἐτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν ὅτε συνήντησεν αὐτῷ ὁ ³ Μελχισέδεκ.

¹¹ Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν, ὁ Λαὸς γὰρ ἐπ' αὐτῇ ⁴ νενομοθέτητο⁵, τίς ἔτι χρεία κατὰ τὴν τάξιν Μελχισέδεκ ἕτερον ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι;

¹² Μετατιθεμένης γὰρ τῆς ἱερωσύνης ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται.

¹³ Ἐφ' ὃν γὰρ λέγεται ταῦτα φυλῆς ἐτέρας μετέσχηκεν, ἅφ' ἧς οὐδεὶς προσέσχηκεν τῷ Θυσιαστηρίῳ. ¹⁴ Πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ Κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερωσύνης⁶ οὐδὲν Μωϋσῆς ἐλάλησεν.

¹⁵ Καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισέδεκ ἀνίσταται ἱερεὺς ἕτερος, ¹⁶ ὃς οὐ κατὰ νόμον ἐντολῆς σαρκίνης⁷ γέγονεν ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου.

¹⁷ **Μαρτυρεῖ**⁸ γὰρ ὅτι Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ.

¹⁸ Ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές. ¹⁹ Οὐδὲν γὰρ ἐτελείωσεν ὁ Νόμος.

Ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ Θεῷ.

⁹ And, as an expression to say, by agency of Abraham, also Levi – the one receiving a tithe, lastingly paid a tithe. ¹⁰ For, he was still in the loins of the father when the⁹ Melchizedek met him.

THE WRITER INTRODUCES YET ANOTHER, GREATER PRIEST

¹¹ So then, if, on the one hand, a complete maturity was being by means of the Levitical Priesthood – for, the People had lastingly framed law¹⁰ based upon it – what further need was there for another priest to arise according the order of Melchizedek and not to be designated according to the order of Aaron?

¹² For, when the priesthood is being changed, out of necessity also a change of law comes to be.

¹³ For, the One about whom these things are being said has lastingly been a member of a tribe – namely, a different one, from which no one lastingly attended to the Altar. ¹⁴ For, it is evident that the Lord *Who is ours* arose FROM JUDAH, in regard to which tribe, concerning priesthood¹¹, Moses said nothing.

¹⁵ And, it is moreso yet manifest if a priest – that is, another one – arise in accord with a likeness of Melchizedek, ¹⁶ who did not lastingly come to be in accord with an injunction – that is, an *injunction* about one's flesh, rather in accord with a power of one's life – that is, an indestructible one.

¹⁷ For, He keeps on bearing witness¹², “**You, for Your part, are a priest into the entire Age in accord with the order of Melchizedek.**”¹³

¹⁸ For, on the one hand, there comes to be a setting aside of a former injunction because of the weakness of it and its uselessness. ¹⁹ For, the Law makes NOTHING perfect.

On the other hand, there is an introduction of a superior hope by means of which we draw near to the God.

³ 92% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ὁ here.

⁴ 90% of the Greek manuscripts, including the best line of transmission (f35), have αὐτῇ (a dative, feminine, personal pronoun) here. 5% of the manuscripts have αὐτῇν (an accusative, feminine, personal pronoun). On the basis of 5% the NU has αὐτῆς (a genitive, feminine, personal pronoun).

⁵ 94% of the Greek manuscripts, including the best line of transmission (f35), have νενομοθέτητο (a pluperfect, passive verb) here instead of νενομοθέτῃται (a perfect, passive verb).

⁶ 90.4% of the Greek manuscripts, including the best line of transmission (f35), have ἱερωσύνης here. 6.4% have the spelling ἱεροσύνης. On the basis of 3.1% the NU has ἱερέων.

⁷ 50% of the Greek manuscripts, including the best line of transmission (f35), have the spelling σαρκίνης here instead of σαρκικῆς.

⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), have Μαρτυρεῖ (a present, active verb) here instead of Μαρτυρεῖται (a present, passive verb).

⁹ 92% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

¹⁰ 94% of the Greek manuscripts, including the best line of transmission (f35), have 'had lastingly framed law' (a pluperfect, passive verb) here instead of 'have lastingly framed law' (a perfect, passive verb).

¹¹ 90.4% of the Greek manuscripts, including the best line of transmission (f35), have 'priesthood' here. 6.4% have a different spelling of the Greek word. On the basis of 3.1% the NU has 'priests'.

¹² 97% of the Greek manuscripts, including the best line of transmission (f35), have 'He keeps on bearing witness' (a present, active verb) here instead of 'It is borne witness' (a present, passive verb).

¹³ A reference to Psalm 110:4.

²⁰ Καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας. ²¹ Οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, ὁ δὲ μετὰ ὀρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτόν· Ὡμοσεν Κύριος, καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα **κατὰ τὴν τάξιν Μελχισεδέκ**¹⁴).

²² Κατὰ τοσοῦτον¹⁵ ¹⁶ κρείττονος Διαθήκης γέγονεν ἔγγυος Ἰησοῦς.

²³ Καὶ οἱ μὲν πλείονές εἰσιν γεγονότες ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν. ²⁴ Ὁ δὲ διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύνην ²⁵ ὅθεν καὶ σῶζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ Θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.

²⁶ Τοιοῦτος γὰρ ἡμῖν ¹⁷ ἔπρεπεν ἀρχιερεὺς,

ὅσιος,
ἄκακος,
ἀμίαντος,
κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ

ὑψηλότερος τῶν οὐρανῶν
γενόμενος·

²⁷ ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ Λαοῦ. Τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας.

²⁸ Ὁ Νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν.

Ὁ Λόγος δὲ τῆς Ὀρκωμοσίας τῆς μετὰ τὸν Νόμον υἱόν, εἰς τὸν αἰῶνα τετελειωμένον.

20 And, inasmuch as *it was* not without an oath. 21 For, on the one hand, the *ones* having lastingly come to be priests are *priests* without an oath. On the other hand, the *One* with an oath by means of the One Who spoke to Him: “**YaHWeH**¹⁸ **has sworn, ‘You, for your part, are a priest for the entire Age in accord with the order of Melchizedek**^{19,20}”

22 In accord with this *person*²¹ ²² a more reliable Testament lastingly came into being – a secure One, *namely*, Jesus!

23 And, on the one hand, the priests are ones who lastingly came to be more *numerous* because they were prevented by death to remain *in office*. 24 On the other hand, because the One Who remains into the Age perpetually so that he remains has the Priesthood, 25 whence also He is able to save absolutely the ones who come near to the God through Him, always being One Who is living to make intercession in their behalf.

26 For, such a high priest was ²³ conspicuously fitting for us, having come to be –

- hallowed,
- guileless,
- undefiled,
- one having been lastingly separated from the Moral Failure, and
- one having become higher than the Heaven,

➤ 27 *One* Who does not have a daily necessity, as the high priests *did*, first to offer sacrifices for the moral failures *that are* his own and then for the *moral failures* of the People. For, He did THIS once for all, having offered up Himself.

28 For, the Law appoints men as high priests – *men* having *moral* weakness.

Now, the Word of the Oath – *that is*, the *Oath* after the Law – *appoints* a son, One having been lastingly made perfect.

¹⁴ 97.9% of the Greek manuscripts, including the best line of transmission (f35), include the words κατὰ τὴν τάξιν Μελχισεδέκ here.

¹⁵ 94% of the Greek manuscripts, including the best line of transmission (f35), have τοσοῦτον (a masculine, demonstrative pronoun) here instead of τοσοῦτο (a neuter, demonstrative pronoun).

¹⁶ 96% of the Greek manuscripts, including the best line of transmission (f35), do not include the word καὶ here.

¹⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the word καὶ here.

¹⁸ ‘YaHWeH’ – The Greek has the word ‘Lord’

(Κύριος) without a definite article here. The writer to the Hebrews and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears, such as this instance in Psalm 110:4.

¹⁹ 97.9% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘in accord with the order of Melchizedek’ here.

²⁰ A reference to Psalm 110:4.

²¹ 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘this person’ (a masculine, demonstrative pronoun) here instead of ‘this thing’ (a neuter, demonstrative pronoun).

²² 96% of the Greek manuscripts, including the best line of transmission (f35), do not include the word which would be translated as ‘also’ here.

²³ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the word which would be translated as ‘also’ here.