

Hebrews 7:13-14 Commentary

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CONSIDER JESUS OUR GREAT HIGH PRIEST
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Charts from [Jensen's Survey of the NT](#) - used by permission
[Swindoll's Chart](#), [Interesting Pictorial Chart of Hebrews](#), [Another Chart](#)

The Epistle to the Hebrews				
INSTRUCTION Hebrews 1-10:18				EXHORTATION Hebrews 10:19-13:25
Superior Person of Christ Hebrews 1:1-4:13	Superior Priest in Christ Hebrews 4:14-10:18			Superior Life In Christ Hebrews 10:19-13:25
BETTER THAN PERSON Hebrews 1:1-4:13	BETTER PRIESTHOOD Heb 4:14-7:28	BETTER COVENANT Heb 8:1-13	BETTER SACRIFICE Heb 9:1-10:18	BETTER LIFE
MAJESTY OF CHRIST	MINISTRY OF CHRIST			MINISTERS FOR CHRIST

DOCTRINE	DUTY
DATE WRITTEN: ca. 64-68AD	

See [ESV Study Bible "Introduction to Hebrews"](#)
(See also [MacArthur's Introduction to Hebrews](#))

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Hebrews 7:13 For the one [concerning whom these things](#) are [spoken belongs](#) to [another tribe](#), from [which no one](#) has [officiated](#) at the [altar](#). ([NASB: Lockman](#))

Greek: [eph' on gar legetai](#) (3SPPI) [tauta phules heteras metescheken](#). (3SRAI) [aph' es oudeis prosescheken](#) (3SRAI) [to thusiasterio](#):

Amplified: For the One of Whom these things are said belonged [not to the priestly line but] to another tribe, no member of which has officiated at the altar. ([Amplified Bible - Lockman](#))

KJV: For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

NLT: For the one we are talking about belongs to a different tribe, whose members do not serve at the altar. ([NLT - Tyndale House](#))

Wuest: For He concerning whom these things are spoken, pertained to a different kind of a tribe from which no one gave attendance at the altar.

Young's Literal: for he of whom these things are said in another tribe hath had part, of whom no one gave attendance at the altar,

- **From which** - Nu 16:40; 17:5; 2 Chronicles 26:16-21
- Hebrews Study Questions - to aid your personal study or leading an inductive Bible study
- [Hebrews 7 Resources](#) - sermons and commentaries

Related Passages:

Numbers 16:40 as a reminder to the sons of Israel that no layman who is not of the descendants of Aaron should come near to burn incense before the LORD; so that he will not become like Korah and his company—just as the LORD had spoken to him through Moses.

A PRIEST OUTSIDE OF THE LEVITICAL LINE

For ([gar](#)) see importance of pausing to ponder this term of explanation. Change of priesthood requires change of law (Heb 7:12). For (reason): The one spoken of (Messiah) is from a different tribe (Heb 7:13). For (further reason in Heb 7:14): It is publicly known and obvious that Jesus came from Judah, which had no priestly role under the Law.

The one concerning whom these things are spoken belongs ([metecho](#)) **to another** ([heteros](#)) **tribe** ([phule](#)), **from which no one has officiated** ([prosecho](#)) **at the altar** ([thusiasterion](#)) - So the insistence that Jesus, from the tribe of Judah, would be a priest was shocking to the Hebrew ear. Indeed, it was illegal ([Josephus, Antiquities, 20.10.1](#)). As the law prescribed that the priesthood should be only from the tribe of Levi (of the order of Aaron), thus a new priesthood of Jesus which was not of that old order must set aside the law.

It was no small thing to state that a priest could come from any other tribe than Levi. King Uzziah pridefully and rebelliously played the fool and in a moment of vanity he attempted to usurp the Levitical role, but was confronted by the priests for it: (2Chr 26:18). And while Uzziah was raging at the priests, leprosy broke out on his forehead, and he remained a leper until his death! Sin costs! Sin has consequences! And we do not get to choose the consequences! Let us take heed to these OT examples of foolish rebellion lest we

be struck with an outbreak of "leprosy" (whatever that might look like in our life!) Woe!

Kenneth Wuest - Since the Mosaic law required that the priests should come from the tribe of Levi, a new priesthood, not of the order of Aaron, must set aside that law. The Messiah comes from another tribe, and not merely from another tribe, but from a tribe which was not specially set apart for priestly service, a tribe of a different nature in that respect from the tribe of Levi. This is made clear by the use of **heteros** rather than **allos** (**Excursus** - Jesus used this word not heteros to describe the Spirit Who was "another" but of the same "kind" as Jesus - Jn 14:16 - Jesus would leave but His Spirit would come and indwell all believers and empower us for ministry in a way that was "better" than that of the earthly ministry of Jesus for He was only one place at one time whereas we are scattered throughout the world), the first referring to another of a different kind, the second to another of the same kind. ([Hebrews Commentary online](#))

Spurgeon - According to the belief of the Jewish people, the Messiah was to come of the tribe of Judah, yet none of the house of David or of the tribe of Judah ever presumed to present themselves as priests of the order of God.

Belongs (3348) **metecho** from **metá** = with, denoting association + **écho** = have) means literally to hold with and so share in the possession of something or have a share of. **Metecho** means to share in the possession of something, to partake of or to consume food, whether solid or liquid eat, to eat food, to drink (1Co 10:30; figuratively in Heb 5:13), to be included in the membership of a group belong to (Heb 7:13) Another sense is when it has to do with taking hold of something that is not naturally one's own kind. So in Heb 2:14 humans by nature are flesh and blood but Christ was not but "He partook (metecho) of the same." He willingly *took hold* of something which did not naturally belong to Him, partaking of our nature in order that He might die in our place, and that we might "become **partakers** (**koinonos**) of the divine nature" (2 Pe 1:4+) Metecho means to share in the possession of something, to partake of or to consume food, whether solid or liquid eat, to eat food, to drink (1Co10:30; Heb 5:13), to be included in the membership of a group belong to (Heb 7:13)

METECHO - 8V - **belongs(1), partake(3), partakes(1), partook(1), share(1), sharing(1)**. 1 Co. 9:10; 1 Co. 9:12; 1 Co. 10:17; 1 Co. 10:21; 1 Co. 10:30; Heb. 2:14; Heb. 5:13; Heb. 7:13

Another (2087) **heteros** has the basic meaning of the other of two or more but specifically different. So the idea is qualitatively another of a different kind, and so not identical with what was previously referred to (Ro 7:23 "different law," Gal 1:6 - "different Gospel"). A second sense of heteros is numerically speaking and thus denoting a new member distinct in kind from those that preceded another (e.g., someone else, something else) (1 Cor 12:8-10+ - "given...to another", Lk 8:6-8 of seed "**other** seed fell on rocky soil...and **other** seed fell among the thorns").

Allos is often the diametric opposite of **heteros**, one of the most striking uses being Jesus' description of the Holy Spirit as "another (allos not heteros) Helper" One just like Himself! (Jn 14:16).

HETEROS IN HEBREWS - Heb. 5:6; Heb. 7:11; Heb. 7:13; Heb. 7:15; Heb. 11:36

Tribe (5443) (**phule**) refers to "a company of people united by kinship or habitation, a clan, tribe," is used (a) of the peoples of the earth, [Mt 24:30](#); in the following the RV has "tribe(-s)" for AV, "kindred(-s)," Revelation 1:7; 5:9; 7:9; 11:9; 13:7; 14:6 (b) of the "tribes" of Israel, Matthew 19:28; Luke 2:36; 22:30; Acts 13:21; Romans 11:1; Philippians 3:5; Hebrews 7:13,14; James 1:1; Revelation 5:5; 7:4-8; 21:12." ([Vine's Expository Dictionary of NT Words](#))

Hebrews 7:14 For it is **evident** that our **Lord** was **descended** from **Judah**, a **tribe** with **reference** to **which Moses spoke nothing concerning priests**. (**NASB: Lockman**)

Greek: [prodelon gar hoti](#) ec [louda anatetalken](#) (3SRAI) [o kurios hemon. eis en phulen peri hiereon ouden Mouses elalesen.](#) (3SAAI)

Amplified: For it is obvious that our Lord sprang from the tribe of Judah, and Moses mentioned nothing about priests in connection with that tribe. ([Amplified Bible - Lockman](#))

KJV: For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

NLT: What I mean is, our Lord came from the tribe of Judah, and Moses never mentioned Judah in connection with the priesthood. Christ is like Melchizedek ([NLT - Tyndale House](#))

Wuest: For it is known to all that out of Judah our Lord has sprung, with reference to which tribe concerning priesthood not even one thing did Moses say:

Young's Literal: for it is evident that out of Judah hath arisen our Lord, in regard to which tribe Moses spake nothing concerning priesthood.

NET For it is clear that our Lord is descended from Judah, yet Moses said nothing about priests in connection with that tribe.

BGT πρ ὁ δὲ ἀνὰ τὰς φυλὰς ἐκ τοῦ Ἰούδα ἐξῆλθεν ὁ κύριος ὁ υἱὸς τοῦ θεοῦ ὁ Μωϋσὴς οὐκ ἐλάλησεν.

CSB Now it is evident that our Lord came from Judah, and Moses said nothing about that tribe concerning priests.

ESV For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests.

NIV For it is clear that our Lord descended from Judah, and in regard to that tribe Moses said nothing about priests.

MIT For it is obvious our Lord descended from Judah, a tribe about which Moses said nothing concerning priests.

- **Our Lord** - Luke 1:43; John 20:13,28; Ephesians 1:3; Philippians 3:8
- **Was descended** - Genesis 46:12; 49:10; Ruth 4:18-22; Isaiah 11:1; Jeremiah 23:5,6; Micah 5:2; Matthew 1:3-16; Luke 2:23-33; 3:33; Romans 1:3; 2:3; Revelation 5:5; 22:16
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- [Hebrews 7 Resources](#) - sermons and commentaries

THE CLEAR PROOF OF CHRIST'S DESCENT

For ([gar](#)) term of explanation. The writer is continuing the explanation of why there is a need to change the law which he introduced in Hebrews 7:12. He explains it is because it is a matter of public record that Jesus came from Judah, a tribe excluded from priesthood, this confirms the necessity of changing the Law.

For it is evident ([prodelos](#)) **that our Lord** ([kurios](#)) **was descended** ([anatello](#)) **from Judah** - **It is evident** ([prodelos](#)) means it is obvious, known to all. They could easily determine the lineage of Jesus because this letter was written before the destruction of the Temple after which all the ancestry records were destroyed. Also at this time the records from the Gospels would likely have been available to check Jesus' lineage. So today if one claimed to be Messiah, there would be no ancestral record to trace. When the true Messiah returns, His return is sufficient authentication to His claim as the true Messiah!

A tribe ([phule](#)) **with reference to which Moses spoke nothing concerning priests** ([hiereus](#)) -

Wuest - The facts concerning the birth and ancestry of Jesus of Nazareth were well known from the records in the Gospels of Matthew and Luke. The fact of this origin would naturally militate against His claims as High Priest, among Jews who knew nothing in the history of their nation except the Aaronic order of priests. ([Hebrews Commentary](#))

Spurgeon - Therefore our Lord did not receive the priesthood by descent, but, like Melchizedek, his ordination was direct from God.

Wuest comments on this use of **kurios** - The word "**Lord**" is the translation of **kurios** which is used in the Septuagint (Lxx) to translate the august title of God, **Jehovah**. In the Jewish setting (of the book of Hebrews)...the use of this name is significant. The writer predicates (affirms, asserts) deity to Jesus of Nazareth. He calls Him our (the Jewish) Jehovah, the One to Whom the Jews laid claim as their God. ([Hebrews Commentary online](#))

Evident ([4271](#)) ([prodelos](#) from **pró** = before + **delos** = manifest) pertains to being easily seen and known by the public, very easily known, very clear, very obvious. Something easily understood by all clear, evident, quite plain;

PRODELOS - 3V - 1Ti 5:24; 1Ti 5:25; Heb 7:14 No uses in the Septuagint.

Lord (master, owner) ([2962](#)) (**kurios**) conveys the main sense that this one is supreme, sovereign and possesses absolute authority, absolute ownership and uncontested power.

Descended ([393](#)) [anatello](#) from **aná** = up + **télo** = set out for a goal) is used seven times (Mt 4:16, 5:45 Mk 16:2 Lk 12:54 Heb 7:14 Jas 1:11, 2Pe1:19) means to cause to arise, spring up, be up and was used of the rising of a heavenly body, sun, star, of a cloud, of

the springing up of plants. To descend from as the Lord Jesus rose up from the tribe of Judah.

More literally **was descended** reads "has arisen" or "sprung up," a phrases which are reminiscent of Messianic passages described below...

Mal 4:2 Mal 4:2 "But for you who fear My name the **sun of righteousness will rise** with healing in its wings; and you will go forth and skip about like calves from the stall.

Nu 24:17 Num 24:17 "I see him, but not now; I behold him, but not near; A star shall come forth from Jacob, And **a scepter shall rise from Israel**, And shall crush through the forehead of Moab, And tear down all the sons of Sheth.

Lu 1:78 Because of the tender mercy of our God, With which **the Sunrise from on high shall visit us**,
(cf. Rev 2:28).

2Pe 1:19 And [so] we have the prophetic word [made] more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts.

Isa 11:1 Then **a shoot will spring** from the stem of Jesse, And a branch from his roots will bear fruit.

Jer 23:5 "Behold, [the] days are coming," declares the LORD, "When **I shall raise up** for David a righteous Branch; And He will reign as king and act wisely And do justice and righteousness in the land.

Jer 33:15 'In those days and at that time I will cause a righteous Branch of David to **spring forth**; and He shall execute justice and righteousness on the earth

Zechariah 3:8 'Now listen, Joshua the high priest, you and your friends who are sitting in front of you—indeed they are men who are a symbol, for behold, **I am going to bring in My servant the Branch**.

Zechariah 6:12 "Then say to him, 'Thus says the LORD of hosts, '**Behold, a man whose name is Branch**, for He will branch out from where He is; and He will build the temple of the LORD.

Rev 22:16 "I, Jesus, have sent My angel to testify to you these things for the churches. **I am the root and the offspring of David, the bright morning star.**"

Priests (2409) (**hiereus** from **hieros** = sacred, holy, consecrated to God, used as a noun to mean a sacred place or temple, cp Mark 11:11; cp English derivative "hierarchy" = leadership) is a sacred or consecrated person who serves deity. Priests in the NT refer primarily to the ceremonial officials of Jesus' day, that group of men who offered Temple sacrifices and carried out the other sacred rites associated with the Jewish Temple and Jewish people (cp Heb 8:4) . Most of the uses of hiereus refer to Jewish priests, but Acts 14:13 refers to a priest of the pagan cult of Zeus (patron little g god of the city of Lystra). Jesus is our Great High Priest, which describes His primary ministry in our behalf today (Heb 7:1, 3, 11, 14, 15, 17, 20, 21, 23), one aspect of that ministry being His continual intercession for us (Heb 7:25, Ro 8:34). Hiereus describes the specific position and not necessarily a priest's character (e.g., see Lk 10:31 where a priest was a "bad Samaritan" so to speak). In Revelation hiereus describes believers who will rule and reign as priests with Christ the Great Priest (Jesus - Heb 10:21 = See [Christ as Priest](#), Rev 1:6, Rev 5:10, Rev 20:6). Even though the hiereus described religious men, it did not signify necessarily that they were saved (cp Acts 6:7).

HIEREUS - 30V- Matt. 8:4; Matt. 12:4; Matt. 12:5; Mk. 1:44; Mk. 2:26; Lk. 1:5; Lk. 5:14; Lk. 6:4; Lk. 10:31; Lk. 17:14; Jn. 1:19; Acts 4:1; Acts 6:7; Acts 14:13; Heb. 5:6; Heb. 7:1; Heb. 7:3; Heb. 7:11; Heb. 7:14; Heb. 7:15; Heb. 7:17; Heb. 7:21; Heb. 7:23; Heb. 8:4; Heb. 9:6; Heb. 10:11; Heb. 10:21; Rev. 1:6; Rev. 5:10; Rev. 20:6