

Hebrews 7:15-17 Commentary

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CONSIDER JESUS OUR GREAT HIGH PRIEST

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[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](#))

Borrow [Ryrie Study Bible](#)

Hebrews 7:15 And this is clearer still, if another priest arises according to the likeness of Melchizedek, ([NASB: Lockman](#))

Greek: [kai perissoteron eti katadelon estin](#), (3SPA1) [ei kata ten homoioteta Melchisedek anistatai](#) (3SPMI) [hiereus heteros](#).

B G T Hebrews 7:15 κα περισσ τερον τι κατ δηλ ν στιν, ε κατ τ ν μοι τητα Μελχισ δεκ ν σταται ερε ς τερος,

Amplified: And this becomes more plainly evident when another Priest arises Who bears the likeness of Melchizedek, ([Amplified Bible - Lockman](#))

KJV: And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

NLT: The change in God's law is even more evident from the fact that a different priest, who is like Melchizedek, has now come. ([NLT - Tyndale House](#))

Wuest: And it is yet far more obvious that after the likeness of Melchisedec there arises a different kind of priest.

Young's Literal: And it is yet more abundantly most evident, if according to the similitude of Melchisedek there doth arise another priest,

NKJ Hebrews 7:15 And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest

NET Hebrews 7:15 And this is even clearer if another priest arises in the likeness of Melchizedek,

CSB Hebrews 7:15 And this becomes clearer if another priest like Melchizedek appears,

ESV Hebrews 7:15 This becomes even more evident when another priest arises in the likeness of Melchizedek,

NIV Hebrews 7:15 And what we have said is even more clear if another priest like Melchizedek appears,

MIT Hebrews 7:15 Even more evident is the fact that if a different priest arises in the mold of Melchizedek,

NJB Hebrews 7:15 This becomes even more clearly evident if another priest, of the type of Melchizedek, arises who is a priest

NRS Hebrews 7:15 It is even more obvious when another priest arises, resembling Melchizedek,

R S V Hebrews 7:15 This becomes even more evident when another priest arises in the likeness of Melchizedek,

- **According to the likeness** - Heb 7:11,17-21; Ps 110:4
- Hebrews Study Questions - to aid your personal study or leading an inductive Bible study
- [Hebrews 7 Resources](#) - sermons and commentaries

Related Passage:

Hebrews 7:11+ 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?

Psalms 110:4+ The LORD has sworn and will not change His mind, "You are a priest forever According to the

order of Melchizedek.”

Hebrews 7:3 (COMPARE "LIKENESS OF MELCHIZEDEK") Without father, without mother, without genealogy, having neither beginning of days nor end of life, but **made like** ([aphomoioo](#) - perfect tense) the Son of God, he remains a priest perpetually.

EVEN CLEARER PROOF OF A NEW PRIESTHOOD

And this is clearer still ([katadelos](#)), **if** (1st Class Condition = assumes following true; ESV = "when") **another** ([heteros](#)) **priest** ([hiereus](#)) **arises** ([anistemi](#) - present tense) **according to the likeness** ([homoiotēs](#)) **of Melchizedek** - To what is the pronoun "THIS" referring? In context, THIS refers to the fact that there must be a change in the law. The following statement supports why such a change is mandatory. **Clearer still** is more literally "more abundantly evident." The point is that the following statement by the writer should not be difficult to discern. **Another priest** ([hiereus](#)) is another priest of a different order, Melchizedek not Levitical. In Christ we do not have **another priest** just like those who ministered in the Tabernacle and the Temple. He is [heteros](#), of a completely different kind and order. Under the Old Covenant there were many priests, and they were all [allos](#) (of the same kind and order). Under the New there is but one Great High Priest (Heb 4:14+), and He is [heteros](#) (see Heb 7:13). Christ is called a priest in the **likeness** ([homoiotēs](#)) of Melchizedek.

Did you notice the play on the Greek word **arises** ([anistemi](#))? That same verb is used in Acts 2:24+ "But God **raised** Him **up again** ([anistemi](#)), putting an end to the agony of death, since it was impossible for Him to be held in its power ([dunamis](#))." This passage would also parallel "an indestructible life" in Heb 7:16.

Likeness ([homoiotēs](#)) answers to **made like** (Heb 7:3) and emphasizes the personal resemblance to Melchizedek. However don't miss the point of the writer's use of [homoiotēs](#), for this Greek word means correspondence, but not identity. This truth would also refute the premise by some writers that Melchizedek was a Christophany. Christ became a priest Who corresponded to Melchizedek but who was not identical to Melchizedek.

If Jesus is priest, which He is, and He is not from Levi but Judah, then the Law that restricted priesthood to Levi has obviously been superseded. The very existence of Christ's priesthood makes the change in the law unavoidable.

Kenneth Wuest - The statement of the writer here does not refer to that which is declared to be **prodelon** "evident" in Heb 7:14, namely, that Messiah sprang out of Judah, but to the general proposition which the writer is putting forth in the context, to the effect that the Levitical priesthood did not measure up to the purpose for which a priesthood is instituted, namely, to offer a sacrifice that would pay for sin and make a way for sinful man to be saved. The writer says that it is perfectly obvious that after the likeness of Melchizedek a different kind of a priest should arise. ([Hebrews Commentary](#))

Henry Morris - Neither was Christ descended genetically from Melchizedek, though He was spiritually of the same priestly order. Melchizedek had no physical descendants (Hebrews 7:3+) or parents, for He was a priest forever. The Lord Jesus was after that similitude.

Charles Spurgeon - He is the Son of the Highest, as other priests were not. They were men that had infirmity, but He is sinless: they lived and died, and so were changed, but "your throne, O God, is forever and ever" (Ps 45:6). They were ordained to be types and emblems, serving for the time of Israel's infancy, but He came as the "I am," the substance of the whole. They were mere men and nothing more, but Jesus counted it not robbery to be equal with God, though for our sakes He assumed our nature.

Clearer ([2612](#)) ([katadelos](#) from [katá](#) = an intensive + [delos](#) = manifest) is an adjective means thoroughly evident, far more evident, quite manifest, quite plain, exceedingly evident, very clear thus easy to understand. Only in Hebrews 7:15. Not in the Septuagint. The term appears in works of several classical authors such as Sophocles, Herodotus, Xenophon, and Plato, each using it to emphasize the evident nature of a fact or condition. [Katadēlos](#) conveys the idea of something being absolutely or thoroughly manifest and undeniable, often used to stress clarity in both philosophical and theological contexts. In Hebrews 7:15 the writer says the necessity of a change in priesthood/law (Hebrews 7:12) is *made even more obvious* by the prophecy of Psalm 110:4, which speaks of another priest "after the order of Melchizedek."

Gilbrant - This term is a compound adjective comprised of [delos](#), "clear, plain, evident," and the intensifying [kata](#). While [katadēlos](#) was already known in the classical Greek period, it is not found in the Septuagint. In the New Testament this adjective occurs only in Hebrews 7:15 and carries the meaning "very evident" (KJV). The idea is heightened further by the use of the comparative, hence "more plain" or "even more clear" (NIV). The related adjective [prodelos](#) is used in Hebrews 7:14.

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

Priest (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 IN HEBREWS - KEYWORD IN HEBREWS 7 - 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;

Arises (450) (**anistemi** from **ana** = up, again + **histemi** = stand, to cause to stand) means literally to get up, to stand up, to stand again, to cause to rise (thus "to raise"), to stand or be erect (Acts 9:41). It is used metaphorically of rising to position of pre-eminence or power, e.g., Christ as a Prophet (Acts 3:22, 7:37), and here of course as a Priest. Note **anistemi** is in the **middle voice** = Greek middle voice is reflexive. The phrase, then, could be translated, "another priest arises by Himself." In Acts 2:32, Luke uses **anistemi** specifically to refer to Jesus' resurrection, so in a sense this is could be **asubtle play on words** as Heb 7:16 goes on to describe Christ's indestructible life!

Likeness (3665) (**homoiotēs** from **homoios**) is a feminine noun that describes state of being similar to something (or someone), likeness, similarity, agreement. In the same way. It means **correspondence**, but **not identity**. From classical times the noun **homoiotēs** was used to refer to the similarity or correspondence between persons or between things. This similarity does not mean alike in every detail but alike in some significant respect. Only found in Hebrews 4:15 and Hebrews 7:15. **Homoiotēs** is used only twice in the Septuagint in Ge1:11,12 where **homoiotēs** describes the similarity of the seed to the original plant yet not being identical with it. (Ge1:11+ fruit trees bearing fruit **after their kind**, [homoiotēs] Ge1:12+ vegetation, plants yielding seed **after their kind** [homoiotēs] = each plant was created to reproduce its own "kind," meaning that the "offspring" would have a resemblance to the "parent" plant).

Homoiotēs shows continuity with the Melchizedek type while preserving the uniqueness of Christ's eternal priesthood. By saying Jesus is a priest "according to the likeness of Melchizedek," the writer underscores: Not identity: Jesus is not Melchizedek reincarnated. Not genealogy: His priesthood is not Levitical. But similarity in kind: His priesthood corresponds to the type foreshadowed in Melchizedek—appointed directly by God, not by law, combining kingly and priestly aspects, and perpetual. This phrasing guards against two errors -- (1) Thinking Melchizedek was Christ (Christophany theory). (2) Thinking Jesus' priesthood is totally unrelated to OT categories.

Used in philosophy (Plato, Aristotle) to denote likeness or analogy. Plato used it of resemblance in form or nature. Aristotle used it in logic and rhetoric when arguing by analogy. Philo (1st century Jewish philosopher): uses **homoiotēs** to describe analogies between human and divine attributes. Josephus: sometimes employs it when comparing customs or features between nations. Classical Greek: Common in medical, rhetorical, and philosophical texts for describing resemblances or analogies.

Hebrews 4:15+ For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things **AS** (homoiotēs) *we are, yet* without sin. (**COMMENT** - He was tempted in a manner similar to our temptation.)

RELATED WORDS:

1. [Homoíōsis](#) (James 3:9) refers to likeness or similarity to another. "making like, assimilation" (more about process).
2. [Homoíōma](#) (Ro 1:23; Ro 5:14; Ro 6:5; Ro 8:3; Php 2:7; Rev. 9:7) is what is made similar, the copy. "likeness, image, representation" (often a copy, e.g., Ro 1:23; 5:14).

Hebrews 7:16 **who** has **become** such not on the **basis** of a **law** of **physical requirement**, but **according** to the **power** of an **indestructible life**. ([NASB: Lockman](#))

Greek: [os ou kata nomon entoles sarkines gegonen](#) (3SRAI) [alla kata dunamin zoes akatalutou](#).

BGT ὁ κατὰ νόμον σαρκὸς γένεσθαι ἀλλὰ κατὰ δύναμιν ζωῆς ἀκατάλυτου.

Amplified: Who has been constituted a Priest, not on the basis of a bodily legal requirement [an externally imposed command concerning His physical ancestry], but on the basis of the power of an endless and indestructible Life. ([Amplified Bible - Lockman](#))

KJV: Who is made, not after the law of a carnal commandment, but after the power of an endless life.

NLT: He became a priest, not by meeting the old requirement of belonging to the tribe of Levi, but by the power of a life that cannot be destroyed. ([NLT - Tyndale House](#))

Wuest: Who was constituted (a priest), not according to the norm of a fleshen commandment, but according to the power of an indissoluble life.

Young's Literal: who came not according to the law of a fleshly command, but according to the power of an endless life,

NKJ who has come, not according to the law of a fleshly commandment, but according to the power of an endless life.

NET who has become a priest not by a legal regulation about physical descent but by the power of an indestructible life.

CSB who did not become a priest based on a legal command concerning physical descent but based on the power of an indestructible life.

ESV who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life.

NIV one who has become a priest not on the basis of a regulation as to his ancestry but on the basis of the power of an indestructible life.

Paraphrase He became a priest, not because of legal requirements about ancestry and physical descent, but because His life is indestructible and filled with divine power.

Paraphrase Christ's priesthood was not established by the law that governs human lineage, but by the unstoppable power of His eternal life.

Paraphrase He holds His priesthood not through rules tied to bodily descent, but through the power of a life that can never be destroyed.

Paraphrase His priesthood does not rest on regulations about human descent but on the divine power of a life that death cannot end.

- **On the basis of the law** - Heb 9:9,10; 10:1; Galatians 4:3,9; Col 2:14,20
- **The power of an indestructible life** - Heb 7:3,17,21,24,25,28; Revelation 1:18
- Hebrews Study Questions - to aid your personal study or leading an inductive Bible study
- [Hebrews 7 Resources](#) - sermons and commentaries

Related Passages:

Revelation 1:17-18+ When I saw Him, I fell at His feet like a dead man. And He placed His right hand on me, saying, "**Do not be afraid**; I am the first and the last, and the living One; and I was dead, and **behold**, I am alive forevermore, and I have the keys of death and of Hades.

John 1:4+ (INDESTRUCTIBLE LIFE) In Him was life, and the life was the Light of men.

Acts 2:24+ "But God raised Him up again ([anistemi](#)), putting an end to the agony of death, since it was **impossible for Him to be held in its (DEATH'S) power** ([dunamis](#))."

Romans 6:9+ knowing that Christ, having been raised from the dead, is **never to die again**; death no longer is master over Him.

JESUS A PRIEST NOT BY LAW BUT BY LIFE

Who has become (perfect tense = enduring) **such not on the basis of a law of physical requirement**([entole](#)), **but** (term of contrast) **according to the power** ([dunamis](#)) **of an indestructible** ([akátalutos](#)) **life** - Law in this context means "norm" or "standard." Levitical priests had to be pure descendants of Aaron. The word physical has reference to the body. Indeed, the fitness for being ordained a Levitical priest was determined primarily by physical considerations (Lev 21:16-23). In fact, more than 100 physical blemishes could disqualify as Levite from the priesthood. Leviticus 8:1ff describes the ordination ceremony which was painstakingly external regarding how he was to be bathed, clothed, anointed with oil, and marked with blood. After his ordination he had to observe specified washings, anointings, and hair-cutting all of these things emphasizing the external aspects of a priest. In fact, there was not a single moral or spiritual qualification the prospective priest had to meet (Aaron would have failed miserably because his participation in making the golden calf idol in Exodus 32:1-5!).

Regarding Melchizedek there is no record of his death, furnishing another way in which he is a type of Christ Who has and indestructible life.

Christ was a priest, not on the basis of descent and law, but by virtue of the power within Him which was that of inherent and indestructible life (cf Jn 1:4+). Christ's priesthood is based not on temporary, legal regulations but on the eternal, resurrection life He possesses. The Levitical system was fragile, temporary, and ended by death. Christ's life and priesthood cannot be dismantled or terminated. Theological point: His priesthood is eternal because His life is eternal.

Kenneth Wuest - The Levitical priests were constituted such by a law of a carnal commandment. The High Priest after the order of Melchizedek was constituted a high priest according to the power of an endless life. Here we have two most important statements that present an important contrast. ([Hebrews Commentary](#))

Charles Spurgeon - Our Lord sprang out of Judah, of which tribe nothing is said concerning the priesthood, that it might be clear that His priesthood is "not according to a law of physical requirement, but according to the power of an indestructible life." Yet he comes of Judah's royal tribe; for He is King. Further on we find our blessed Lord described as better than Aaron, while His blood is mentioned as speaking better things than that of Abel (Heb 12:24). And He is declared to be the surety of a better covenant, of which it is said that it is established upon better promises.

J I Packer (et al) on **the power of an indestructible life** - Jesus' resurrection from the dead verifies His eternal priesthood (Ps. 110:4; see Heb. 5:6). Death could not conquer Him, therefore His priesthood lasts forever (see Heb 7:23-24). (Borrow [ESV Study Bible page 2370](#))

But (term of contrast) **according to the power** ([dunamis](#)) **of an indestructible** ([akátalutos](#)) **life** - Note the strong contrast of Jesus' priesthood with the old Levitical system. The Levitical priesthood was regulated by "fleshly commandment"—external rules, genealogies, succession, and repeated sacrifices. A priest served until death, and then another (qualified by lineage) would take over. Mortality was built into the system. In contrast **the power** ([dunamis](#)) **of an indestructible** ([akátalutos](#)) **life** is the foundation of Jesus' priesthood. His **indestructible** ([akátalutos](#)) life was proven to be indissoluble because He died a death that could not hold him—a death that was followed by resurrection! The resurrection is the ultimate proof of the Jesus' **power of an indestructible life!** Unlike the Levitical priests who held office by legal requirement and lineage, Christ's priesthood is grounded in His own inherent life-force. One could say Jesus was high priest in virtue of the energy of indissoluble life which dwelt in him, unlike the priests who die (Hebrews 7:8) and because of this Jesus Christ can do what Aaron could not do. He takes us into the presence of God and He anchors us there eternally. (Heb 6:19,20) Unlike the mortal priests who died, Jesus "always lives to make intercession" (Heb. 7:25). In short, the resurrection proved Him to be "Son of God with power" (Ro 1:4) and also proved that His life was **indestructible**. That eternal life is the divine authorization of His priesthood, eternal, untransferable and unchangeable. He will not pass it on to another like the Levitical priests did because He never dies. The Levitical system was temporary, while Jesus' priesthood rests on the unshakable foundation of His divine, risen life.

*Christ's resurrection...is the turning-point of the ages
and the centre of time*

D. Garlington - What Christ inaugurated by His resurrection He continues by His exaltation at the right hand of God (Eph. 1:20-21;

Heb. 1:3–4). If he ever lives to make intercession for us (Heb. 7:25), it is because of His '**indestructible life**' (Heb. 7:16), **which is resurrection life** (Ro 5:10)....The resurrection of Christ concentrates the whole of salvation into a single event. It is the turning-point of the ages and the centre of time. Henceforth not only time but life itself can never be the same. (Borrow [New Dictionary of Theology page 582](#) - nice discussion of topic "Resurrection of Christ")

Raymond Brown - The necessary authentication for Christ's priesthood is not a legal requirement like physical membership of a specified tribe, but His vindication and attestation by God at His resurrection. By the **power of an indestructible life** He lives eternally and can thus serve as our effective and only Mediator, a Priest for ever. (See [The Message of Hebrews - Page 107](#))

R A Mohler - This priest is not merely a priest because of lineage, but because his priesthood never ends—because it is predicated upon the power of an indestructible life. The contrasts between the basis of the legal requirement and the power of an indestructible life are stark. Fulfilling the legal requirements of familial lineage does not render Jesus the great high priest. Something infinitely greater and eternally superior qualifies him for the position—namely, an **indestructible life**. This refers to the resurrection of Jesus Christ. (See [Exalting Jesus in Hebrews - Page 109](#))

David Schrock - As Hebrews 7:15 (**ED**: actually Heb 7:16) puts it Christ has become a priest based on "the power of an indestructible life." ((Highlighting the disparity, F. F. Bruce (*The Epistle to the Hebrews*[NICNT; Grand Rapids, MI: Eerdmans, 1964],148) comments, the "Levitical regime ... was marked by transience" and death (cf. 7:23), but Christ's priesthood "is immortal; having died once for all and risen from the dead, he discharged his ministry on his people's behalf in power of a life that can never be destroyed.") This is the qualification that transforms Christ's priesthood—namely the resurrection he experienced because of his perfect holiness, that he would in turn pass on to his brothers as he became the source of their sanctification (2:10) and eternal salvation (5:9). (See Resurrection and Priesthood: Christological Soundings from the Book of Hebrews)

[Reformation Study Bible](#) on **power of an indestructible life** - Christ's eternal priesthood (Ps. 110:4) is grounded in the indomitable power of His resurrection (Ro 6:9, 10)....Jesus Himself, as the substance of what was promised and the possessor of **indestructible resurrection life** is the guarantee of a new and better covenant.

William Lane on **power of an indestructible life** - It was well suited to acknowledge that although Jesus' human life had been exposed to κατὰ λυσιν (cf *kataluo*), "destruction," through crucifixion, **His life was not destroyed by the death suffered on the cross**....The **power** of life that the resurrection conferred upon Jesus demonstrated that his priesthood is not limited by the temporal, transitory character of the old priesthood based on physical descent; it is undergirded by a **power** that overcame mortality and corruption, and consequently is beyond the reach of mortality and corruption (Grundmann, TDNT 2:305). (See [Hebrews 1-8. Volume 47A - Page 184](#))

[William Barclay](#) - The resurrection was proof that he was **indestructible** and was Lord of life and of death. It was the final proof that behind Him there was God and therefore a **power** which nothing could stop.

John Piper - It was the resurrection of the God-man into an **indestructible** new life. The early church acclaimed him Lord of heaven and earth. Jesus had finished the work God gave him to do, and the resurrection was the proof that God was satisfied. (See [Fifty Reasons Why Jesus Came to Die - Page 13](#))

*Christ's His priesthood is
death-proof, decay-proof, eternal.*

[Bob Utley](#) - Jesus' priestly authority does not rest in what tribe/family He descended from, but from His possession of eternal, indestructible life (i.e., Melchizedek's parents are not named in Genesis 14 and the word "forever" is used in Ps. 110:4). Jesus has the endless life of God (as well as the oath and promise of God).

*the power of a life that even death could not dissolve,
for He raised Himself from the dead.*

Kenneth Wuest - In the case of the Levitical priest, no matter how ill-suited he was and reluctant to take the office, the law made him a priest because of his pedigree. He did what he did so far as official duties were concerned by reason of an outside compulsion. In the case of the High Priest after the order of Melchizedec, He performed His duties as High Priest, not by reason of the fact that any official necessity was laid upon Him, but by virtue of a power in His own nature compelling and enabling Him, the power of a life that even death could not dissolve, for He raised Himself from the dead. The life of the new priest is indissoluble or indestructible, not as eternally existing in the preincarnate Son, but as existing in Him incarnate and while fulfilling priestly duties. It is here that the term "**indestructible**" is applicable, for He died on the Cross as the High Priest offering atonement, but it was necessary for the continuance and completion of His priestly duties, **that He raise Himself from the dead, thus manifesting the power and the nature of that indissoluble life that is His.** ([Hebrews Commentary](#))

John White applies this truth about the indestructible life of Christ to the lives of individual believers writing in "The Fight" that "Satan cannot hurt you until your task for Christ is completed (. Until that time comes you are truly immortal. He may roar. He may threaten. But he is powerless. When your earthly task is completed (and it may be completed when you are young), it is possible that he may kill you. But you will achieve by your death as much and more than by your life. Satan is powerless to stop the advance of the gospel through your life. The brethren overcame Satan in three ways. They overcame him as the Accuser by the blood of the Lamb. They overcame him as the deceiving serpent by the word of their testimony. And they overcame him as the devouring dragon because they loved not their lives unto the death. Such people are invincible. Nothing can stop them, and nothing ever will." (BORROW [The Fight page 94](#))

John Piper on indestructible life - For twenty centuries the world has given it their best shot—in vain. They can't bury him. They can't hold him in. They can't silence him or limit him. Jesus is alive and utterly free to go and come wherever he pleases.

Power (1411)(**dunamis**) refers especially to intrinsic power or inherent ability, the power or ability to carry out some function, the potential for functioning in some way.

DUNAMIS IN HEBREWS - Heb. 1:3; Heb. 2:4; Heb. 6:5; Heb. 7:16; Heb. 11:11; Heb. 11:34

Indestructible (179)(**akatálutos** from "a" = negates + **kataluo** = destroy, dissolve) means that which cannot be caused to cease, cannot be brought to an end, cannot be caused to finish and thus is indestructible, indissoluble, not subject to dissolution or destruction. Lives of animals sacrificed by the priests ceased to exist, but when Jesus Christ sacrificed Himself as the Lamb of God, His life did not cease. By negating this word (*a-katalutos*), Hebrews emphasizes that Jesus' life and priesthood **cannot be undone, dismantled, or abolished**. **Akatálutos**, agrees fully with Jn 1:4. Christ's life has no derivation (no **Alpha**) and is interminable (no **Omega**) (Rev 1:8, 21:6, 22:13) The opposite is **kataluo** (our bodies as tents will be torn down (2Co 5:1) or the stones of Herod's temple (Mt 24:2).

Gilbrant - A term not prevalent in classical writings, akatalutos indicates the "endless" or "indestructible" character of something or someone. Fourth Maccabees 10:11, the only instance in the Septuagint, speaks of "enduring 'unending' torment" (akatalutous karterêseis basanous).

Classical Greek: Rare, but used in philosophical and rhetorical writings to describe something imperishable, not subject to decay. Josephus (Jewish historian): Uses katalyō frequently for "dismantle" (like a building) or "abolish." By contrast, akatálutos would mean something that cannot be torn down. Philo (Jewish philosopher): Uses similar terms to describe the permanence of divine things.

Illustration: The Light That Never Goes Out

Imagine standing in a dark room with a single candle burning. That candle gives real light, but eventually it will burn out. To keep the room lit, you would need to replace it again and again. This is like the Levitical priesthood—generation after generation, priest after priest, each one burning for a time, but then dying and needing another to take his place.

Now picture instead the rising of the sun. Its light does not depend on wax or wicks. It shines with inherent, unstoppable power. Once it rises, darkness cannot overcome it. This is like the priesthood of Jesus. His ministry is not sustained by external law or lineage, but by the eternal, indestructible life of the risen Son of God. He never dies, and His light never fades.

So when we trust Him, we are not depending on a temporary flame but on the sunrise that never sets—a Priest whose power to save and intercede never ends.

The Saviour lives, no more to die:

He lives, our Head, enthroned on high;
He lives triumphant o'er the grave;
He lives eternally to save.

The chief of sinners He receives;
His saints He loves and never leaves;
He'll guard us safe from ev'ry ill,
And all His promises fulfill.

Abundant grace will He afford.
Till we are present with the Lord;
And prove what we have sung before,

That Jesus lives for evermore.

—S. Medley

Stephen Olford - -- Revelation 1:18

"I am He who lives." "In Him was life, and the life was the light of men" (John 1:4). This speaks of His eternity. He is from "everlasting to everlasting" (Ps. 90:2).

"I ... was dead." "Christ died for our sins according to the Scriptures" (1 Cor. 15:3). This speaks of His atoning work.

"I am alive forevermore." He now lives in "the power of an endless life" (Heb. 7:16). "Knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him" (Rom. 6:9).

"I have the keys" — of Heaven and of Hell (only He could unlock the gate of heaven and let us in). He holds the issues of men's lives in His hand. For the Father has handed all judgment over to the Son. He holds the keys — the symbol of power and sovereignty. He holds the keys of every kingdom, problem, and situation.

Thank God, He lives in me.

James Smith - THE POWER OF AN ENDLESS LIFE Hebrews 7:16

The life of Jesus did not look like an endless life when He hung bleeding and dying on the Cross. His life reached back to the endless past as well as the endless future. The Aaronic priesthood was after the power of a passing law; but Christ's, the true Melchisedec, was after the power of an endless life. He is "alive for evermore" (Rev. 1:18). It is not so much the endlessness of His life we wish to look at as the POWER of it. It is—

I. Life-imparting Power. The coming of the quickening Spirit at Pentecost is an evidence of it. Every converted sinner is a witness (John 5:26) that He lives. The life He gives is also endless, "Everlasting life."

II. A Peace-speaking Power. He has entered by His own blood, that blood that speaketh within the veil. Hush, troubled soul, "He ever liveth to make intercession" (Col. 2:14).

III. A Strength-sustaining Power. "Because I live ye shall live also" (John 14:19). The ever-living vine sustains the ever-abiding branch.

IV. A Comfort-giving Power. "I know that my Redeemer liveth" (Job 19:25). My Redeemer lives, although my friends on earth are cut off by death. He lives on although His valued and much loved servants are not suffered to continue by reason of death.

V. A Soul-satisfying Power. "He is able to save to the uttermost, seeing He ever liveth" (v. 25). "If thou knewest the gift of God thou wouldst have asked of Him, and He would have given thee" (John 4:10).

VI. A Hope-inspiring Power. Because His life is endless, He is able to take an endless care over His own. He is able to perfect that which concerneth us by carrying on the good work which He hath begun in us, and in the Church and world at large.

VII. A Christ-witnessing Power. The power of His endless life dwells in every believer by the Holy Spirit. It is a witnessing power to the world that the one who was crucified and buried is now crowned and glorified. "I am come that they might have life" (John 10:10). "As many as receive Him, to them gives He the power to become the sons of God" (John 1:12).

F B Meyer - After the power of an indissoluble life. (R.V., marg.)

This chapter is a veritable Psalm of Life. It overflows with the message of the Easter morning. Throughout its verses it is witnessed that He liveth; that He ever liveth; that He liveth after the power of an indissoluble life.

Remember all that was done to dissolve and loose it. Satan spoke to his chief captains, Sepulcher and Corruption, and bade them hold his Prisoner fast. The Sanhedrim affixed their seal, set the watch, and made the grave as secure as possible. But it was all in vain. His body could not see corruption. His life defied death. All through the Greek mythology there is the wail of infinite sorrow. Laocoon and his sons strangled by the folds of the mighty serpent: day always mastered by night: the year with its wealth of life descending to the abyss. Strive as man might, he would be mastered at last, and primeval night reign once more. But all this is altered in Jesus. He is Priest after the power of an indissoluble life.

And, what is more, that life may be communicated to us by the Holy Spirit. It is not only true that He ever liveth; but also that because He lives, and as He lives, we shall live also. In the first creation God breathed into Adam the breath of his life, and he

became a living soul; but in the second creation Christ breathes into us the spirit of his life, and our spirit is filled with a property which it had not previously, and in which the sons of men have no share. "The first man Adam became a living soul, The last Adam became a life giving spirit." "He that is joined to the Lord is one spirit." See to it that you deny your own life, so that his life may become evermore regnant within you.

Hebrews 7:16 John 8:31-49

One . . . has become a priest not on the basis of a regulation as to his ancestry but on the basis of the power of an indestructible life.
- Hebrews 7:16

TODAY IN THE WORD

Neale Donald Walsch explains that his book, *Conversations with God*, originated when he began to transcribe his discussions with the "Divine." In the course of those conversations, he heard—much to his relief—that God wasn't intending to punish the world for unbelief. "We are all going to heaven," says Walsh. An important question must be answered: Why believe this guy? What credibility do we lend to someone who claims to have a revolutionary new word from God?

The same question was asked about Jesus in John 8, and it is a relevant and important question still today. Does Jesus have credibility? Can His message be trusted? We learn that people answer that question not simply from the proof they're offered, but on the basis of their willingness to understand a personal need for salvation.

Jesus offered sufficient proof to His audiences throughout the Gospels, but He was rejected by many. Here, the Jews rejected Jesus' message because they rejected His concept of salvation. He called them slaves in need of rescue. This offended their sense of heritage, of being children of God simply because they were children of Abraham.

Jesus defended His Abrahamic heritage. The covenant blessings come through Abraham, no doubt. But Jesus insisted that if the Jews were truly sons of Abraham, they would receive Him. There is one God, one Father. If you know the Father, you embrace the Son. These Jewish leaders, in rejecting the Son, were ultimately turning their backs on their heritage of faith.

Jesus' authority depended ultimately on His deity. He made this claim by asserting His immortality. Death equalizes all of us as humans, but the Son of God, existing before birth and defying the grave, proved that He had come from God. The ultimate proof that Jesus can be trusted is His resurrection from the dead!

TODAY ALONG THE WAY

Peter Kreeft, a Christian apologist, maintains that belief in the divinity of Christ is "the central Christian doctrine, for it is like a skeleton key that opens all the others." As you talk with others about the gospel, this doctrine is one you must be able to understand and capably explain. In order to do so, you will want to know passages like this, and others, where Jesus clearly claims divinity. Furthermore, you will want to be able to defend why these Bible passages are historically reliable.

The Living One Revelation 1:18 - J Oswald Sanders

I am he that liveth, and was dead" (Revelation 1:18 KJV), expressing the vivid contrast between the eternal life inherent in Christ and His voluntary surrender to the powers of death. Because He tasted death, He is able to say to death-ridden humanity, "There is no need to fear death. I have trodden that way, exhausted its power, and extracted its sting."

"I am alive for evermore" (v. 18 KJV), for all the ages. Death could not keep its prey. He now lives in "the power of an endless life" (Hebrews 7:16 KJV). Others, like Lazarus, had returned to life only to die again. Christ rose from the dead and is alive forevermore. His having passed through death as a man and now living in fullness of life is the basis for our confidence, since through Him death is but the gateway to fuller life. To a church facing the possibility of martyrdom, this truth was urgently needed to quell their fear. The church could not live if Christ were dead, but because Christ lives, the church cannot die.

In saying, "[I] have the keys of hell and of death" (v. 18 KJV), Christ wrested death in His resurrection from "him that hath the power of death, the devil" (Hebrews 2:14 KJV). Hades is portrayed in Matthew 16:18 as a prison house or walled city. It is the unseen world to which death is the portal. Keys are the symbol of authority. The keys of the unseen world are in Christ's hand and with them the destiny of all people. We need have no fear of going to any place when the keys are in His nail-pierced hand. No longer need we fear the figure of the grim reaper, the king of terrors. Christ alone admits us to death and opens the way out on the other side. No one can wrest the keys from His control. Because He rose, we shall rise also.

Because this living, majestic, powerful Christ stands in the midst of His churches and holds their destiny in these hands, there is no cause for them or for us to fear.

Hebrews 7:17 For it is attested of Him, "YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK."

Greek: [martureitai](#) (3SPPI) [gar](#) [hoti](#) [Su](#) [hiereus](#) [eis](#) [ton](#) [aiona](#) [kata](#) [ten](#) taxin [Melchisedek](#).

BGT μαρτυρεται γ ρ π σ ερε ζ ε ς τ ν α να κατ τ ν τ ξιν Μελχισ δεκ.

Amplified: For it is witnessed of Him, You are a Priest forever after the order (with the rank) of Melchizedek. ([Amplified Bible - Lockman](#))

KJV: For he testifieth, Thou art a priest for ever after the order of Melchisedec.

NLT: And the psalmist pointed this out when he said of Christ, "You are a priest forever in the line of Melchizedek." ([NLT - Tyndale House](#))

Young's Literal: for He doth testify--`Thou art a priest--to the age, according to the order of Melchisedek;`

NKJ For He testifies: "You are a priest forever According to the order of Melchizedek."

NET For here is the testimony about him: "You are a priest forever in the order of Melchizedek."

CSB For it has been testified: You are a priest forever in the order of Melchizedek.

ESV For it is witnessed of him, "You are a priest forever, after the order of Melchizedek."

NIV For it is declared: "You are a priest forever, in the order of Melchizedek."

MIT For it was solemnly stated: You are a priest forever in the order of Melchizedek.

NJB For he is attested by the prophecy: You are a priest for ever of the order of Melchizedek.

NRS For it is attested of him, "You are a priest forever, according to the order of Melchizedek."

- **Attested** - Heb 7:15,21; Heb 5:6,10; Heb 6:20; Ps 110:4
- Hebrews Study Questions - to aid your personal study or leading an inductive Bible study
- [Hebrews 7 Resources](#) - sermons and commentaries

Related Passages:

Psalm 110:4 The LORD has sworn and will not change His mind, "You are a priest forever According to the order of Melchizedek."

Hebrews 5:6 just as He says also in another passage, "YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK."

Hebrews 5:10 being designated by God as a high priest according to the order of Melchizedek.

Hebrews 6:20+ where Jesus has entered as a forerunner for us, **having become a high priest forever according to the order of Melchizedek**.

Hebrews 7:21+ (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'");

THE DIVINE TESTIMONY TO CHRIST'S ETERNAL PRIESTHOOD

For ([gar](#) - term of explanation) would explain His indestructible life in Hebrews 7:16. In simple terms the writer says because Scripture says so, the key word being **forever**! If the priesthood is **forever**, the life of the priest must be **indestructible**.

It is attested ([martureo](#)) of Him, "YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK." - The writer quotes a portion from Psalm 110:4 "Thou art a priest forever According to the order of Melchizedek." (Ps 110:4) By using **attested** ([martureo](#)), the author emphasizes that this is not human opinion but God's attestation, God's official declaration about Christ's priesthood. It gives divine validation and public confirmation: Christ's priesthood is forever, and it is not based on genealogy but on God's own testimony. The "attestation" means the unchangeable word of God stands behind Christ's priesthood. Just as in a courtroom a witness establishes truth, here God Himself bears witness to the permanence and legitimacy of Jesus' priesthood. This witness ties back to the earlier emphasis on God's oath (Heb 6:17-18). In short, His promise is BOTH sworn and testified, making it utterly secure.

Spurgeon on forever - Christ is never to be changed or superseded. He is a priest **forever**. As we read nothing of Melchizedek's having given up the priesthood, so depend upon it Christ never will lay down His office while there remains a single man to be saved. "Once a priest always a priest" is true of the Lord Jesus Christ, though true of nobody else. Once was He ordained, and none can put Him from His priesthood: as once the Father set Him upon the hill of Zion as King, and the kings of the earth cannot dash Him from His throne.

F F Bruce on forever - A further token of the imperfection of the old priesthood and the superiority of the new lies on the face of our author's Old Testament text, "You are a priest for ever." These words are quite inapplicable to the old order; no priest of Aaron's line could have been described as "a priest for ever,"⁵⁸ for the simple reason that each one of them died in due course. But the Christians' high priest is immortal; having died once for all and risen from the dead, he discharges his ministry on his people's behalf in the power of a life which can never be destroyed (**ED**: "the power of an indestructible life" - Heb 7:16). (See [The Epistle to the Hebrews - Page 169](#))

Spurgeon goes on to comment about **according to the order of Melchizedek** - This proves that the priests of the order of Levi were not sufficient: there was need of a still greater priesthood. This is the inspired testimony of David in Psalm 110, where he speaks of the Lord Jesus as his Lord, and salutes Him as king and priest. The Lord Jesus Christ was ordained to the priesthood, according to Psalm 110, in a manner distinct from all others. His ordination was unique, for neither Aaron, nor his sons, nor any of the priests of the tribe of Levi were ever ordained by an oath. Ceremonies most important, imposing, instructive, and impressive were performed, but there was no oath. God gave promises to the house of Levi, but He expressly stopped short of anything like an oath to them, not because His promise can be broken, but because that promise was conditional, and must not be confirmed by an oath, as though it constituted a perpetual engagement. But our Savior is made a priest by an oath. And it is written, as if to make it exceeding sure, that the Lord "has sworn and will not change his mind" (Psa 110:4); not because God ever can or does repent, or run back from His oath in any case, but for the confirmation of our faith in the immutability of His word it is expressly added, "He will not change his mind." By an oath that stands fast forevermore Christ is made a priest forever after the order of Melchizedek.

Attested (witnessed) ([3140](#)) (**martureo** from **martus/martys** = witness, one who has information or knowledge of something & hence can bring to light or confirm something; English ~ martyr)) means to be a witness, to testify, to give evidence, to give testimony, to affirm that one has seen or heard or experienced something. To be well reported. It means to provide information about a person or an event concerning which the speaker has direct knowledge. **Martureo** in some context is used in the sense of making an important and solemn declaration. It can be used in the sense of confirmation or approval and so to affirm in a supportive manner.

Martureo is key word in Hebrews, with 7/81 (almost 10% of the NT uses)

- Hebrews 7:8 (note) - In this case mortal men receive tithes, but in that case one receives them, of whom **it is witnessed** that he lives on.
- Hebrews 7:17 (note) - For it **is attested** of Him, "YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK."
- Hebrews 10:15 (note) - And the Holy Spirit also testifies to us; for after saying,
- Hebrews 11:2 (note) - For by it the men of old **gained approval**.
- Hebrews 11:4 (note) - By faith Abel offered to God a better sacrifice than Cain, through which he **obtained the testimony** that he was righteous, God **testifying** about his gifts, and through faith, though he is dead, he still speaks.
- Hebrews 11:5 (note) - By faith Enoch was taken up so that he would not see death; AND HE WAS NOT FOUND BECAUSE GOD TOOK HIM UP; for he **obtained the witness** that before his being taken up he was pleasing to God.
- Hebrews 11:39 (note) - And all these, **having gained approval** through their faith, did not receive what was promised

Before the throne of God above

[Play this great hymn](#)

by Charlotte Bancroft

Before the throne of God above
I have a strong, a perfect plea,
A great High Priest, whose name is Love,
Who ever lives and pleads for me.
My name is graven on His hands
My name is written on His heart
I know that while in Heav'n He stands
No tongue can bid me thence depart

No tongue can bid me thence depart

When Satan tempts me to despair,
And tells me of the guilt within,
Upward I look, and see Him there
Who made an end of all my sin.
Because the sinless Saviour died
My sinful soul is counted free;
For God, the Just, is satisfied
To look on Him and pardon me.
To look on Him and pardon me.

Behold Him there! the risen Lamb!
My perfect, spotless Righteousness,
The great unchangeable I AM,
The King of glory and of grace.
One with Himself, I cannot die;
My soul is purchased by His blood;
My life is hid with Christ on high,
With Christ, my Saviour and my God.
With Christ, my Saviour and my God.