

Hebrews 7:20-22 Commentary

PREVIOUS

NEXT

CLICK VERSE
To go directly to that verse

- [Hebrews 7:1](#)
- [Hebrews 7:2](#)
- [Hebrews 7:3](#)
- [Hebrews 7:4](#)
- [Hebrews 7:5](#)
- [Hebrews 7:6](#)
- [Hebrews 7:7](#)
- [Hebrews 7:8](#)
- [Hebrews 7:9](#)
- [Hebrews 7:10](#)
- [Hebrews 7:11](#)
- [Hebrews 7:12](#)
- [Hebrews 7:13](#)
- [Hebrews 7:14](#)
- [Hebrews 7:15](#)
- [Hebrews 7:16](#)
- [Hebrews 7:17](#)
- [Hebrews 7:18](#)
- [Hebrews 7:19](#)
- [Hebrews 7:20](#)
- [Hebrews 7:21](#)
- [Hebrews 7:22](#)
- [Hebrews 7:23](#)
- [Hebrews 7:24](#)
- [Hebrews 7:25](#)
- [Hebrews 7:26](#)
- [Hebrews 7:27](#)
- [Hebrews 7:28](#)

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 7:20 And [inasmuch](#) * as it was not [without](#) an [oath](#) ([NASB: Lockman](#))

Greek: [Kai kath' hoson ou choris orkomosias. oi men gar choris orkomosias eisin \(3PPAI\) hierais gegonotes. \(RAPMPN\)](#)

BGT Κα καθ' ὅσον οὐ χωρὶς ῥηκόμοσιος· οἱ μὲν γὰρ χωρὶς ῥηκόμοσιος ἐστὶν ἱερεῖς γεγονότες,

Amplified: And it was not without the taking of an oath [that Christ was made Priest], ([Amplified Bible - Lockman](#))

KJV: And inasmuch as not without an oath he was made priest:

NLT: God took an oath that Christ would always be a priest, but he never did this for any other priest. ([NLT - Tyndale House](#))

Young's Literal: And inasmuch as it is not apart from oath, (for those indeed apart from oath are become priests,

NET And since this was not done without a sworn affirmation— for the others have become priests without a sworn affirmation,

CSB None of this happened without an oath. For others became priests without an oath,

ESV And it was not without an oath. For those who formerly became priests were made such without an oath,

NIV And it was not without an oath! Others became priests without any oath,

NAB And to the degree that this happened not without the taking of an oath-- for others became priests without an oath,

- [Hebrews Study Questions](#) - to aid your personal study or leading an inductive Bible study
- [Hebrews 7 Resources](#) - sermons and commentaries

Related Passages:

Numbers 23:19+ "God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good?"

JESUS' PRIESTHOOD WAS CONFIRMED WITH AN OATH

And - connects with previous passage. The writer now heightens his argument by introducing a crucial distinction: Christ's priesthood was confirmed by God with an oath. This was not true of the Levitical priests, who entered office simply by genealogy and ritual appointment. The oath underscores the permanence, divine authority, and unchangeable certainty of Jesus' priesthood, setting it apart from the temporary and fragile Levitical system.

Inasmuch as it was not without an oath ([horkomosia](#)) - The phrase **as it was not without an oath** draws attention to the contrast: Levitical priests were temporary and replaceable but Christ's priesthood is eternal and divinely guaranteed. The author is showing another way Christ's priesthood is superior to the Levitical priesthood. Levitical priests were appointed by law and lineage, without any **oath** of God. Christ, however, was appointed with the solemn **oath** of God (quoting Psalm 110:4) Thus, His priesthood is doubly secure: it rests not only on His indestructible life (Heb 7:16), but also on God's sworn oath (Heb 7:20–21). God's **oath**

indicates absolute certainty, for when He swears an **oath**, He is binding His own unchanging character to the promise (cf. Heb 6:17–18). This makes Christ's priesthood irreversible and eternal.

Note that most translations include "**for they indeed became priests without an oath** ([horkomosia](#))" with this verse. The NAS and KJV include it at the beginning of the Hebrews 7:21. Here is the ESV of Heb 7:20-21 -

And it was not without an oath. For those who formerly became priests were made such without an oath,²¹ but this one was made a priest 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.'"

What is the writer doing in these verses? The writer is pointing out the difference between two kinds of priesthoods: Levitical priests: entered their office automatically by ancestry, "without an oath." Jesus: appointed "with an oath" directly from God, citing Psalm 110:4.

When God made His covenantal promise to Abraham, He did so with an **oath** (Ge 22:16-18; cf. Heb 6:13). This promise was unconditional and eternal. God wanted Abraham, and eventually all Israel and all the world, to know that this promise was permanent. Jesus' priesthood is also based on an **oath** of God, and is thereby shown to be eternal, unchangeable. Because of that fact, Jesus is made a guarantee, a surety, of a better covenant (Heb 7:22)

When the Levitical priests were inducted into office, God took no **oath**. God did not swear to Aaron that his priesthood would be forever. In fact God never suggested, to Aaron or to anyone else, that that priesthood would be anything but temporary. However, many Israelites no doubt thought that it would be permanent, but their belief had no basis in Scripture. Neither when the old priesthood was first established nor when any priest or group of priests were consecrated had God made an oath or any sort of promise, conditional or unconditional that the Levitical priesthood would be eternal. But with Christ He swore an eternal priesthood, as David had written in Ps 110:4, to which the writer here refers for the fourth time in the letter (Heb 5:6; 6:20; 7:17). To make the point more emphatic, David added, and will not change His mind.

[Bob Utley](#) adds "God's promises can be trusted because His character and power stand behind them (cf. Isa. 46:10). This oath is a reference to Ps. 110:4, which is discussed in Heb. 6:13-17."

Spurgeon - The Levitical priesthood dealt only with the shadows of good things to come, and not with the very substance of the things. So to speak, the sacrificial bull was not actually a sacrifice, but the representation of the sacrifice that was to come. The morning and evening lambs did not take away sin, but only mirrored the great blood-shedding of the Lamb of God, who takes away the sin of the world. In very deed and truth, the men of the house of Aaron who attended at the visible altar were not actual priests before the real altar of the Lord, but only shadows of the true. The real altar is the person of Christ, the real sacrifice is the death of Christ, and the real priest is Christ Himself.

SUMMATION - Throughout chapter 7, the author keeps stacking reasons why Christ's priesthood is superior. In Heb 7:11–19 he argued from the weakness of the law and necessity of change; now in Heb 7:20–21 he adds another legal–covenantal argument: An oath in biblical thought makes a matter irrevocable, solemn, and binding. By showing God swore an oath, the writer strengthens the case that Jesus' priesthood is eternal and unalterable. This logical layering pushes the reader toward the conclusion that there is no going back to the old system of Judaism with Temple sacrifices and priests who were temporary. And in a few years (70 AD), God would make it impossible for them to go back to the Levitical priesthood and Temple rituals because He would destroy the Temple completely!

The benefits of God's oath concerning Christ's priesthood:

- Divine Certainty – God's oath underscores His unchanging purpose (cf. Heb 6:17–18).
- Superior Priesthood – Levitical priests had no oath; Christ's priesthood rests on God's sworn word.
- Permanence – God swears He "will not change His mind," highlighting the eternal, irrevocable priesthood of Christ.
- Security for Believers – The oath guarantees that Christ's priesthood (and thus our salvation) is inviolable.

Oath ([3728](#)) **horkomosia** from [horkos](#) - take an oath + [omnuo](#) - to swear Another derivation = **horkoo** - to make one swear) means taking of an oath, swearing, confirmation by oath, oath. It is the process of taking an oath, a solemn declaration binding a promise. **Horkōmosía** emphasizes not just "an oath" but the act of oath-taking itself. **LSJ (Classical Greek)**: Generally used for a solemn oath-taking ceremony, especially in legal or covenantal contexts. In Heb 7:20-21 the author contrasts the Levitical priests (who became priests *without an oath*) with Christ (whose priesthood was confirmed *with an oath*).

HORKOMOSIA - 4X/3V - oath (4) - Heb. 7:20; Heb. 7:21; Heb. 7:28. SEPTUAGINT - Ezek. 17:18; Ezek.

17:19

Gilbrant - This word is found in the Septuagint in Ezekiel 17:18,19 and refers twice to the oath taking of Zedekiah, King of Judah, and of his breaking this oath taken publicly in the name of Jehovah. The apocryphal book 1 Esdras in 8:90 shows a man crying out to Ezra (Esdras) agreeing that an oath should be made to put away unbelieving heathen women from among the faithful. It is related to horkos (3590), "an oath," and horkōō, "swear, bind by oath."

New Testament Usage - In the New Testament this word appears four times, all in the seventh chapter of Hebrews (7:20,21 [twice],28, KJV). In this passage the writer pointed out that priests under the Old Testament era were consecrated by a ceremony that included no oath from God himself. Yet the Messiah, of whom the quoted Psalm 110:4 speaks, was consecrated as a High Priest forever after the order of Melchizedek and that by an oath taken (horkōmosia) by God. Since only the Messiah was consecrated as High Priest by God's oath, it followed that His high priesthood was better and more durable than that of any made under the old covenant. ([Complete Biblical Library](#))

Illustrations

Like a legal contract sealed by a notary, but infinitely greater: God Himself swears by His own nature (cf. Heb 6:13).

The Levitical system is like employees hired on a handshake; Christ's priesthood is like a king installed with a royal decree, signed, sealed, and unbreakable.

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'** ") (**NASB: Lockman**)

Greek: [o de meta horkomias dia tou legontos](#) ([PAPMSG](#)) [pros auton](#). [Omosen](#) ([3SAAI](#)) [kurios](#). [kai ou metamelethesetai](#). ([3SFPI](#)) [Su hierous eis ton aiona](#).

BGT Hebrews 7:20 Κα καθ σον ο χωρ ς ρκωμοσ ασ· ο μ ν γ ρ χωρ ς ρκωμοσ ασ ε σ ν ερε ς γεγον τες, 21
δ μετ ρκωμοσ ασ δι το λ γοντος πρ ς α τ ν· μοσεν κ ριος κα ο μεταμεληθ σεται· σ ερε ς ε ς τ ν α να.

Amplified: For those who formerly became priests received their office without its being confirmed by the taking of an oath by God, but this One was designated and addressed and saluted with an oath, The Lord has sworn and will not regret it or change His mind, You are a Priest forever according to the order of Melchizedek. ([Amplified Bible - Lockman](#))

KJV: (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

NLT: Only to Jesus did he say, "The Lord has taken an oath and will not break his vow: 'You are a priest forever.'" ([NLT - Tyndale House](#))

Wuest: for indeed without an oath they have become priests, but this One with an oath through the agency of the One who says to Him, The Lord took an oath and will not change His mind. As for thee, a priest forever thou art.

Young's Literal: and he with an oath through Him who is saying unto him, 'The Lord sware, and will not repent, Thou art a priest--to the age, according to the order of Melchisedek;')

Septuagint (LXX) Ps 110:4: omosen (3SAAI) kurios kai ou metamelethesetai (3FPInd) su ei hierous eis ton aiona

NKJ Hebrews 7:20 And inasmuch as He was not made priest without an oath 21 (for they have become priests without an oath, but He with an oath by Him who said to Him: "The LORD has sworn And will not relent, 'You are a priest forever According to the order of Melchizedek ' "),

NET Hebrews 7:20 And since this was not done without a sworn affirmation— for the others have become priests without a sworn affirmation, 21 but Jesus did so with a sworn affirmation by the one who said to him, "The Lord has sworn and will not change his mind, 'You are a priest forever'"—

CSB Hebrews 7:20 None of this happened without an oath. For others became priests without an oath, 21

but He became a priest with an oath made by the One who said to Him: The Lord has sworn, and He will not change His mind, You are a priest forever.

ESV Hebrews 7:20 And it was not without an oath. For those who formerly became priests were made such without an oath, 21 but this one was made a priest 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."

NIV Hebrews 7:20 And it was not without an oath! Others became priests without any oath, 21 but he became a priest with an oath when God said to him: "The Lord has sworn and will not change his mind: 'You are a priest forever.' "

- **THE LORD** - Heb 7:17; Ps 110:4
- **HAS SWORN** - Heb 6:16-18
- [Hebrews Study Questions](#) - to aid your personal study or leading an inductive Bible study
- [Hebrews 7 Resources](#) - sermons and commentaries

Related Passages:

Hebrews 6:16-18+ For men swear by one greater than themselves, and with them an oath given as confirmation is an end of every dispute. 17 In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath, 18 so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us. 19 This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil, 20 where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

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

GOD'S UNBREAKABLE OATH CONFIRMS CHRIST A PRIEST FOREVER

For they indeed became priests without (choris) **an oath** ([horkomosia](#)) - **They indeed** refers to the Levitical priests who became priests not by an oath but by a law and lineage (tribe of Levi). See discussion in preceding comments.

But (term of contrast) **He with an oath** ([horkomosia](#)) **through the One who said to Him, "THE LORD HAS SWORN**(omnuo) **AND WILL NOT CHANGE HIS MIND** ([metamelomai](#)), **'YOU ARE A PRIEST** ([hiereus](#)) **FOREVER'** ("unto the ages" = *eis ton aiona*) - Scripture says nothing of an oath of God when He appointed Aaron and his posterity to the priesthood. When Messiah was made a high priest, God took an **oath** guaranteeing the unending character of His priesthood. This shows the superiority of the priesthood of Christ over the Aaronic priesthood.

In Hebrews 7:20–21 the writer is adding another proof of Christ's priesthood's superiority—namely, that it was established by God's oath, unlike the Levitical priesthood. He's building his case layer by layer, quoting Scripture to persuade Jewish believers that their security rests only in Jesus' eternal, oath-confirmed priesthood.

Has sworn (omnuo) means to affirm the truth of a statement by calling on a divine being to execute sanctions against a person if the statement in question is not true (in the case of a deity taking an oath, his divine being is regarded as validating the statement). In this case God's Own Divine being is regarded as validating the statement.

The writer quotes again from Psalm 110:4...

The LORD has sworn and will not change His mind, "Thou art a priest forever According to the order of Melchizedek."

Notice this time he leaves off the last phrase **"According to the order of Melchizedek"** The contrast he is making here is oath vs. no oath, not order vs. order. So by omitting "according to the order of Melchizedek," the author keeps the spotlight exactly where he wants it—on **God's sworn oath** as the decisive confirmation of Jesus' eternal priesthood.

God taking an **oath** is somewhat startling. The only reason for taking an oath is because a man's word without an oath may be disbelieved, so that an oath is given to guarantee as it were that man's word is true and can be relied upon. However God's word is always true so the fact that He confirms this **PRIESTHOOD** by an **OATH** makes the truth He swears of extraordinary importance!

The old order of priests can pass away; but the priesthood of Christ can never pass away; because God has sworn an oath that it will last forever.

Spurgeon on God taking an **oath** - I tremble while I speak of the oath of God; for God's lifting His hand to heaven and swearing by Himself, because He can swear by no greater, is something so solemn that one scarcely dares to think of it. The Lord will not hold him guiltless that takes His name in vain. The devout soul is full of awe at the bare thought of God in His most fatherly and ordinary acts, but how shall we think of the Lord girt with solemnity, resolute in purpose, stern in truth, as lifting His hand and taking an oath? Surely this is the innermost sanctuary of mystery, the holy of holies. This oath was for the honor of His dear Son as He assumed the sacred priesthood on behalf of the sons of men. The glory of His character, the dignity of His work, the certainty of its accomplishment, and the supreme excellence of His motive in entering upon it, all lift up the priesthood of Christ out of the category of all human priesthoods. Therefore the eternal Father signalizes it by a special mark of distinction, and Himself makes oath that His only begotten Son is a priest forever after the order of Melchizedek. **An oath for confirmation among men is the end of all strife.** When an honest man has sworn to it, the testimony stands in evidence and may not be questioned. When God not only gives His promise and His word, but swears to His declaration, who shall dare to doubt?

Change his mind (3338) (**metamelomai** from **metá** = denoting change of place or condition + **mélomai**, = be concerned) means feel remorse or regret (Mt 27:3) or to think differently afterward (the sense in Heb 7:21).

Zodhiates - To regret (Matt. 21:29, 32; 27:3; 2 Cor. 7:8; Heb. 7:21 quoted from Ps. 110:4). The aor. pass. *metemelethēn* has the meaning of changing one's mind or purpose after having done something regrettable. Contrasted with *metanoēo* (3340), to repent, it expresses the mere desire that what is done may be undone, accompanied with regrets or even remorse, but with no effective change of heart. *Metaméleia* (which does not occur in the NT) is an ineffective repentance for which the forgiveness of sins is not promised (as it is for *metanoia* [3341], repentance, see Mark 1:4; Luke 3:3; Acts 2:38). *Metamélomai*, on the part of man, means little or nothing more than a selfish dread of the consequence of what one has done, whereas *metanoēo* means regret and forsaking the evil by a change of heart brought about by God's Spirit. On the part of God in Heb. 7:21, *metamélomai* means His plan of salvation for man can have no improvement; He made no mistake (BORROW [The Complete Word Study Dictionary: New Testament](#))

Complete Biblical Library *Metamelomai* is composed of the two Greek terms *meta*, "after," and *melō*, "I care, I am concerned for." The basic meaning is "to feel regret, to repent, to feel sorrow." In classical Greek it can mean "to change one's mind," and it cannot always be clearly distinguished from *metanoēō*, "I repent" (cf. Trench, *Synonyms of the New Testament*, p.256). **Septuagint Usage** The translators of the Septuagint used *metamelomai* to translate three Hebrew words, but one is most common (seven times out of nine)—the niphāl of *nācham* ("to repent, be sorry"). *Metamelomai* suggests a "change of mind" (Exodus 13:17). It does not necessarily imply a sense of error, but it emphasizes the feeling of sorrow (e.g., 1 Samuel 15:35 [LXX 1 Kings 15:35], the Lord "repented" [regretted] He had made Saul king; cf. 1 Chronicles 21:15). In fact, God's great love and mercy may effect a change in His mind (Psalm 106:45 [LXX 105:45]), but His oath is unchangeable (Psalm 110:4 [LXX 109:4]). **New Testament Usage** *Metamelomai* does not join with *metanoēō* in the New Testament to describe conversion or repentance in the Biblical sense. In fact, some distinction may be preserved, as the example of Judas, who regretted (*metamelomai*) betraying Christ, suggests. He in no way is regarded as "repentant" in a spiritual sense (Matthew 27:3). Trench, quoting the English theologian Chillingworth, goes so far as to say that *metamelomai* in no way suggests any forgiveness of sins. Only *metanoia* (3211), he contends, signifies a "thorough change of the heart and soul, of the life and actions" (Trench, *ibid.*). However, Matthew hints at a relationship between *metamelomai* and repentance or at least the movement toward repentance (Matthew 21:32 of "repenting" [*metamelomai*] at the preaching of John the Baptist). Paul's usage in 2 Corinthians 7:8 maintains a distinction between regret and repentance. Paul regretted his indicting letter to the Corinthians, but he does not attempt to alter its effect. In fact, if it led them to repentance he was delighted. The Hebrews 7:21 citation of Psalm 110:4 emphasizes God's firm commitment, His absence of regret, in making Christ high priest. This reaffirms God's covenant and ensures His steadfast faithfulness and purpose

TDNT - Abridged - 1. Unlike *metanoēin*, which means "change of heart," *metamélesthai* means the "experiencing of remorse." The two may, of course, converge. Aristotle criticizes the latter as a sign of inconstancy, and the Stoics reject both on similar grounds. The preaching of the Cynics and Pythagoreans, however, gives them positive force as it arouses guilt and summons to conversion.

2. The LXX hazards the phrase that God repents, using both words in this connection (1 Sam. 15:35; Amos 7:3). Yet God's repentance does not overthrow his judgment (Num. 23:19 etc.). He may reject in

spite of his grace (1 Sam. 15:35) no less than renew his grace in spite of his judgment (1 Chron. 21:15). This tension continues in Judaism, in which God is the God both of judgment and of mercy. In humans the LXX distinguishes between remorse, which may not be pleasing to God (Ex. 13:17), and repentance, although with some assimilation (cf. Jer. 4:28 and 20:16). Remorse sees the bitter end of sin, repentance breaks free from it. The result of sin brings remorse, a divinely commissioned call brings repentance.

3. In general, Judaism distinguishes the narrower *metánoia* from the more general *metaméleia*. Philo can call the latter the presupposition and proof of forgiveness, but Josephus senses that *metánoia* goes further with its implication of a change of will.

4. *metanoiein* and *metánoia* take precedence in the NT. The only instances of *metamélomai* are in Matt. 21:29, 32; 27:3; 2 Cor. 7:8; Heb. 7:21 (quoting Ps. 110:4). In Matt. 21:28ff. the son who refuses to work changes his mind and goes, but the opponents of Jesus refuse to do so when they hear the call of the Baptist. In Matt. 27:3 Judas suffers remorse when he sees the result of his betrayal. His suicide shows that this is no true repentance. In 2 Cor. 7:8ff. Paul does not “regret” sending a severe letter (although he had regretted it), because it has led to “repentance” (*metánoian*) in the readers — a “repentance” which brings “no regret” (*metánoia ametamélētos*). In this passage “being sorry” is plainly distinguished from repenting. Paul uses *ametamélētos* again in Rom. 11:29, where he says that God’s gifts and calling are irrevocable. The same thought of God’s faithfulness occurs in Heb. 7:21: God has pledged with an oath that the institution of the eternal high priest is unchangeable, and he will not change his mind. The NT, then, has a clear sense of the distinction between the terms; it reserves *metánoia* for the divinely effected change of heart which leads to salvation. (Borrow [Kittel's Theological Dictionary of the New Testament : abridged in one volume](#))

METAMELOMAI - 5v - **NAS Usage:** change his mind(1), feel remorse(1), felt remorse(1), regret(2), regretted(1). Matt. 21:29; Matt. 21:32; Matt. 27:3; 2 Co. 7:8; Heb. 7:21.

MacArthur comments on Mt 27:3 noting that “metamelomai, merely connotes regret or sorrow. Judas did not experience spiritual penitence but only emotional **remorse**. Although he would not repent of his sin, he could not escape the reality of his guilt. Genuine sorrow for sin (*metamelomai*) can be prompted by God in order to produce repentance (*metanoēō*), as Paul declares in 2 Corinthians 7:10. But Judas’s **remorse** was not prompted by God to lead to repentance but only to guilt and despair. (SEE [Matthew Commentary](#))

METAMELOMAI - 9v in the Septuagint (Lxx) - 1Sa 15:35; 1Chr 21:15 (“was sorry” - nacham; Lxx - *metamelomai*); Ps 106:45; 110:4; Pr 5:11; 25:8; Jer 20:16; Ezek 14:22; Zech 11:5

Ps 106:45-[Spurgeon's note](#) (Context - Ps 106:44) And He remembered His covenant for their sake, And relented (Hebrew = nacham = to be sorry, to relent; Lxx = *metamelomai*) according to the greatness of His lovingkindness.

Psalms 110:4-[Spurgeon's note](#) The LORD has sworn and will not change His mind (Hebrew = nacham = to be sorry, to relent; Lxx = *metamelomai*), “Thou art a priest forever According to the order of Melchizedek.”

Related Resource:

- [Does God change His mind?](#)

Hebrews 7:22 **so much** the **more also** Jesus has **become** the **guarantee** of a **better covenant**. (**NASB: Lockman**)

Greek: [kata tosouto \[kai\] kreittonos diathekes gegonen \(3SRA\) egguos lesous.](#)

Amplified: In keeping with [the oath’s greater strength and force], Jesus has become the Guarantee of a better (stronger) agreement [a more excellent and more advantageous covenant]. ([Amplified Bible - Lockman](#))

KJV: By so much was Jesus made a surety of a better testament.

NLT: Because of God’s oath, it is Jesus who guarantees the effectiveness of this better covenant. ([NLT - Tyndale House](#))

Wuest: By so much was Jesus made a pledge of a better testament.

Young's Literal: by so much of a better covenant hath Jesus become surety,

ESV This makes Jesus the guarantor of a better covenant.

NIV Because of this oath, Jesus has become the guarantee of a better covenant.

NLT Because of this oath, Jesus is the one who guarantees this better covenant with God.

Paraphrase Because of this divine oath, Jesus has become the sure and unchanging guarantee that the new covenant is far better than the old.

- **Guarantee** - Genesis 43:9; 44:32; Proverbs 6:1; 20:16
- **A better covenant** - Heb 8:6-12; 9:15-23; 12:24; 13:20; Daniel 9:27; Matthew 26:28; Mark 14:24; Luke 22:20; 1 Corinthians 11:25
- [Hebrews 7 Resources](#) - Multiple Sermons and Commentaries

JESUS IS THE PLEDGE OF A BETTER COVENANT

Building on the fact that Christ's priesthood was confirmed with God's oath, the writer now draws out the conclusion: Jesus Himself has become the personal guarantee of a better covenant. Unlike the Levitical priests who could not ensure lasting access to God, Christ's sworn appointment makes Him both guarantor and mediator of an unshakable covenant that surpasses the old in every way.

So much the more also (kata tosouto kai) is literally "according to so much also" or "by so much also." It is a comparative phrase, intensifying the argument: "in proportion to this fact, even more so..." If God's oath (Heb 7:20-21) makes Christ's priesthood superior, then all the more certain is His role as guarantor of a better covenant. The phrase marks logical escalation: Old priests → no oath → weaker foundation. Jesus → appointed with an oath → infinitely stronger foundation. In sum, "so much more" signals not just an improvement but a radical superiority. Christ's priesthood and covenant are unshakably anchored in God's own sworn word.

Jesus ([lesous](#)) has become ([ginomai](#)) the guarantee ([egguos](#)) of a better ([kreitton/kreisson](#)) covenant ([diatheke](#)) - **NLT** = "Because of this oath, Jesus is the one who guarantees this better covenant with God." **Guarantee ([egguos](#))** is one who provides security and thus serves as a guarantor, a pledge, a bondsman. The Greek word ([egguos](#)) comes from *eggus* ("near, close"), meaning one who stands close beside another to take responsibility on their behalf. In context Jesus personally assumes responsibility for the covenant's promises as both pledge and enforcer of its blessings. And His indestructible life and oath-confirmed priesthood secure the covenant forever! Believers' salvation rests not on human faithfulness but on Christ's unbreakable commitment. Levitical priests could never guarantee forgiveness; they only performed rituals. Jesus is the pledge that the new covenant brings lasting forgiveness and access to God (cf. Heb 10:19-22).

Has become ([ginomai](#)) is in the perfect tense which speaks of the permanence of His guarantee! Our Lord Jesus does more than mediate (stand between two parties to reconcile) the New Covenant. He also guarantees it as LIVING GUARANTOR. He has become surety for it. All of God's promises in the New Covenant are guaranteed to us by Jesus Himself. He guarantees to pay all the debts that our sins have incurred, or ever will incur, against us. Hallelujah. Amen.

*Jesus Himself is the living guarantee
that the New Covenant will never fail.*

Jesus is our Guarantor, our Security that there will be no annulment of the **Better covenant**. (A description occurring only here). Jesus is not simply the mediator (that comes in Heb 8:6; 9:15; 12:24). He is more — He is the surety that what God has promised in the covenant is secured. The idea is that if the covenant were to "fail," Christ Himself would "fail" — which is impossible. Our salvation is as secure as Christ's life, because He is the surety. He "puts Himself in the middle" (like a cosigner) to ensure covenant obligations are fulfilled.

Contrast with Old Covenant - Old covenant: mediated through priests and sacrifices, but no one guaranteed its efficacy. It depended on human obedience (and thus was breakable). The New covenant: guaranteed by Christ Himself — His eternal priesthood and indestructible life (7:16). Therefore it is unbreakable and permanent.

Bob Utley on **guarantee** ("the surety" - NKJV) - The Hebrew background is "a pledge put in the hand," which implies surety. It came to be used in Greek for collateral on a loan or a jail bond. Also, in Roman law it stood for that which was legally secured. Jesus is the Father's surety of the effectiveness of the New Covenant. This concept is similar to the usage of the term "[seal](#)."

Wuest - In this verse, the writer states the proposition which he wishes to prove, namely, that the New Testament in Jesus' blood is

better than and takes the place of the First Testament in animal blood. His argument here is that Jesus is the surety of a better covenant because God took an oath that His priesthood would be an everlasting one. Jesus is the guarantee or pledge of a better covenant or testament. ([Hebrews Commentary](#))

Spurgeon on guarantee - We are absolutely certain that the covenant of grace will stand because the Redeemer has come into the world and has died for us. The gift of Christ is a pledge that the covenant, of which He is the substance, cannot be dissolved. Christ has been born into the world, God Himself has become incarnate. That is done and can never be undone; how can the Lord draw back after going so far? More, Christ has died: He bears in His flesh today the scars of His crucifixion. That also is done, and can never be undone. The priests of the house of Aaron were poor sureties of the former covenant, for they could not keep it themselves. But Christ has kept the covenant of grace; He has fulfilled all that was conditional in it, and carried out all that was demanded on man's part. It was conditional that Christ should present a perfect righteousness and a perfect atonement; He has effected this to the full, and now there is no "if" in it. The covenant now reads as a legacy, or a will—the will of God, the New Testament of the Most High. Christ has made it so, and the very fact that there is such a person as Jesus Christ the Son of Man living, bleeding, dying, risen, reigning, is the proof that this covenant stands secure.

John Owen: Christ "undertakes, as surety, for both parties, that the covenant shall be faithfully observed, and every promise therein infallibly accomplished."

A better ([kreiton/kreisson](#)) covenant ([diatheke](#)) - The thought of covenant is introduced for 1st time, and foreshadows Hebrews 8:6-13. **Better** than what? This truth adds to the thought of the inferiority of the Levitical priesthood that of the inferiority of the Old Covenant which it represented. The covenant that God made through Jesus is **better** than the old one because the old one was temporary and the new one is eternal. A better Priest guarantees a better covenant. God did not make the new because the old was bad, but because it was imperfect and temporary. The New Covenant is better simply because the Old was incomplete. The Old was good; the New is better.

Spurgeon: "Christ is the bond, the pledge, the surety of the covenant. If God should break His word (which is impossible), Christ would answer for it. If His people do not keep their part (which they never can in their own strength), Christ has already fulfilled it for them."

Spurgeon on a better covenant - The first covenant was typical and shadowy. It was but a school lesson for children. Just as we give to our boys models of churches or models of ships, so was the ceremonial law a model of good things to come, but it did not contain the things themselves. Christ is no surety of a mere model or pattern of things in the heavens, but of a covenant that deals with the heavenly things themselves, with real blessings, with true boons from God. It is implied in the use of the word "**better**" that the ordinances of the ceremonial law were good in their place, but **Jesus is better** than the best of all visible things. The eternal Christ is better than the best of all the temporal arrangements that God has made for the good of man.

Spurgeon on covenant - Learned men have fought each other very earnestly over this word. Some say that it means "testament"; others answer that in the Septuagint Greek it is used as the interpretation of the Hebrew word that signifies "covenant." I feel quite sure that the combatants are both right. I am always glad when I can conscientiously take both sides in a battle. I do so in this instance, because it matters nothing which of the two conquers, though it would be a loss for either side to be defeated. The word means both testament and covenant. God's covenant of grace has had the conditional side of it so completely fulfilled that it has virtually become a "testament," or a deed of free gift, in which the one party is a donor and the other has become simply a receiver. Though the economy of grace is a covenant under one aspect, under another it is no covenant, now requiring something from each of two parties, but it has become a testament or will as to its practical result. The first covenant was temporary: it was meant to be so. It was meant in part to teach the coming covenant, and in part to show the weakness of man and the necessity of divine grace, but it was never meant to stand. This covenant of which Christ is the surety stands forever and ever. The everlasting hills may bow, and the heavens themselves be rolled up like a worn-out vesture, but God's covenant shall stand forever and forever while Christ its surety lives.

Guarantee ([1450](#)) (**egguos** from **eggúe** = pledge, bail, security) describes one who gives security, who guarantees the reality of something. It was used of one who guarantees someone else's overdraft at a bank, thus becoming surety that the money will be paid. Someone who goes bail for a prisoner; he guarantees the prisoner will appear at trial. It also refers to a bond, bail, collateral or some kind of guarantee that a promise will be fulfilled. In Greek secular writings **egguos** referred to in legal and promissory documents as "a guarantor" or "one who stands security." The idea of surety of one person for another was not new. Judah promised surety for Benjamin (Ge 43:9, 44:33); Paul promised to be surety for Onesimus (Philemon 1:18,19). Only here in NT and not in Septuagint.

Difference between a Guarantor and a Mediator ([mesites](#)) -

- **Mediator** ([mesites](#)): facilitates the agreement between two parties (Heb 8:6).
- **Guarantor** (εγγύος): assumes personal liability to secure the agreement.
- Jesus is both — Mediator and Guarantor.

BDAG: “pertaining to furnishing security, guarantor, one who guarantees the legal obligations of another or the performance of some act.”

Ancient Usage Background a. Legal and Financial - In contracts, a γυυος was like a cosigner or legal surety. If the debtor defaulted, the guarantor assumed the responsibility. This was a very weighty role in ancient law. b. Interpersonal- Sometimes it extended to relational settings — a guarantor was a mediator who pledged his own reliability to ensure two parties could trust the agreement.

In ancient Greek usage, it referred to **a person who guarantees the performance of someone else’s obligation** — often in a legal or financial context.

Better (2909) (**kreitton/kreisson**) serves as the comparative degree of [agathos](#) = intrinsically good and thus means excellent, better, more useful, more profitable. It means stronger, more useful, more advantageous, superior in quality and effectiveness. It conveys superiority in quality, power, value, usefulness, or advantage. Kreitton is not merely “better in quality,” but decisively superior in power, efficacy, and permanence.

Kreitton reinforces the once-for-all superiority of Christ in the argument of Hebrews. It assures believers of the finality and sufficiency of Christ’s work. It exhorts Jewish-Christian readers not to drift back to an inferior system. The “better hope” (Heb 7:19) anchors the soul in God’s eternal promises. The “better covenant” (Heb 7:22; 8:6) guarantees eternal redemption and relationship with God. The “better resurrection” (Heb 11:35) directs believers to eternal hope beyond suffering. **Kreitton** always contrasts the temporary/incomplete (old covenant) with the eternal/complete (Christ). The **BETTER** is not just a comparison—it is a decisive, ultimate superiority grounded in Christ’s person and work.

In **classical Greek**, κρείττων often describes what is stronger, mightier, or more excellent in comparison. It is the **comparative** form, with the superlative being κράτιστος (*kratistos*, “best”). Root idea: **might/power leading to superiority**.

KREITTON occurs **19 times** in the NT. Most frequently in Hebrews (13X), making it a central theme-word in that epistle.

KREITTON - better(17), better things(1), greater(1) -19x in 18v - 1 Cor 7:9, 38; 11:17; Phil 1:23; Heb 1:4; 6:9; 7:7, 19, 22; 8:6; 9:23; 10:34; 11:16, 35, 40; 12:24; 1 Pet 3:17; 2 Pet 2:21.

Hebrews consistently uses *kreitton* to highlight **Christ’s superiority**:

- Superior **person** (Jesus > angels, Moses, Aaron)
- Superior **hope** (not law, but Christ’s priesthood)
- Superior **covenant** (new > old)
- Superior **promises** (spiritual > earthly)
- Superior **sacrifices** (Christ > animals)
- Superior **possession** (heavenly > earthly)
- Superior **country** (heavenly > earthly)
- Superior **resurrection** (eternal > temporal)

Covenant (1242) (**diatheke** from **dia** = two + **tithemi** = to place pictures that which is placed between two Thus, a covenant is something placed between two, an arrangement between two parties.) was a commonly used in the Greco-Roman world to define a legal transaction in settling an inheritance. **Diatheke** denotes an irrevocable decision, which cannot be cancelled by anyone. A prerequisite of its effectiveness before the law is the death of the disposer and thus **diatheke** was like a “final will and testament”. In reference to the divine covenants, such as the Abrahamic covenant, diatheke is not a covenant in the sense that God came to agreement or compromise with fallen man as if signing a contract. Rather, it involves declaration of God’s unconditional promise to make Abraham and his seed the recipients of certain blessings.

DIATHEKE - 33X/30V - CLEARLY A KEYWORD IN HEBREWS (17X/14V)— Matt. 26:28; Mk. 14:24; Lk. 1:72; Lk. 22:20; Acts 3:25; Acts 7:8; Rom. 9:4; Rom. 11:27; 1 Co. 11:25; 2 Co. 3:6; 2 Co. 3:14; Gal. 3:15; Gal. 3:17; Gal. 4:24; Eph. 2:12; Heb. 7:22; Heb. 8:6; Heb. 8:8; Heb. 8:9; Heb. 8:10; Heb. 9:4; Heb. 9:15; Heb. 9:16; Heb. 9:17; Heb. 9:20; Heb. 10:16; Heb. 10:29; Heb. 12:24; Heb. 13:20; Rev. 11:19

Related Resources:

- [Covenant: Abrahamic versus Mosaic](#)
- [Covenant: New Covenant in the Old Testament](#)
- [Covenant: Why the New is Better](#)
- [Covenant: Abrahamic vs Old vs New](#)

Illustrations

Imagine a legal contract. You and I might sign, but unless a wealthy, trustworthy guarantor signs with us, the deal could collapse. Christ, by His death and resurrection, signs His name as the **guarantor** of our eternal redemption.

Just as a cosigner guarantees a loan and takes full responsibility for repayment, so Jesus takes full responsibility to secure and guarantee the blessings of the new covenant for His people. If you can't pay, the cosigner must. Jesus "cosigns" the new covenant with His blood, ensuring its promises are fulfilled.

Legal Bond: A guarantor in court pays the fine if the guilty cannot. Jesus took on our penalty, guaranteeing our pardon.

Anchor of Hope (Heb 6:19): The guarantor keeps the ship tied securely so it cannot drift away.

HYMNS THAT SPEAK OF THE SURETY/GUARANTEE

Note that these were the original lines but modern versions may have replaced "surety."

“[Arise, my soul, arise](#)” – Charles Wesley (1742)

Five bleeding wounds He bears, received on Calvary;
They pour effectual prayers, they strongly plead for me:
“Forgive him, O forgive,” they cry,
“Nor let that ransomed sinner die!”
The Surety speaks, the debtor dies;
My God accepts the sacrifice.

“[Jesus, My Great High Priest](#)” – Isaac Watts (1709)

Jesus, my great High Priest, offered His blood and died;
My guilty conscience seeks no sacrifice beside.
His powerful blood did once atone,
And now it pleads before the throne.
My Surety and my Substitute,
Most gracious and most absolute.

“[From Whence This Fear and Unbelief?](#)” – Augustus Toplady (1772)

If Christ my surety freely gave
His life a ransom for the slave;
Why doubt His gracious will to save?
Why, O my soul, why shouldst thou fear?

“[A Debtor to Mercy Alone](#)” – Augustus Toplady (1740s)

My name from the palms of His hands
Eternity will not erase;
Impressed on His heart it remains,
In marks of indelible grace.
Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,

The glorified spirits in heaven.
My Surety stands firm on the throne,
And pleads for His ransomed His own.

[“Come, Thou Long Expected Jesus”](#) – Charles Wesley

(An older variant stanza — usually omitted today):

Born Thy people to deliver,
Born a child and yet a King,
Born to reign in us forever,
Now Thy surety grace to bring:
By Thine own eternal Spirit
Rule in all our hearts alone;
By Thine all-sufficient merit,
Raise us to Thy glorious throne.

THE NEW COVENANT IS GUARANTEED BY JESUS HIMSELF!

Steven Cole rightly reminds us that

“Money-back guarantees are a great thing! You buy a product, but it fails within the time of the guarantee. You take it back to the store and they either give you your money back, or replace the product with one that works. Such a deal! Sometimes the guarantee is worthless. Perhaps you were guaranteed a seat on a flight, but you got to the airport at the last minute and discovered that the airline had overbooked the flight and your seat was gone. The more important the situation, the more important it is that you have a sure guarantee.

The most important matter where you need a certain guarantee is your eternal destiny. This life is brief and uncertain, but eternity is forever! You don’t want to show up at the pearly gates and hear, “We don’t have a reservation under your name. When did you book it?” If there is anything that you want to be certain about, it should be your salvation. The author of Hebrews wants us to know that because Jesus is a priest after the order of Melchizedek, He is the guarantee of a better covenant that ensures our salvation. The author is continuing his argument that as a priest forever according to the order of Melchizedek, Jesus is far superior to the Levitical priests. In our text, he shows that Jesus is superior as our priest because of: (1) God’s oath (Heb 7:20-22); (2) Jesus’ permanence and perpetual petition on our behalf (Heb 7:23-25); (3) Jesus’ perfect purity and His sacrifice of Himself (Heb 7:26-28). His message is that...

The superiority of Jesus our high priest guarantees salvation for all who draw near to God through Him The heart of the text is Hebrews 7:25, “Therefore He is able to save forever those who draw near to God through Him, ...”

To understand that sentence, we need to be clear on the meaning of “save.” As I have said often, salvation is a radical term. You don’t need to save someone who is doing pretty well, but could just use something extra to round out an otherwise happy life. You don’t need to save someone who is fairly competent and together. To save someone is not to offer advice or tips about a better way to live. Someone who needs salvation is lost, incapacitated, and in immediate danger of perishing. He cannot save himself. Without outside help, he will not survive. Last week, they tried to rescue a fallen climber off of Mount Rainier, but they failed. He died before the helicopter could get him off the mountain. His injury prevented him from hiking down the mountain by himself. He was helpless and desperate. He needed to be saved, but the attempt to save him failed.

Spiritually, every person needs to be saved. What do we need to be saved from? The biblical answer is, “We need to be saved from God’s wrath and eternal judgment.” John 3:36 puts it, “He who **believes** in the Son has eternal life; but he who does not **obey** the Son will not see life, but **the wrath of God** abides on him.” Or, as Paul wrote (1Th 1:10), it is Jesus “Who rescues us from **the wrath** to come.” In Romans 5:9 he wrote, “having now been justified by His blood, we shall be saved from **the wrath** of God through Him.” Or, again (1Th. 5:9), “For God has not destined us for **wrath**, but for obtaining salvation through our Lord Jesus Christ.” Either we are saved by the blood of Jesus Christ, or we will face God’s wrath because of our sins. God never compromises His perfect righteousness and justice in order to save sinners. “The wages of sin is death” (Rom. 6:23), which means eternal separation from God. To satisfy His justice, God demands that the penalty of our sin must be paid. In His love, God sent His own Son to be the perfect high priest, offering the sacrifice that we need to escape His wrath. But amazingly, rather than offering an animal sacrifice, He offered Himself!

John Piper ([Sermon](#)) puts it, “*All this is the love of God rescuing us from the wrath of God, in such a way that the justice of God is vindicated and the glory of God is exalted.*”

The author wants us to see the superiority of Jesus as our high priest. He didn't want his readers to return to Judaism under the threat of persecution, so he is showing how Jesus is superior to the Levitical priesthood and sacrificial system. Although we may not be tempted to give up Christianity for Judaism, we are easily tempted to turn away from Christ when trials or disappointments hit. We face problems for which knowing Christ more deeply is the answer, but we turn to worldly psychology that offers techniques for coping, or insights into our pasts. Or, we salve our pain by pursuing material comforts or worldly pleasures. But what we really need is to see the supremacy of Jesus Christ as our high priest, who is able to save to the uttermost all who draw near to God through Him.

Jesus is superior as our high priest because of God's oath (Heb 7:20-22). - The author is contrasting the Levitical priests with the priesthood of Jesus according to the order of Melchizedek. With the Levitical priests, God did not make an oath that the priest would serve forever. But when it came to the priesthood of His Son, “The Lord has sworn and will not change His mind, ‘You are a priest forever’” (Heb 7:21, citing Ps. 110:4). We saw a similar thing in 6:13-18 regarding God's promise to Abraham, that He swore by Himself to make the promise that much more secure. God's bare word is enough to make His promise certain. But when He adds His oath, it is like underlining the promise, highlighting it, and putting it in brackets with multiple exclamation points after it! And then He adds, “and will not change His mind”! You get the impression that God wants us to take note—Jesus is a priest forever! As such, he adds (Heb 7:22), “so much the more also Jesus has become the guarantee of a better covenant.” In Greek, the name Jesus is placed last in the sentence for emphasis. Jesus is the human name of our Savior, which means, “Yahweh saves.” As the angel told Joseph, “you shall call His name Jesus, for He will save His people from their sins” (Matt. 1:21). This is the only time that the word “guarantee” is used in the New Testament. Jesus, who offered Himself on the cross for our sins, is our surety or guarantee of this better covenant, the New Covenant, which the author only mentions here, but will expand on in Heb 8:7-13.

Philip Hughes (A Commentary on the Epistle to the Hebrews [Eerdmans], p. 267) observes, “*It is a matter of exceptional significance that the covenant with Abraham and the declaration concerning the priestly order of Melchizedek were both confirmed by God with an oath, for under these two heads all the gracious promises and prophecies which precede the coming of Christ are gathered, and with the coming of Christ both the evangelical covenant and the evangelical priesthood burst into fulfilment.*”

In other words, God's oaths stand behind the two crucial prophecies and promises about Christ. It's like a double warranty from the God of truth Himself backing our salvation!

John MacArthur puts it, “*All of God's promises in the New Covenant are guaranteed to us by Jesus Himself. He guarantees to pay all the debts that our sins have incurred, or ever will incur, against us*” (The MacArthur New Testament Commentary, Hebrews [Moody Press], p. 198). ([Lesson 22- Salvation Guaranteed! Hebrews 7:20-28](#))

Robert Hawker - Heb 7:22 - MY soul, look at Jesus as a Surety, and as made thy Surety this morning.—Blessed view, if so be the Holy Ghost will enlighten thine eyes to see him under all these characters. First, a Surety. We are all ruined by a debt, incapable of being ever paid by any, or by all, the fallen sons of Adam. Jesus steps in, becomes a Surety for our debt, and pays the whole by his obedience and death. But we owe a duty also, as well as a debt. Jesus becomes here again the Surety. He will put his Spirit in us, and we shall live. He becomes also a Surety for promises, that all God hath promised for his sake, shall be fulfilled in him, and in us for him. But he is not only a Surety, but made a Surety; for the Father's name, and the Father's authority, is in him. It is God the Father which saith, I have given him for a covenant. Precious thought for faith to act upon. And, my soul, is not Jesus thy Surety? Yes, if while the Father thus freely gives, thou as fully receivest, and art looking to no other. Say then, my soul, is it not so with thee? Is not Jesus thy all in all, thy Surety, thy Sponsor, thy Redeemer? And dost thou not say, Thou shalt answer for me, oh Lord my God? Oh! comprehensive word, Jesus made a Surety!

A W Tozer - [HEBREWS 7:22 My Daily Pursuit: Devotions for Every Day - Page 118](#)

Somebody once asked me how the death of Jesus could make a mantle and a covering for me and undo my moral state and change it.

I always appreciate questions, even questions I cannot answer. As for this question, I do not know; all I know is that it does. I know that the iniquitous man who all his life has tried, and hopped along on two immorally unequal legs, comes before the bar of God's justice with all the evidence against him and with a verdict a foregone conclusions—guilty. Jesus Christ did something to change that moral situation.

He did it there on the cross. So now, when God looks at me, He sees a moral situation changed. Theologians call that justification. When God justifies me, He acts toward me just as if I had never sinned, and all that because of the wonder of Christ's atonement. I do not claim to understand all of that. I have read and studied theological books on the atonement, and men do not all agree.

I do not build my life on things that I do not know, but rather on a surety that I have that Jesus Christ is my Savior.

Arise, my soul, arise; shake off thy guilty fears.

The bleeding Sacrifice in my behalf appears.

Before the throne my Surety stands,

Before the throne my Surety stands;

My name is written on His hands.

CHARLES WESLEY (1707–1788)

Dear God, there are so many things I do not know in this world.

So much about Thee I cannot fully comprehend. My only surety is Jesus Christ. Amen and amen.

Don Fortner - Hebrews 7:22; Genesis 43:8–9

Christ our Surety Read John 6:35–45

A surety is, according to Webster, 'a person who makes himself responsible for another; one who makes himself liable for another's debts, defaults, or obligations'. This is just what our Lord Jesus Christ did in the covenant of grace. God the Father gave his elect people to Christ. He entrusted them to the care of his Son. And the Lord Jesus Christ voluntarily agreed to become responsible for their eternal welfare. By his own willful choice, the Son of God agreed to become liable to God's holy law for the debts and obligations of his elect. He became the Surety of his people.

Therefore, in the fulness of time, he came into this world as a man, made of a woman, made under the law, to redeem them that were under the law. Our blessed Surety lived in this world as the Representative of his people, fulfilling their obligations to God's law, establishing in their stead a perfect righteousness. Then he laid down his life as their Substitute at Calvary, paying in full the debt we owed to God's holy law and justice, by reason of our sin.

And now our Surety reigns on the right hand of the Majesty on high over all flesh for the purpose of giving eternal life to all who were given to him in the covenant of grace and redeemed by him at Calvary. It is his responsibility, as the Surety, to find his sheep, save his sheep, bring his sheep home, and to present every one of his sheep faultless and blameless before the presence of the divine glory. This he will do. Our Surety cannot fail. In the last day the Lord Jesus Christ will stand before his Father and say, 'Lo, I and the children whom thou hast given me; of them which thou gavest me have I lost none.' The number of those presented in perfect holiness before the throne of God will exactly tally with the number of those given to Christ as the Surety of the covenant in eternal election. He will open the Lamb's book of life, which was written before the world began, and pointing to their names one by one, he will say, 'Those that thou gavest me I have kept, and none of them is lost.'

1. The Basis of Our Security

Our certainty doesn't rest on us, but on **Christ as γυυος (eggúos)—the guarantor**.

- **Old Covenant** → depended on man's obedience (and man failed).
- **New Covenant** → rests on God's oath (7:20–21) and Christ's indestructible life (7:16).

Because God swore and Christ lives forever, the covenant can never be annulled.

2. The Nature of a Guarantor

Think of Christ as the **cosigner** of the covenant.

- If the covenant were to fail, He Himself would have to fail.
- Since He is eternal, perfect, and unchangeable, the covenant is as secure as His very being.

This is why Hebrews 7:22 doesn't merely call Him the *mediator*, but the *guarantee*.

3. Eternal Security in Hebrews

- **Hebrews 6:17–18** – God guaranteed His promise with an oath, making it "impossible for God to lie."
- **Hebrews 7:24–25** – Jesus holds His priesthood permanently; He "always lives to make intercession," so He can "save forever [to the uttermost] those who draw near."

- **Hebrews 10:14** – “By one offering He has perfected for all time those who are sanctified.”

The repetition is deliberate: eternal security rests in Christ’s eternal priesthood.

4. Application for the Wavering Reader

To Jewish believers tempted to drift back to the temple:

- Going back to the old system would be like trading an *unbreakable oath* for a *weak, breakable covenant*.
- To modern believers tempted by doubt: Christ is the **living proof** that God’s covenant with you cannot be undone.

Since we have entered the **better covenant**, our eternal security is absolute. It is guaranteed not by our performance but by **God’s unchangeable oath** and by **Jesus, the eternal High Priest, who is Himself the guarantor**. The believer’s salvation is as secure as Christ’s own indestructible life.

THOUGHT- Since we have entered into this *better covenant*, our eternal security is not hanging by the thread of our own performance but is anchored in the unbreakable oath of God and the indestructible life of Christ. Jesus is not only the Mediator who brings us the covenant blessings—He is the very Guarantor who makes them absolutely certain. If the covenant could ever fail, Christ Himself would have to fail—and that is impossible. Believer, rest your soul here: your salvation is as sure as the life of your risen High Priest, who “always lives to make intercession” for you (Heb 7:25). In Him, eternal security is not a doctrine to debate but a reality to rejoice in.

As The Surety of the Covenant Andrew Murray

Comments regarding Hebrews 7:22...

OF THE old Covenant, Scripture speaks as not being faultless, and God complains that Israel had not continued in it; and so He regarded them not (Hebrews 8:7-9). It had not secured its apparent object, in uniting Israel and God: Israel had forsaken Him, and He had not regarded Israel. Therefore God promises to make a New Covenant, free from the faults of the first, and effectual to realize its purpose. If it were to accomplish its end, it would need to secure God’s faithfulness to His people, and His people’s faithfulness to God. And the terms of the New Covenant expressly declare that these two objects shall be attained. “I will put my laws into their mind”: thus God proposes to secure their unchanging faithfulness to Him. “Their sins I will remember no more” (see Hebrews 8:10-12): thus He assures His unchanging faithfulness to them. A pardoning God and an obedient people: these are the two parties who are to meet and to be eternally united in the New Covenant.

The most beautiful provision of this New Covenant is that of the surety in whom its fulfilment on both parts is guaranteed. Jesus was made the surety of the better covenant. To man He became surety that God would faithfully fulfil His part, so that man could confidently depend upon God to pardon, and accept, and never more forsake. And to God He likewise became surety that man would faithfully fulfil his part, so that God could bestow on him the blessing of the covenant. And the way in which He fulfils His suretyship is this: As one with God, and having the fulness of God dwelling in His human nature, He is personally security to men that God will do what He has engaged. All that God has is secured to us in Him as man. And then, as one with us, and having taken us up as members into His own body, He is security to God that His interests shall be cared for. All that man must be and do is secured in Him. It is the glory of the New Covenant that it has in the Person of the God-man its living surety, its everlasting security. And it can easily be understood how, in proportion as we abide in Him as the surety of the covenant, its objects and its blessings will be realized in us.

We shall understand this best if we consider it in the light of one of the promises of the New Covenant. Take that in Jer 32:40

I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

With what wonderful condescension the infinite God here bows Himself to our weakness! He is the Faithful and Unchanging One, whose word is truth; and yet more abundantly to show to the heirs of the promise the immutability of His counsel, He binds Himself in the covenant that He will never change: “I will make an everlasting covenant, that I will not turn away from them.” Blessed the man

who has thoroughly appropriated this, and finds his rest in the everlasting covenant of the Faithful One!

But in a covenant there are two parties. And what if man becomes unfaithful and breaks the covenant? Provision must be made, if the covenant is to be well ordered in all things and sure, that this cannot be, and that man too remain faithful. Man never can undertake to give such an assurance. And see, here God comes to provide for this too. He not only undertakes in the covenant that He will never turn from His people, but also to put His fear in their heart, that they do not depart from Him. In addition to His own obligations as one of the covenanting parties, He undertakes for the other party too:

I WILL CAUSE you to walk in my statutes, and ye shall keep my judgments and do them (Ezekiel 36:27)

Blessed the man who understands this half of the covenant too! He sees that his security is not in the covenant which he makes with His God, and which he would but continually break again. He finds that a covenant has been made, in which God stands good, not only for Himself, but for man too. He grasps the blessed truth that his part in the covenant is to accept what God has promised to do, and to expect the sure fulfilment of the divine engagement to secure the faithfulness of His people to their God:

I will put my fear in their hearts, that they shall not depart from me.

It is just here that the blessed work comes in of the surety of the covenant, appointed of the Father to see to its maintenance and perfect fulfilment. To Him the Father hath said, "I have given thee for a covenant of the people." And the Holy Spirit testifies, "All the promises of God IN Him are yea, and in Him are Amen, to the glory of God by us." The believer who abides in Him hath a divine assurance for the fulfilment of every promise the covenant ever gave.

Christ was made surety of a better testament. It is as our Melchizedek that Christ is surety (see Hebrews 7). Aaron and his sons passed away; of Christ it is witnessed that He liveth. He is priest in the power of an endless life. Because He continueth ever, He hath an unchangeable priesthood. And because He ever liveth to make intercession, He can save to the uttermost, He can save completely. It is because Christ is the Ever-living One that His suretyship of the covenant is so effectual. He liveth ever to make intercession, and can therefore save completely. Every moment there rise up from His holy presence to the Father, the unceasing pleadings which secure to His people the powers and the blessings of the heavenly life. And every moment there go out from Him downward to His people, the mighty influences of His unceasing intercession, conveying to them uninterruptedly the power of the heavenly life. As surety with us for the Father's favour, He never ceases to pray and present us before Him; as surety with the Father for us, He never ceases to work, and reveal the Father within us.

The mystery of the Melchizedek priesthood, which the Hebrews were not able to receive (Heb 5:10-14), is the mystery of the resurrection life. It is in this that the glory of Christ as surety of the covenant consists: He ever liveth. He performs His work in heaven in the power of a divine, an omnipotent life. He ever liveth to pray; not a moment that as surety His prayers do not rise Godward to secure the Father's fulfilment to us of the covenant. He performs His work on earth in the power of that same life; not a moment that His answered prayers--the powers of the heavenly world--do not flow downward to secure for His Father our fulfilment of the covenant. In the eternal life there are no breaks--never a moment's interruption; each moment has the power of eternity in it. He ever, every moment, liveth to pray. He ever, every moment, liveth to bless. He can save to the uttermost, completely and perfectly, because He ever liveth to pray.

Believer! come and see here how the possibility of abiding in Jesus every moment is secured by the very nature of this ever-living priesthood of your surety. Moment by moment, as His intercession rises up, its efficacy descends. And because Jesus stands good for the fulfilment of the covenant--"I will put my fear in their heart, and they shall not depart from me"--He cannot afford to leave you one single moment to yourself. He dare not do so, or He fails of His undertaking. Your unbelief may fail of realizing the blessing; He cannot be unfaithful. If you will but consider Him, and the power of that endless life after which He was made and is a High Priest, your faith will rise to believe that an endless, ever-continuing, unchangeable life of abiding in Jesus, is nothing less than what is waiting you.

It is as we see (Who) Jesus is, and is to us, that the abiding in Him will become the natural and spontaneous result of our knowledge of Him. (From Andrew Murray's book *Abide in Christ*)