

hope rests on Jesus, who is High Priest after the order of Melchizedek.

III. *Seven proofs of the superiority of Christ's priesthood.*  
7:1-10:39.

A. *He is a Priest after a higher order than Aaron.* 7:1-19.

1. *As seen in Melchizedek as a type.* 7:1-3.

### *Text*

7:1-3

1 For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him, 2 to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is, King of peace; 3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.

### *Paraphrase*

1 Now, that ye may know the nature of Melchizedek's priesthood, to which God likened the priesthood of his Son, I observe, that this Melchizedek, king of Salem, and priest of the Most High God, who met Abraham as he returned from the slaughter of the kings, and blessed him;

2 To whom Abraham imparted even a tenth of all the spoils, (v. 4.), being first, according to the interpretation of his name, King of righteousness, a most righteous king, and next also, King of Salem, which by interpretation, is King of peace, king of a peaceable and virtuous people;

3 Was without father without mother as a priest, so that he was not a priest by descent; and without genealogy in the scripture, consequently there is no evidence of his being related to Abraham in any respect. Moreover, having neither beginning of days nor end of life as a priest, but being made a type of the Son of God, he remained a priest all his life.

### *For this Melchizedek*

No doubt it was a rare thing to find one like Melchizedek living in the midst of idolatry, superstitions, yet being true.

See Milligan for suggestions as to his identity. p. 195.

There are many theories concerning who he was:

- a. Christ.
- b. Holy Spirit.
- c. An angel.
- d. Enoch.
- e. Shem.
- f. An emanation from the Deity.
- g. Melchizedek himself.

Scarcity of knowledge about him.

- a. Gen. 14: Three short verses.
- b. Psalm 110:4: Appears about 1,000 years later.
- c. Heb. 7:1: Another 1,000 years later.

It is doubtful that he was Shem, for Shem's genealogy is given.

Let him be Melchizedek — be himself.

### *King of Salem*

What is Salem?

- a. We know it as Jerusalem.
  1. "Salem" meant "peace".
  2. "Habitation of peace", or "city of peace", is its name, but it has seldom known peace.
- b. This city David later chose as his capital when Hebron was too far south for his united kingdom.

Who were the people over whom he ruled?

- a. Gen. 14:18 is the first mention of the City. Melchizedek was king and he was the priest of the Most High God.
- b. He seems to have been an actual king, in that others such as the king of Sodom were mentioned in the same words.

### *priest of God Most High*

It seems a little strange that in a country abounding in corruption, a man would be found preserving the pure worship of God.

- a. Sodom and Gomorrah was on one side and the Canaanites on the other, yet here was a king who acted also as priest.
- b. The world had seemed to turn from God, but here was Melchizedek remaining true.

Christ came into a world of sin, yet he remained true and faithful and became our sinless High Priest.

*and met Abraham returning from the slaughter of the kings*

Lot had been taken prisoner, Gen. 14, by several kings.

- a. Amraphel, King of Shinar.
- b. Ariock — King of Ellasar.
- c. Chedorlaomer — King of Elam.
- d. Tidal — King of Nations.

Abraham completely routed these men and released Lot. Being a priest of the God that Abraham worshipped, we can see why these two would be on friendly terms.

*and blessed him*

The blessing:

- a. Gen. 14:19: "Blessed be Abraham of the Most High God, possessor of heaven and earth."

The word "who" establishes the fact that Melchizedek did the blessing. Newell, p. 211: "It is idle to contend that Melchizedek was not connected with sacrifice but with blessing only." See Heb. 7:15, 17, 24.

*to whom also Abraham divided a tenth part of all*

In Gen. 14:20 it is difficult to find who paid tithes to whom, but this verse leaves no doubt. This act of devotion on the part of Abraham indicated a custom that was practiced in early times.

- a. We see Jacob, Gen. 28:22, vowing to tithe.
- b. There must have been a custom of divine origin going back to Adam, of which we know little. Abraham paid voluntarily, but no doubt it was in harmony with what he knew to be an ordinance.

*being first by interpretation*

The word or name is translated for us to give its meaning. Words were significant in those days, such as:

- a. Eve: "mother of all living".
- b. Joshua: "saviour".  
Actually, he was king in a double sense.
- a. Hebrews defines his name to mean King of righteousness, then points out the fact that he was King of Salem.
- b. This double relationship likewise fits Christ.

*King of Righteousness*

Jesus is also righteousness.

- a. Zech. 2:10: "Rejoice, O daughter of Zion, behold thy righteous king cometh unto thee."

It is actually in Christ's priestly function that He becomes our righteousness. See Heb. 9:25-28.

*and then also King of Salem, which is King of peace*

Abraham had moved into the territory of Melchizedek, but we see him making a peaceful gesture toward Abraham, the victorious warrior.

- a. Gen. 14:18: He brought bread and wine.
- b. In Psalm 104:15 we read: "Wine maketh glad the heart of man and bread strengtheneth the heart of man."

This gesture refreshed Abraham's servants, and thus proved Melchizedek's right for receiving the tithe, as well as being king of a city whose name is "peace".

*without father without mother*

Since the archeologists find this expression, we know that it was a current expression.

Milligan says, "It is folly to ransack the archives of antiquity with the view of discovering more about him than Genesis 14 tells us." He comes out suddenly from the dark invisible background of the drama of human redemption, then retires forever without leaving any trace of predecessors or successors.

Greeks, Romans, and Jews spoke of a person as being without parents:

- a. When their names were not known — obscure parentage.
- b. An orphan.
- c. Their gods.

*without genealogy*

Without traced ancestry. This may mean in his position, for none are recorded before him or after him.

*having neither beginning of days nor end of life*

His birth and death are not recorded, as though eternity were ascribed to him. Calvin says this omission of birth and life was done to give us an idea of one above the common order of men. Wescott agrees (p. 173).

The interference is that the silence is intentioned and significant.

*but made like unto the Son of God*

"Made like" is also translated, "being like". Some say he was like God's Son "in that no lineage is given", but Christ had lineage. Newell; "There is no note of the beginning of his priesthood nor of its ending. He comes on the scene as a continual priest without earthly or human connection."

Milligan says: "Like Jesus, he completely fills up the entire era of his royal priesthood in his own proper person."

*abideth a priest continually*

The words "continually", "perpetually", "forever" are related terms, and are simply indicative of the period to which they are applied, whether it be long or short. Newell, p. 219: "It does not say that the man Melchizedek is a continual priest today."

### *Study Questions*

1113. Name some ideas that men have concerning who Melchizedek was.
1114. How can we rule Shem out?
1115. How may we account for him in a land of idolatry?
1116. Can we account for him the same as we do Abraham, who was living in a center of moon worship?
1117. What is "Salem", over which he was king?
1118. How do we know that he was not an idolatrous king?
1119. Who would be the "Most High God"?
1120. What is the slaughter of the kings referred to here?
1121. Who had been taken captive?
1122. Name the kings of Genesis 14.
1123. How may we account for the fact that Abraham was able to accomplish a great victory?
1124. May we assume that Abraham was a mighty chieftain leading a vast army?
1125. May we presume that Melchizedek's army helped since he met Abraham on his return?
1126. Who was blessed here? Who blesses, the lesser or the greater?
1127. What all is involved in blessing?

1128. Where did Abraham get an idea of a tithe?  
 1129. Could this custom be a part of God's original command when Cain disobeyed God?  
 1130. What is interpreted here?  
 1131. Was he doubly a king?  
 1132. Was Jesus King of Righteousness? Cf. Zech. 9:9.  
 1133. In what way was Melchizedek king of peace?  
 1134. If he were not, would he be inclined to make war on Abraham, an invader from Ur?  
 1135. What had he done to prove that he was peaceful? Cf. Gen. 14:18.
2. *As seen in Melchizedek's greatness in his relationship to Abraham. 7:4-10.*

### *Text*

7:4-10

4 Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils. 5 And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abraham: 6 but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath the promises. 7 But without any dispute the less is blessed of the better. 8 And here men that die receive tithes; but there one, of whom it is witnessed that he liveth. 9 And, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes; 10 for he was yet in the loins of his father, when Melchizedek met him.

### *Paraphrase*

4 Now, consider how great this priest was, to whom, without being either his kinsman or subject, or being commanded by God to do so, even Abraham the father of our nation gave a tenth part of the spoils of the conquered kings:

5 For they verily of the sons of Levi who receive the priesthood by descent from Aaron, have a commandment to tithe the people of Israel only according to the law, that is by tithing the tithes taken from the people by their brethren the Levites, although they have come forth of the loins of Abraham, and in that respect are equal in dignity to the priests;

6 But Melchizedek, who did not derive his pedigree from the progenitors of the sons of Aaron, (See v. 3. note 2.), and who, being a king as well as a priest, did not take tithes for his maintenance tithed Abraham a stranger, and blessed him, although he was the possessor of the promises.

7 Now, without all doubt, the inferior is blessed of his superior. Wherefore, by this transaction also, Melchizedek was shown to be greater than Abraham, both as a king and as a priest.

8 Besides, under the law verily men who at a certain age, ceased to be priests, as if they were dead, take tithes: but under the patriarchal dispensation one took tithes, of whom it is testified by God, that he lived a priest all his life.

9 And as one may say, even Levi, whose children receive tithes from Abraham's children, was tithed by Melchizedek in the person of Abraham:

10 For Levi was yet in the loins of his father Abraham, when Melchizedek met Abraham: So that the consequences of Levi's father's paying tithes and receiving the blessing, extended to Levi and to his children.

### Comment

*Now consider how great this man was*

The apostle's aim here is to exalt the character of Melchizedek, with the view of still further exalting the character and priesthood of Christ.

"Great" — Few men are called great in the Bible.

- a. Gen. 12:2: Abraham.
- b. II Sam. 7:9: David, "I will make thee a great name."
- c. II Kings 4:8: Shunem — a great woman.
- d. Luke 1:15: John the Baptist.

*upon whom Abraham, the patriarch*

"Patriarch" defined:

- a. A father or ruler of a family.
- b. The progenitor of a race.

Abraham was a great person. Now if he paid tithes to Melchizedek then we can see how great Melchizedek was.

*gave a tenth out of the chief spoils*

The best tithe is suggested. Milligan says: "The top of the heap." Gen. 14:20 is the account.

The first cities conquered by the Israelites were to be devoted to God. The first fruits, the chief spoils were to be given to God.

*and they indeed of the sons of Levi*

There is not much difference in rank here, for the priests and people were brethren. There is not as much as in the case of Abraham and Melchizedek. Abraham was a great-grandfather of Levi, Aaron's ancestor.

*that receive the priest's office*

This refers only to the house of Aaron.

a. Exodus 28:1.

b. Numbers 17:1-11.

See also Numbers 18:22-32.

a. The people were required to pay tithes to the Levites.

b. The Levites were in turn to pay a tithe to the priests.

c. The Levites were the servants of the priests. Num. 18:2-6.

*have commandment to take tithes of the people according to the law*

This commandment is found in Numbers 18. Support of God's servants is a commandment of God and should be preached.

*that is, of their brethren*

Brethren received tithes of brethren, though actually we give unto God. The Levites, in receiving and using the tenth, were blessed as the servants of God.

*though these have come out of the loins of Abraham*

The argument is; Abraham, who excelled all others, was yet inferior to Melchizedek; then Melchizedek had the highest place of honor and is superior to all the sons of Levi. These Levites, although they received offerings, were of the same parents.

*but he whose genealogy is not counted from them hath taken tithes of Abraham*

Melchizedek has no lineage, yet he received tithes from Abraham. This is stated to show the great and high place of Melchizedek.



*and hath blessed him that hath the promises*

Abraham had the promise. This indicates the greatness of Melchizedek; the lesser individual had the promise but was blessed.

There are three kinds of blessings in the scriptures:

- a. Matt. 5:44: Prayer for a blessing.
- b. Gen. 12: Prophetic blessings as in the case of the patriarchs.
- c. Sacerdotal blessing: See Numbers 6:23-27. "Sacerdotal" means, "pertaining to a priest".

*but without any dispute the less is blessed of the better*

Melchizedek blessed Abraham; hence, the "less" is Abraham. What does it mean: "bless"?

- a. It is a symbol of greater authority.
  1. Isaac blessed his son, Jacob.
  2. Jacob blessed his grandsons, Ephraim and Manasseh. Gen. 48:20.
  3. Priest blessed the people. Num. 6:23.
  4. Luke 24:50: Christ blessed the apostles.
- b. It indicates great power.

*And here men that die receive tithes.*

The tithes were paid to men who died; thus it was an ever-changing priesthood. The word "here" refers to the Levitical system, and "there" to the administration of Melchizedek.

*but there one*

Where is "there"? It refers back to Melchizedek. If it referred to paying tithes to Christ now, it would say "here" and not "there."

*of whom is it witnessed that he liveth*

The silence of his death is an evidence of his life. He is showing that Melchizedek was perpetual; that of the Levites was temporary. He lives in type. Christ is the antitype.

"Witness" is two kinds:

- a. That of the eye.
  - b. That of testimony.
- "Witness": where is the witness?
- a. 7:3 is the witness of eternity.
  - b. No ending is recorded for Melchizedek.

*and, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes*

Through Abraham, Levi paid tithes to Melchizedek. Abraham, by paying tithes, made himself and his posterity inferior to the priesthood of Melchizedek. (Calvin, p. 163.) This is to establish greatness in the type of Christ's priesthood. "Who receiveth tithes" refers to the Levites.

- a. Should the preacher tithe when he has been paid in tithes?
- b. Certainly, for he is as much a steward of God as others.  
The superiority of the ancient order cannot be escaped by verses nine and ten.

*For he was yet in the loins of his father, when Melchizedek met him*

Milligan says Levi then actually paid tithes to Melchizedek through the principle of federal representation.

- a. In a corporation, individuals pay, make obligations which bind on others.
- b. If we took our tithes and handed it to our children it would be quite a gift. This is not done, so my children are tithing. Would this also include Jesus, since Judah also was in the loins?
- a. Christ is not of the same order. Matt. 22:45: "If he is the son of David, how does David call Him his Lord?"
- b. Christ did not serve as priest on earth. He could not, for He was not of the Levitical tribe. 8:4.

### *Study Questions*

1136. What is the significance of, "without father without mother"?
1137. Explain "without genealogy". Does this rule out Shem as being Melchizedek?
1138. Explain "neither beginning of days nor end of life".
1139. How was he like unto the Son of God?
1140. How could this be true when Christ has lineage?
1141. Explain "abideth a priest continually".
1142. Does "forever" always mean from the dawn of history until the extremity of the future?
1143. Why does he want us to consider how great Melchizedek was?
1144. Define "patriarch".

## HELPS FROM HEBREWS

1145. Why does he say "chief spoils"?
  1146. Did God ever require the chief spoils again?
  1147. What can be said in this regard concerning Jericho and Ai?
  1148. How were the Levites supported?
  1149. How were the priests supported?
  1150. What function was performed by Levites who were not priests? Cf. Num. 18:2-6.
  1151. What is the significance of "tithes from brethren"?
  1152. What law were the Levites under?
  1153. What is the significance of saying that they, the Levites, came out of the loins of Abraham?
  1154. Does this make Melchizedek superior to the Levite?
  1155. Who is the "them" referred to in verse six?
  1156. Who has the promise?
  1157. Who has the blessing?
  1158. What does he mean by, "without dispute"?
  1159. Give illustrations of greater men blessing the lesser.
  1160. Did Jesus ever bless His disciples? Cf. Luke 24:50.
  1161. What is meant by, "here men that die receive tithes"?
  1162. Was he speaking of the law, or the present church?
  1163. What does the word "there" refer to in v. 8?
  1164. If it referred to Christ, would it say "there" or "here"?
  1165. Who is living in verse 8?
  1166. How could it be said that Melchizedek "liveth"?
  1167. Who is witnessed as living — Christ or Melchizedek?
  1168. What witness is there that Melchizedek lives?
  1169. Where is the witness that Melchizedek lives? Cf. 7:3.
  1170. Is 7:3 the witness?
  1171. From whom did the Levites receive tithes?
  1172. Explain verse 9.
  1173. Does he mean that Abraham made his posterity inferior to Melchizedek by payment of tithes to Melchizedek?
  1174. May we infer that the preacher who receives tithes therefore ought to tithe?
  1175. To whom did the Levites pay tithes as argued by verse 9?
  1176. How many years before the Levitical priesthood did the Levites tithe through Abraham?
3. *As seen in the imperfection of the Levitical priesthood.*  
7:11-19.

*Text*

7:11-19

11 Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need was there that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? 12 For the priesthood being changed, there is made of necessity a change also of the law. 13 For He of Whom these things are said belongeth to another tribe, from which no man hath given attendance at the altar.

14 For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests. 15 And what we say is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another Priest, 16 Who hath been made, not after the law of a carnal commandment, but after the power of an endless life: 17 for it is witnessed of Him, Thou art a priest for ever After the order of Melchizedek.

18 For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness 19 (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God.

*Paraphrase*

11 Moreover, to show you the inferiority of the Levitical priesthood to the priesthood of Christ, I ask, If the pardon of sin were really to be obtained through the ministrations of the Levitical priesthood, because on account of establishing that priesthood the Israelites received the law; what further need was there that a different priest should arise according to the order of Melchizedek, and not to be called according to the order of Aaron? Is not the prediction, of the raising up of a priest of a different order from that of Aaron, a declaration of the inefficacy of the Levitical priesthood, and of God's intention to change it?

12 Wherefore, the priesthood, on account of which the law was given, being changed, of necessity there must be a change also of the law itself.

13 Now, God certainly intended to change the priesthood from the tribe of Levi: For He to Whom He said, Thou art a priest,

was of a different tribe, of which no one ever officiated as a priest at the altar; nor by the law could officiate.

14 For it is very plain from the scriptures, that our Lord Messiah, called by David, (Psalm 110:1) his Lord, and to Whom God said, 'Thou art a priest,' was to spring up from Judah; to which tribe Moses spake nothing concerning their obtaining the priesthood.

15 Moreover, it is still more exceedingly plain from God's oath, that, according to the similitude of Melchizedek, a different kind of Priest from the Levitical ariseth, Who, like Melchizedek, will be also a King;—wherefore, since the law was given for the purpose of establishing the priesthood, (ver. 11.), the priesthood being changed, the law must be changed likewise, ver. 12.:—

16 Who is made, not according to the law, whose commandment concerning the priests hath a respect only to their bodily strength, but according to the power of that endless life which He possesses, and by which He can minister as a priest for ever.

17 For God testifieth concerning Him, Thou art a priest for ever according to the order of Melchizedek. Like Melchizedek, thou art a Priest and a King, and shalt continue the only Priest of the people of God, so long as they have any need of the Priest's office.

18 Well, then, the priesthood being changed, there is a total abrogation of the precedent commandment, the law of Moses, because of its weakness in reforming mankind, and its unprofitableness in procuring for sinners;

19 For the law by its priesthood made no one perfect in respect of pardon and access to God; But the after introduction of a better priesthood, as the foundation of a better hope, maketh men perfect in these respects; by which priesthood we worship God acceptably. (See Eph. 2:18.)

### *Comment*

*Now if there was perfection through the Levitical priesthood*

God's full benevolent and saving purpose was not in it. Frail, sinful man, acting as priests, could not be perfect. The Greek word for "perfection" means "properly completed, consummated".

*for under it hath the people received the law*

This is to say that the law was annexed to the priesthood. It was to show that the priesthood was foundational.

- a. With it the law stood or fell.
- b. The law then was no ultimate end at which we ought to stop.
- c. When the priesthood was changed, naturally the law would go with it.

*what further need was there that another Priest arise after the order of Melchizedek, and not be reckoned after the order of Aaron?*

If the old system could bring perfection, then why did God speak through David of a change? Cf. Psalm 110:4. The blood of Jesus, not after the order of Aaron, would not have been required if perfection could be gained otherwise.

*for the priesthood being changed, there is made of necessity a change also of the law*

The Seventh Day Adventists cannot escape this.

- a. Gal. 3:21: "If there had been a law given which could have given life, then verily righteousness would have been of law."
- b. Gal. 3:23-29.
- c. Col. 2:14 states that the law was nailed to the cross.
- d. We are not obligated under law to tithe, but we are under love to do more.
  1. The law of the tithe is changed, for that is the portion of the law he has dealt with in the tithe.
  2. We cannot worship with a tithe, which is already God's, only as we sacrifice beyond the tithe.

*For He of whom these things are said*

Ps. 110:4: "Jehovah hath sworn and will not repent. Thou art a priest forever, after the order of Melchizedek." All of this discussion is centered upon Christ.

*belongeth to another tribe*

Jesus came from the house of David, of the tribe of Judah. Jer. 23:5 is the prophecy: "Behold the days cometh, saith Jehovah, that I will raise unto David a righteous branch and he shall reign as King and deal wisely." This shows the completeness of the change. The tribe of Judah was not allowed in the Old Testament to fill the priestly office.

- a. II Chron. 26:19: King Uzziah of the tribe of Judah tried it, and became leprous.

*from which no man hath given attendance at the altar*

The tribe of Judah could not serve at the altar. Christ is a priest contrary to the law.

*For it is evident that our Lord hath sprung out of Judah, as to which tribe Moses spake nothing concerning priests*

"It is evident that our Lord sprang out of Judah" refers to the genealogies and prophecies. "Which tribe Moses spake nothing concerning priests" indicates the silence.

*And what we say is yet more abundantly evident*

The argument of silence, he says, is not all of the matter. The author is interested in giving unanswerable argument, and such is found only in the scriptures.

*if after the likeness of Melchizedek there ariseth another priest*

How was Melchizedek's and Christ's priesthood different from the Levitical?

- a. *The Levitical Priesthood*

Many priests  
Yearly, repeated sacrifices  
Sinful  
Final death

- b. *Christ's priesthood*

One priest  
Once  
Sinless  
The likeness is in the character of the office.

*Who hath been made*

The Levites were made priests, not because of superiority, but by carnal descent. Priests were made, appointed, and no one could take the office upon himself.

*not after the law of a carnal commandment*

Law was added as a temporary thing.  
Law was given because of their hardness.

- a. Matt. 19:8.

- b. Mark 10:5.

Carnality is used here to suggest temporariness.

*but after the power of an endless life*

Christ is greater than the Levitical priests.

- a. Those priests had no power, but our Priest does. Matt. 28:18.
- b. Those priests were not kings, but Christ is.
- c. Those priests did not have full sympathy, but Christ is touched with our infirmities. Heb. 4:15.

Newell says: "Endlessness is not the best word here, for it is the undying character of the risen Lord that is meant rather than its mere endlessness."

*For it is witnessed of Him, Thou art a Priest forever after the order of Melchizedek*

"It is witnessed of Him" refers to a testimony.

- a. Also translated "it is testified". See Psalm 110:4.
- b. The scriptures are the best interpreters of the scriptures. This ought to settle the question with the Jew, for David spoke of it.

*for there is a disannulling*

The old covenant is done away. It was for the children of Israel only.

- a. Lev. 27:34: "These are the commandments which the Lord commanded Moses for the children of Israel on Mount Sinai." "Disannulling is the Greek *athetesis*—the same word as in 9:26 where we have "putting away sin". The disappearance is thorough.

The disannulling is discussed in several books of the New Testament:

- a. Rom. 6:14.
- b. Rom. 7:4-6.
- c. Col. 2:14.
- d. Eph. 2:15.

*of a foregoing commandment*

This refers to the old covenant. The inferiority of the old foregoing commandments is evident.

- a. They were never given to the entire human race.
- b. The law was given to Israel—to no other. Psalm 147:19-20.
- c. The object was to reveal sin, not to save.
- d. Its principle was law; the new law is love.



*because of its weakness*

It could not make alive. I Cor. 15:22: "In Christ all are made alive." It could not take away sin.

- a. Heb. 10:4: "For it is impossible that the blood of bulls and goats should take away sins."
- b. Only one life could show the real love of God,
  1. Not of cattle.
  2. Not of angels.
  3. Not of men, but Christ's life.
- c. Christ's blood is able to take away sins, where other blood was unable to do so.
- d. Rom. 3:25: Once for all. Cp. Heb. 9:28.
- e. Gal. 3:21: "If there had been a law given which could make alive, verily righteousness would have been of the law."

*and unprofitableness*

Does this disagree with Gal. 3:24?

- a. It brought us to that which is profitable.
- b. It was unprofitable in its ability to take away sin.  
It must mean that within itself it was unprofitable.

*for the law made nothing perfect*

It was not sufficient to meet and accomplish God's purpose.

- a. Gal. 3:21: "Is the law against the promises of God? God forbid; for if there had been a law given which could make alive, verily righteousness would have been of the law."
- b. Rom. 8:3: "For what the law could not do, in that it was weak through the flesh, God, sending His Own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh."

Milligan argues that "Owing to the weakness and imperfection of the flesh (Rom. 8:3) the law perfected nothing."

*and a bringing in thereupon of a better hope*

All can see the superior hope of the Christian as seen in the power of Christ.

- a. Rom. 8:11: "But if the Spirit of Him that raised up Jesus from the dead, dwelleth in you, He that raised up Christ Jesus from the dead shall give life also to your mortal bodies through His Spirit that dwelleth in you."

The wise person should always take the better when it is offered.

*through which we draw nigh unto God*

It is Christ, John 14:6, the Way, our Hope, which brings us nigh unto God. We may define our Hope in particulars, such as new body, new home, etc., but the fact remains that Christ is our Hope.

### *Study Questions*

1177. Does verse 11 indicate that the law that contained the Levitical priesthood was not adequate?
1178. In what way did it lack perfection?
1179. What is actually meant by the word "perfect" here?
1180. Does this verse say that the law was affixed to an already existing priesthood?
1181. Who did Jacob and his sons pay tithes to?
1182. Jacob vowed to tithe. Who received it?
1183. The inability of the law called for what?
1184. Why couldn't it have been that God would improve the Aaronic priesthood instead of reckoning it after Melchizedek?
1185. When God changed priesthoods, what else did he also change?
1186. What does this do to the Seventh Day Adventist doctrine?
1187. Why did the law have to be changed? Cf. Gal. 3:21.
1188. What does this verse do to the law of tithe?
1189. Are we obligated more since we are under a greater priesthood?
1190. Can it be said that Jesus is a Priest contrary to the law of Moses?
1191. Is this an argument from silence — nothing said, nothing condemned?
1192. Of what tribe did Jesus come?
1193. What is the evidence?
1194. What did Moses have to say?
1195. What did the prophets say?
1196. If Christ had been of the tribe of Levi, would it have been as complete a change?
1197. What happened to King Uzziah of Judah when he tried to act as priest? Cf. II Chron. 26:19.
1198. Is the author through arguing the case according to v. 15?

## HELPS FROM HEBREWS

1199. What is the more abundant argument? Is all of it found in v. 15?
1200. Name the differences in Christ's priesthood and the Levitical one.
1201. How is Christ's like that of Melchizedek?
1202. How were the Levitical priests chosen?
1203. Was it because of superiority over the other tribes?
1204. What is meant by, "carnal commandment"?
1205. Why was the law given at all? Cf. Matt. 19:8 and Mark 10:5.
1206. Whose endless life is referred to here?
1207. Could it be said that Melchizedek's endless life had power?
1208. What is meant by endless life?
1209. Is the word "after" a period of time?
1210. Describe the power that Christ had that these priests did not have.
1211. A witness is referred to here. What is witnessed? v. 17.
1212. What is the witness? Could it be Psalm 110:4?
1213. What word could be used in place of "witness"?
1214. Define the word "disannulling."
1215. Was the law a universal law? Cf. Psalm 147:19, 20; Lev. 27:34.
1216. If it was for the Jews only, how much was there a need for a universal law?
1217. Compare the disannulling expression with Rom. 6:14; 7:4-6; Col. 2:14; Eph. 2:15.
1218. What does the "foregoing commandment" refer to?
1219. If there were ten, why is it singular here?
1220. In what ways was the earlier commandment inferior to Christ's covenant?
1221. In what way was it weak?
1222. Could it make man alive? Cf. I Cor. 15:22.
1223. Could it take away sin? Cf. Heb. 10:4.
1224. Could anything less than Christ demonstrate so great a love?
1225. Was the law of no value when he says that it was unprofitable?
1226. Gal. 3:24 says something was a "tutor". What was it?
1227. In what realm was the law unprofitable?

1228. He says that the law made nothing perfect?. Is this the fault of the law or of the men to whom it was directed? Cf. Rom. 8:3; Gal. 3:21.
1229. Was there ever a perfect person under the law?
1230. What brought in a better hope — the law?
1231. Was it the law of Moses, or the new priestly system?
1232. Why do you think so?
1233. Read the 18th and 19th verses as one sentence to give the true exegesis.
1234. Should we not always take the better of two ways?
1235. Name the ways in which our better hope works.
1236. What is it in this verse that helps us to draw nigh unto God?
1237. Is he saying that Christ is our Hope, and it is through Him that we draw nigh unto God?

B. *He is a priest made with an oath.* 7:20-22.

*Text*  
7:20-22

20 And inasmuch as it is not without the taking of an oath  
 21 (for they indeed have been made priests without an oath; but  
 He with an oath by Him that saith of Him,  
 The Lord sware and will not repent Himself,  
 Thou art a priest forever);  
 22 by so much also hath Jesus become the surety of a better  
 covenant.

*Paraphrase*

20 Moreover, that the Gospel is a better and more effectual covenant than the law, is evident; for in as much as not without an oath Jesus the Mediator of the Gospel covenant was made a Priest:

21 For Aaron and his sons verily were made priests without an oath; but Jesus was made a Priest with an oath, in which an unchangeable priesthood was conferred on Him by God, Who said to Him, The Lord hath sworn, and will not repent of the appointment, Thou art a Priest forever, according to the order of Melchizedek:

22 I say, inasmuch as by the oath of God an unchangeable priesthood was conferred on Him, by so much was Jesus made the Mediator of a more permanent and effectual covenant than the Sinaitic.

*Comment*

*And inasmuch as it is not without the taking of an oath*

Psalm 110:4 expresses this oath. This is more of the abundant evidence.

- a. God's oath is to show the certainty and immutability of the thing sworn.
  1. He swore to Abraham. Gen. 22:16-18.
  2. He swore that Israel would not enter his rest. Deut. 1:35.
  3. He swore that Moses would not enter Canaan. Deut. 4:21.
  4. He swore that David and his seed would endure. Psalm 89.4.
- b. Now Christ's priesthood is sworn to, to show its unchangeableness. The Levitical priesthood not being sworn to indicates that it was temporary.

*For they indeed have been made priests without an oath, but He with an oath by Him that saith of Him, The Lord sware and will not repent Himself, Thou art a Priest forever*

"For they indeed have been made priest without an oath" indicates a contract.

- a. Their priesthood came by natural descent.
- b. The value of the covenant is determined by the presence or absence of an oath.

An oath is something final and determinative in nature. "But He with an oath" shows the superiority of Christ's priesthood. This is found in Psalm 110:4. "By him that saith of Him" indicates God's oath. "The Lord sware and will not repent Himself, Thou art a Priest forever, indicates the unchangeable priesthood.

*by so much also hath Jesus become the surety of a better covenant*

"By so much" — a term of measurement.

- a. Heb. 1:4: A fuller revelation.
  - b. Heb. 3:3: "More honor."
  - c. Heb. 7:22: Better covenant.
  - d. Heb. 8:6: Better ministry.
  - e. Heb. 9:14: Complete cleansing.
- "... hath Jesus become the surety" has the idea of "binding."
- a. The Greek word for "surety" is *egguos*, and appears only here.
    1. It means a sponsor or bondswoman.
    2. Acts 17:30-31: It gives the idea of final evidence.

"Of a better covenant" ought to be of interest to all:

- a. See Heb. 8:6, which says it is better because of better promises involved.
- b. Most people realize the superiority of anything new over the old, except those who deal with antiques.
  1. Too many are interested in religious antiques.
  2. The new covenant with a superior priest and promises should be preferred.

### *Study Questions*

1238. What was without an oath, or is this what the author says?
1239. Where is the oath recorded? Cf. Psalm 110:4.
1240. Is this more of the abundant evidence of v. 15?
1241. What other times did God swear? Cf. Gen. 22:16-18; Deut. 4:21; 8:1.
1242. If the Levitical priesthood was not sworn to, what can be assumed?
1243. What was the content of the oath?
1244. If the Levitical priests were not appointed by an oath, how were they appointed?
1245. Is the value of a priesthood determined by the oath?
1246. What is meant by "will not repent Himself"?
1247. What is meant by the expression, "by so much"?
1248. What is implied by the word "surety"?
1249. What is the surety of?
1250. How is it a better covenant? Cf. Heb. 1:4; 3:3; 7:22; 8:6; 9:14.

C. *He is an unchangeable priest. 7:23-25.*

#### *Text* 7:23-25

23 And they indeed have been made priests many in number, because that by death they are hindered from continuing: 24 but He, because He abideth forever, hath His priesthood unchangeable. 25 Wherefore also He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them.

#### *Paraphrase*

23 Besides, Jesus our High Priest is more powerful than the Levitical high priests in this respect, that they indeed are many priests, because they are hindered by death from continuing;

24 But He, because He liveth forever in the body, (see v. 25, note), hath a priesthood which shall never pass from Him to any other person on account of incapacity.

25 On which account He is even forever able to save all who approach to God through His mediation; always living an High Priest (v. 8, 24.) to make affectionate intercession with God for them.

*And they indeed have been made priests many in number, because that by death they are hindered from continuing*

The old law had to have many priests because they were subject to death, and successors had to be trained. The new covenant has one eternal Priest since He is not subject to death.

*but He, because He abideth forever, hath His priesthood unchangeable*

With early priests you might have a sympathetic priest today, and a different one tomorrow. Christ is the same always, perfection always. What a consolation this is!

*Wherefore also He is able to save to the uttermost*

Christ is able to save, without doubt.

- a. We have One Who is able; all others are unable.
- b. "Uttermost" means "to the extreme, completely".  
This is a contrast to the feebleness of the old covenant.
- a. No sinner is too deep in sin to be gone.
- b. No condition of man is too far away for God through Christ to save.

*them that draw near unto God*

This job is never done. We must always draw near. I Cor. 9:26. Christianity is a growth; we keep on drawing near.

Phil. 3:14.

### *Study Questions*

- 1251. What is the purpose of pointing out the many priests of the old system?
- 1252. How is Christ's priesthood superior in relationship to time?
- 1253. What value is there in having Christ as an eternal priest?

1254. If Christ was perfect on earth, what consolation have we about Him now?
1255. What assurance do we have that His priesthood will be changeless?
1256. What is Christ able to do?
1257. How does the ability of Christ compare to that of the false saviors of men?
1258. "Unto the uttermost" has what significance?
1259. Is the idea of "uttermost" in contrast to the feebleness of the Jewish covenant?
1260. Where does salvation take place — here or hereafter?
1261. What qualification is there to salvation?
1262. How about the people who never draw nigh?
1263. Do we ever actually get so close to God that we do not need to keep drawing near? Cf. I Cor. 9:26.

D. *He is a sinless priest.* 7:26-28.

*Text*  
7:26-28

26 For such High Priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; 27 Who needeth not daily, like those high priests, to offer up sacrifices, first for His Own sins, and then for the sins of the people: for this He did once for all, when He offered up Himself. 28 For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, appointeth a Son, perfected for evermore.

*Paraphrase*

26 Now such an High Priest as Christ was suited to our exigencies, who being holy in affection, harmless in conduct, undefiled by those with whom He conversed, separated from sinners, and higher than all the inhabitants of the heavens, the angels;

27 He hath not, like the Levitical high priests, need from time to time to offer sacrifices, first for His Own sins, and then for the sins of the people. For Himself He offered no sacrifice; and for the sins of the people He offered sacrifice only once, when He offered up Himself.

28 The sons of Aaron needed to offer sacrifice for themselves, because the law constituteth men high priests who are sinners;



but the declaration of the oath, which happened after the law was given, constituted the Son an High Priest, Who is perfectly fitted for executing the office for evermore, by His absolute freedom from sin, and by His endless life.

### *Comment*

*For such a high priest became us*

The writer says we ourselves needed such a high priest, and he became all that we needed. "Became us" probably refers to the partaking of Christ's human flesh with us in order that we might partake of his salvation.

*holy*

The word "holy" means "godlike, pious, devout".

The Levitical priesthood was sometimes corrupt.

- a. Greedy. I Sam. 2:13-17.
  - b. Drunken. Isaiah 28:7.
  - c. Profane and wicked. I Sam. 2:22-24.
  - d. Unjust. Jeremiah 6:13.
  - e. Corruptors of the law. Isaiah 28:7; Mal. 2:8.
  - f. Slow to sanctify themselves for God's service. II Chron. 29:34.
- Christ offered himself without spot or blemish. Heb. 9:14.

*guileless*

It is also translated "harmless".

- a. The cleansing of the temple at first seems an exception, but note that He did no one harm.
  - b. No evil intent was intended.
- "Guileless" means "without malice or ill will to anyone".
- a. The prayer on the cross proved it.
  - b. His compassion on earth proved it also.
- "Guile" means "deceitfulness, cunning". "Guileless" means that one is without these traits.

*undefiled*

Priests could be disqualified for sin or some blemish, but Christ was not defiled. The devil tried to defile Him with sin, but He refused.

*separated from sinners*

He ate with them, which brought criticism, but He was separate. Matt. 9:10-13; Matt. 11:19.

Heb. 4:15: He was tempted in all points like as we are, yet without sin.

- a. Although He ate with sinners, yet He cannot be named among them.
- b. His flesh did not see corruption as does that of sinners.  
At the right hand of God, He is separated from sinners.

*and made higher than the heavens*

Other expressions that are similar:

- a. Eph. 4:10: He is exalted far above all heavens.
- b. Eph. 1:20-21.

The idea is to show His supremacy over all creation. This exaltation does not change His affections.

*who needeth not daily like those high priests*

The high priest was officially the head of the priesthood, and was responsible for the daily sacrifices. The contrast is found between "daily" and "one" sacrifice.

*to offer up sacrifices first for His Own sins*

The method of sacrifice:

- a. The victim was brought to the north side of the altar of burnt offering, and there the sinner was required to lay his hand upon its head and kill it. Lev. 1:4-5; 3:2, 8, 13; 4:4.
- b. If the whole congregation sinned, the elders were required to act as their representatives. Lev. 4:15.
- c. On the day of Atonement, the high priest performed this. First he offered a young bullock for himself and his house. Lev. 16:11-16.

The earthly priest had his own sins to concern him as well as the people's sins who were under him.

*for this He did once for all*

Christ's sacrifice reaches out to all men everywhere. This sacrifice is so complete that it needs no repetition.

*when He offered up Himself.*

Here is the superiority of Christ over every high priest. This is only a part of it. God delivered up Christ.

Acts 2:23: "Him being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay."

Christ's sacrifice of self was sufficient. Remember, Christ laid down His life.

- a. John 10:15-18.
- b. John 13:37.

*For the law appointeth men high priests*

Their place was not assumed, but came by appointment.. Ex. 29:44; Num. 3:3. The tribe of Levi and the house of Aaron, of course, were men of human frailty.

*having infirmity*

The priests were not always ideal, but wicked, proud and ambitious.

Aaron, the first priest, made a golden calf and encouraged the people to worship idols. Ex. 32:1-19.

They were to be perfect physical specimens, however.

*but the word of the oath which was after the law*

David spoke after the law, being second king of Israel, which dispensation followed the judges. This oath is found in Psalm 110:4.

*appointeth a Son perfected forevermore*

Although Christ was compassed by trial, temptation and difficulties, we see no infirmity in Him. He now accomplishes the will of God forevermore.

### *Study Questions*

1264. Is drawing near equivalent to Christian growth? Phil. 3:14.
1265. If we cease to grow, are we failing to draw nigh?
1266. In verses 26-28 what is Paul's main discussion?
1267. How do you explain "became us"?
1268. Would it refer to Christ's partaking of human flesh?
1269. Does it mean that He became *like* us or *for* us?
1270. Define this first attribute of Christ.
1271. Was this true of the priests of Christ's day?
1272. What sins were the priests guilty of in Old Testament times? II Chron. 29:34. Cf. I Sam. 2:13-17; Isaiah 28:7; Jer. 6:13; I Sam. 2:22-24; Mal. 2:8.
1273. What can be said of Christ's sacrifice in regard to holiness? Cf. Heb. 9:14.

## HELPS FROM HEBREWS

1274. What is meant by "guile"?
1275. Define "guileless".
1276. What other word is found in some versions?
1277. If it means harmless", was His cleansing of the temple an exception?
1278. Did Christ ever prove that He was without ill will?
1279. What did His compassion show?
1280. What did His prayer on the cross reveal?
1281. What attempts were made to defile Him?
1282. How did the Jews try to defile Him?
1283. How did the apostles unconsciously try to do it?
1284. With what is man defiled?
1285. When did this separation take place?
1286. Did He separate Himself from sinners while on earth?
1287. Did men misunderstand Him for associating with sinful people? Cf. Matt. 9:10-13; 11:19.
1288. Do we face such situations today?
1289. What is meant by "heavens"?
1290. Is this verse referring to location or rank?
1291. See what Eph. 4:10 and Eph. 1:20-21 have to say.
1292. Quote Peter on Pentecost when he dealt with a similar thought.
1293. In what way is Christ higher?
1294. Does this exaltation show His supremacy over the earth and heavens?
1295. What contrast is there with the word "daily"?
1296. What, officially, was the duty of high priests of men?
1297. How did the high priests go about making sacrifices for themselves?
1298. How did the high priest go about making sacrifices for other individuals?
1299. How did they make the sacrifices for a congregation?
1300. Did Jesus have to sacrifice for Himself? If not, why not?
1301. What is the significance of "He did once"?
1302. How universal is His sacrifice?
1303. Does "all" mean all men of all races?
1304. Why did man's sacrifice need repetition?
1305. When he offered himself, was this in contrast to Old Testament priestly sacrifices?
1306. It says that he "offered up himself". Do all the scriptures speak thus? Cf. Acts 2:23.

## HELPS FROM HEBREWS

1307. Did Christ lay down His life, according to other verses? John 10:15-18; 13:37.
1308. What did Jesus say to Peter that would prove that Christ was laying down His life when Peter had a sword?
1309. What did Jesus say to His disciples who tried to keep Him from Jerusalem?
1310. What is the significance of the word "law"? What law? How did men get to be priests? Cf. Ex. 29:44; Num. 3:3.
1311. How may we explain priests having infirmities, when they were to be perfect specimens?
1312. Do you think that preachers ought today to be good specimens physically, mentally, spiritually?
1313. What does the word "infirmity" mean?
1314. Did Aaron ever show a lack of strength of character?
1315. What is meant by "the oath which was after the law"?
1316. Where is the oath found?
1317. Who spoke it? What is the date for David?
1318. Did Jesus ever show any weakness of resolution?
1319. Was His prayer in the garden an indication of infirmity?
1320. What shows Him to have been above weakness in resolution in His prayer on the cross?
1321. What is His appointment in this verse?
1322. How could He be appointed a Son?

### *Multiple Choice Over Chapter Seven*

1. Melchizedek:
  1. Was king of Judah.
  2. King of love.
  3. King of Abraham.
  4. King of Salem.
2. Melchizedek:
  1. Was without mother and father.
  2. Without subjects.
  3. Without the plan of God.
3. Abraham gave to Melchizedek:
  1. A vow to be at peace with him.
  2. Tithe.
  3. A warning that God would destroy him.
4. In speaking of blessings in regard to Abraham and Melchizedek, it is stated:
  1. That the less is blessed by the greater.

## HELPS FROM HEBREWS

2. Melchizedek was blessed more.
3. Together they blessed God.
5. King of Salem means :
  1. King of war.
  2. King of peace.
  3. King of solemn things.
6. Melchizedek met a famous person returning from the slaughter of kings named :
  1. Saul.
  2. David.
  3. Abraham.
7. Melchizedek is a type of :
  1. Moses.
  2. John the Baptist.
  3. Christ.
8. Melchizedek gave of the spoils :
  1. One-tenth.
  2. One-fifth.
  3. He didn't give any.
9. The priesthood of Christ :
  1. Is unchangeable.
  2. Is to be followed by one of the Holy Spirit.
  3. Is of Jews only.
10. The name Melchizedek means :
  1. Father of truth.
  2. King of righteousness.
  3. High priest.
11. Levi who received tithes also paid tithes :
  1. In Abraham.
  2. To set a good example.
  3. Which was more than God demanded.
12. The priesthood on earth had men having infirmity; the priesthood of Christ was a person who :
  1. Had much time to sacrifice.
  2. No longer had any responsibility to man.
  3. Was perfected for evermore.
13. Jesus became the surety :
  1. Of a better covenant.
  2. For the good moral man.
  3. Of the Mosaic law.

## HELPS FROM HEBREWS

14. This chapter teaches that since the priesthood has been changed, it necessitates a change of:
  1. God's heart.
  2. Gentile relationship.
  3. The law.
15. Christ sprang out of Judah, as to which tribe Moses spoke nothing:
  1. Concerning conquest of Canaan.
  2. Concerning perishing in the wilderness.
  3. Concerning priests.
16. Christ is made priest, not after the law of a carnal commandment, but:
  1. After Adam's failure.
  2. After the church failed to win all men to Christ.
  3. After the power of an endless life.
17. There was a disannulling of a foregoing commandment because of:
  1. Its weakness and unprofitableness.
  2. The fact that variety is the spice of life.
  3. The fact that Jesus was different from Moses.
18. In the old priestly system, the priests were made so:
  1. Without preparation.
  2. Without education.
  3. Without an oath.
19. Christ is able to save:
  1. To the uttermost them that draw nigh unto God.
  2. In spite of the doctrine of predestination.
  3. The angels that will repent.
20. Jesus ever liveth:
  1. Because someone must be in charge of the angelic host.
  2. To control the devil.
  3. To make intercession for our sins.

## SUMMARY OF CHAPTER SEVEN

The argument in Chapter Seven is for the superiority of Christ's priesthood because He is Priest after the order of Melchizedek.

In verses 1-3 this is shown, together with some of the interesting characteristics of Melchizedek, by the fact that Abraham paid tithes to Melchizedek.

In 4-10 Christ's superiority to the Levitical priesthood is indicated by the fact that Levi through Abraham paid tithes to Melchizedek, who in turn blessed Abraham. Since the greater blesses the lesser, Melchizedek is superior to Abraham and his descendants who, in a figure, paid tithes to Melchizedek through Abraham. This makes Christ priesthood superior to the Levitical priesthood, since he is Priest after the order of Melchizedek.

But why is a change of priesthood necessary? The answer is given in verses 11-19 where Levitical priesthood is compared with Christ Who is Priest after the order of Melchizedek. It is a matter of "perfection". If the worshipper had been perfected under the law and the Levitical priesthood, then there would have been no need for a new kind of priest. But this glaring weakness of the law necessitated a new kind of priest after the order of Melchizedek. With the change of priesthood, there had to be a change of law, too; this point is more fully developed in Chapter Eight.

Verses 20-28 show how Christ received the appointment confirmed by God's oath to be Priest forever after the order of Melchizedek. For that reason He is able to save unto the uttermost those who come to Him.

*E. He is a priest of a better covenant. 8:1-13.*

1. *Officiates in the true tabernacle, of which the earthly was a type. 8:1-5.*

### *Text*

8:1-5

1 Now in the things which we are saying the chief point is this: We have such a High Priest, Who sat down on the right hand of the throne of the Majesty in the heavens, 2 a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man.

3 For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this High Priest also have somewhat to offer. 4 Now if He were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law; 5 who serve that which is a copy and shadow of the heavenly things, even as Moses is warned of God when he is about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern that was showed thee in the mount.