

- 29 We have this hope, unfailing and certain, as an anchor for our personal commitments, extending into the inner precincts behind the veil, where the one in the vanguard has entered on our behalf—namely, Jesus, who has become our high priest according to the order of Melchizedek into the final age.

6:19–20

§ 3 • Primary Argument: Jesus' Death is Implicit in the Promise of Psalm 110

§ 3.1 • Import of Melchizedek as a Symbol of the Messiah–Priest in Psalm 110

PART 12

- 30 Now this Melchizedek, king of Salem, priest of the most high god, was the one who met up with Abraham as he was returning from the slaughter of the kings and blessed him—the one to whom, in fact, Abraham apportioned a tenth part of all his spoils.

7:1–2a

- 31 In the first place, he was (by translation) king of righteousness; and then he was also king of Salem, that is, king of *shalom*.

7:2b

- 32 He was without father, without mother, without genealogy, having neither beginning of days nor end of life. ²Insofar as he was likened to the Son of God, he remains a priest perpetually.

7:3

- 33 Now observe how great was this man—the one to whom Abraham, though he was the patriarch, gave a tenth of his choicest spoils. ²Those indeed of the sons of Levi who receive the priesthood have an instruction in *Torah* to take a tenth from the people, that is, from their brothers—even though these have come out of the loins of Abraham. ³But the one whose line of descent does not come from the forefathers of these Levitical priests took a tenth from Abraham and blessed the one who had the promises. ⁴Now, without any dispute, the lesser is blessed by the greater. (⁵Now here—on the one hand—mortal men receive tithes, but there, it offers testimony that he will live on.) ⁶And, in a manner of speaking, through Abraham, Levi also, the one who receives tithes, paid tithes. ⁷For he was still in the loins of his father when Melchizedek met up with him.

7:4–10