**arise after the order of Melchisedec, and**  
that he (the priest that should arise) **is said  
to be not after the order of Aaron** (on  
the construction, see my Greek Test.)?

**12.] For if the priesthood is changed**  
(better thus than A.V., *“the priesthood  
being changed”*), **there takes place of necessity a change of the law also** (viz. of that law, which as above, is legislated upon  
the ground of that priesthood: not of the  
*law of the priesthood* only, nor of the *ceremonial law* only. The connexion is with the parenthesis in ver. 11, which was inserted to prepare the way for our verse. The Writer as yet expresses himself mildly  
and cautiously: the **change** here in fact  
amounts to the *disannulling* in ver. 18,  
but is not yet so expressed).

**13.]** *Confirmation of the position that a  
change is made in the law, by another  
fact indicative of a change in the priesthood.* **For he with reference to whom  
these things** (viz. the promise in Ps. cx.:  
not, these which I am now saying) **are said  
is member of** (*pertaineth to*, literally, *hath  
taken part in:* the perfect implying the  
enduring of his humanity) **a different tribe**(from that of Levi, which has been already  
sufficiently indicated in the preceding context), **of which** (sprung from which, coming from which) **no one hath** (ever, to this day)  
**given attention** (applied himself, see ch. ii.  
1, note) **to the altar** (i.e. as a general and  
normal practice, hath had any thing to do  
with the service of the priesthood).

**14.]** *Proof of ver.* 13. **For it is plain to  
all** (the word is used of that which lies  
before men’s eyes, plain and undoubted) that our Lord (this is the only place in Scripture where Christ is called by this  
appellation, now so familiar to us, without  
the addition of either His personal or official name. 2 Pet. iii. 15, *“the long-suffering of our Lord,”* is hardly an exception: see  
there) **hath arisen** (some have thought  
that this word, which, as an intransitive  
verb, is generally used of the heavenly  
bodies, has reference to our Lord’s rising  
as a Sun of Righteousness: so Mal. iv. 2  
Isa. lx. 1; Num. xxiv. 17, to which Theophylact thinks there is allusion here. And it is quite legitimate, and a very beautiful  
thought, to regard these sublime ideas as  
having been in the Writer’s mind, while at  
the same time we confess, that the word is  
used of the springing or rising up of other  
things, e.g. of water: and especially of  
the sprouting of plants) **out of Judah** (this  
word may be the name, either of the tribe  
or of the patriarch. From Gen. xlix. 9, 10,  
it would appear to be the personal name:  
but preceded and followed as it is here by  
“a different *tribe*,” and “of which *tribe*,”  
it would rather seem to be that of the  
tribe); **of** (**with reference to**) **which tribe  
Moses said nothing concerning priests**(i.e. nothing to imply that any priests  
should be or be consecrated out of it: reserving that entirely for the tribe of Levi).

**15–17.]** *Another proof that the law is  
changed* (set aside): *for our Lord could not  
be of the law* (i.e., the Levitical priesthood),  
*seeing he is an* eternal *Priest.* **And it** (viz. the change of the law; the proposition of ver. 12) **is yet more abundantly manifest: if**(i.e. seeing that) **according to the similitude**