For Christ, the Son of God, became man,  
to publish this covenant on earth,—has  
sealed it with His sufferings and death,  
and by His resurrection from the dead  
was declared with power to be sent by  
God as the Founder of such a Covenant.”  
Lümemann. This seems better, considering the context, in which our hope  
mainly, and not at present Christ’s satisfaction, is in question, than to bring in as some do, that satisfaction, or to regard  
His suretyship meaning His mediatorship [see ch. viii. 6, where He is described as *mediator of a better testament or covenant*]  
seen from both sides—that He is God’s  
surety for man and man’s surety for God).

**23–25.]** *Further proof still of the superiority of Christ's priesthood, in that  
the Levitical priests were continually removed by death: Christ is undying and  
abiding.* This point was slightly touched  
before in ver. 8, and again in ver. 16 f.:  
in the first place it was to shew the  
abiding nature of the superiority of the  
priesthood—its endurance in Melchisedec,  
and in Christ, Melchisedec’s antitype, as  
contrasted with dying men who here receive tithes. In the second, it was to bring  
out the difference between the ordinances  
which constituted the two priesthoods: the  
one the law of a carnal commandment, the  
other, the power of an endless life. Here,  
the *personal* contrast is dwelt on: the  
*many*, which change: the ONE, who abides.

**23.] And they indeed** (i.e. the  
Levitical priests) **are appointed priests in  
numbers** (the chief emphasis is on this  
latter point, as contrasted with *unchangeable* below), **on account of their being by  
death hindered from continuing** (in *life?*  
or, in their *priesthood?* The latter is taken  
by many, and is the more probable. The  
context clearly here treats of abiding in  
the priesthood: besides which, it would be somewhat tautological to say that they  
were hindered by death from continuing  
in life): **but He, on account of his remaining for ever** (here again our former  
argument conversely applies, and obliges  
us to understand this *remaining* of endurance now in *life*, not in priesthood. It would be tautology to say, as some explain it, “because He remains a priest for ever, He has an unchangeable priesthood:” besides that thus the members of  
the parallelism would not correspond.  
They, on account of their deaths, are subject to continual renewal: He, because  
he lives for ever, has his priesthood unchangeable, See John viii. 35; xii. 34; xxi. 22 f.: 1 Cor. xv. 6: Phil. i. 25), **hath  
his priesthood unchangeable.**

**25.] Whence** (since he ever liveth) **also**  
(as a natural consequence, something else,  
flowing from and accompanying the last:  
but with a slightly characteristic force: a  
new and higher thing follows) **He is able  
to save** (in its usual solemn New Test. sense,  
to rescue from sin and condemnation) **to  
the uttermost** (some take this of *time:*  
“He is ever able to save,” or “He is able  
to save for ever.” But this is not the  
usage of the word. Bleek has shewn by  
very many instances, that *completeness,*  
not *duration*, is its idea) **those that approach** (see above, ver. 19) **through Him**  
(i.e. by faith in Him. The contrast is  
to those, whose approach to God was  
through the Levitical priesthood) **to God,  
ever living as He does** (this clause in  
fact is explanatory of the *“wherefore,”*  
giving the reason which is wrapped up in  
that conjunction) **to intercede for them**  
(this intercession implies the whole mediatorial work, which the exalted Saviour  
performs for his own with his heavenly  
Father, either by reference to his past  
death of blood by which He has bought