

Heb. 7:23-28 mws

V. 23

πλείονές

comparative, pertaining to being a large number, many, a great number of, 'the priests of former times existed in greater numbers'

relatively large quantity of objects or events, many, a great deal of, a great number of

κωλύεσθαι

PPIInf

fr. κωλυω

to keep something from happening, hinder, prevent, forbid

to cause something not to happen, to prevent, to hinder

παραμένειν

PAInf

fr. παραμενω

to continue in an official capacity, continue in an occupation/office, of priests in the earthly sanctuary, who are prevented by death from remaining in office

to continue in an activity or state, to continue, to remain in, to keep on, because they were hindered by death from continuing their work as priests'

V. 24

μένειν

PAInf

fr. μενω

to continue to exist, remain, last, persist, continue to live, cf. Jn 12:34, 1 Jn 2:17

to continue to exist, to remain, to continue, to continue to exist, to still be in existence

ἀπαράβατον

permanent, unchangeable

strictly, not transient, hence, of what is fixed and not subject to change, permanent, never changing

pertaining to that which does not change from one state to another, not changing, unchanging, never to change, 'and because he lives forever, his priesthood never changes'

ἱερωσύνην

priestly office, priesthood, cf. v. 11, 12

the role of being a priest, priesthood, to be a priest

V. 25

ὅθεν

marker of the basis for an action or procedure, for which reason, therefore, hence, cf. 2:17, 3:1, 8:3, 9:18, 11:19

marker of cause or reason, with focus upon the source, because of

σώζειν PAInf fr. σωζω
to save or preserve from transcendent danger or destruction, save/preserve from eternal death, from judgment, and from all that might lead to such death, e.g. sin, also in a positive sense bring Messianic salvation, bring to salvation
to cause someone to experience divine salvation, to save

παντελές
pertaining to meeting a very high standard of quality or completeness, completely, with respect to action (quite) complete, perfect, absolute, i.e. completely, fully, wholly
a degree of completeness, with the possible implication of purpose or result, completely, totally, entirely, wholly, ‘he is able to save completely’
or
pertaining to unlimited duration of time, forever, for all time
unlimited duration of time, with particular focus upon the future, always, forever, forever and ever, eternally, ‘he is able to save forever’

προσερχομένους PM/PdepPtcpMPA fr. προσερχομαι
to move towards, of approach or entry into a deity’s presence, approach, cf. 4:16, 11:6
to move toward a reference point, with a possible implication in certain contexts of a reciprocal relationship between the person approaching and the one who is approached, to move toward, to approach, to come near to

έντυχάνειν PAInf fr. έντυχανω
to make an earnest request through contact with the person approached, approach or appeal to someone, of Christ’s intercession, cf. Rom 8:34
to speak to someone on behalf of someone else, to intercede, intercession

V. 26

Τοιοῦτος
pertaining to being like some person or thing mentioned in a context, of such a kind, such as this, like such
a reference to that which is of such a kind as is identified in the context, of such a kind, of a kind such as this

ἔπρεπεν IAI3sg fr. πρεπω
be fitting, be seemly/suitable, ‘it was fitting that we should have such a high priest’
to be fitting or right, with the implication of possible moral judgement involved, to be fitting, to be right

ἀρχιερεύς
one who serves as head priest, high priest, by figurative extension, of Christ, who serves as high priest by atoning for the sins of humans
the principal member among the chief priests, high priest, most important priest

ὅσιος

pertaining to being without fault relative to deity, devout, pious, pleasing to God, holy
pertaining to being holy in the sense of superior moral qualities and possessing certain essentially
divine qualities in contrast with what is human, holy, pure, divine

ἄκακος

innocent, guileless
of one who does no evil, upright, without fault, harmless
pertaining to being without fault and hence guileless, without fault, guileless, innocent, ‘in He
7.25 ἄκακος has a far more positive meaning than merely not being bad. In other words, the
negation of κακος bad does not produce a term which is merely morally neutral, but it designates
something of a clearly positive character’

ἀμίαντος

undefiled, pure, in religious and moral sense, cf. 13:4, 1 Pet. 1:4
pertaining to not being ritually defiled, with implications of accompanying moral defilement,
undefiled, untainted

κεχωρισμένος PfPPtcpMSN fr. χωρίζω

to separate by departing from someone, separate, leave, ‘the meaning can include not only that
Christ has been separated from sinful humans by being exalted to the heavenly world (see what
follows in the context of Heb 7:26), but also that because of his attributes (see what precedes in
the context) he is different from sinful humans

ὑψηλότερος

pertaining to considerable extension upward, tall, high, comparative – ‘raised to greater heights
than the heavens’
location above the earth and associated with supernatural events or beings, high, world above,
sky, heaven, on high

V. 27

ἀνάγκην

necessity or constraint as inherent in the nature of things, necessity, pressure of any kind, a
divine dispensation, etc. ‘necessarily’ cf. v. 12, 9:16
an obligation of a compelling nature, complete obligation, necessary obligation

ὥσπερ

marker of similarity between events and states, connecting with what goes before
somewhat more emphatic marker of similarity between events and states, as, just as

πρότερον

pertaining to a period of time preceding another period of time, earlier, the neuter proteron as an
adverb, earlier, formerly, in former times
pertaining to a point of time earlier in a sequence, before, former, formerly

θυσίας

that which is offered as a sacrifice, sacrifice, offering
that which is offered as a sacrifice, sacrifice

ἀναφέρειν

PAInf

fr. ἀναφέρω

ἀνενέγκας

AAPtcpMSN

fr. ἀναφέρω

to offer as a sacrifice, offer up, offer sacrifices for something, of Jesus' sacrifice, 'when he offered up himself'

to offer up someone or something as a sacrifice (a technical term in the sacrificial system), to offer, to offer up, to make an offering

ἔπειτα

being next in order of time, then, thereupon

a point of time following another point, then, afterwards, later

ἐφάπαξ

taking place once and to the exclusion of any further occurrence, once for all, once and never again

a single occurrence to the exclusion of any other similar occurrence, once and for all, once and never again, cf. Heb 9:26

V. 28

καθίστησιν

PAI3sg

fr. καθίστημι

to assign someone a position of authority, appoint, put in charge, authorize, appoint, with second accusative, 'make of appoint someone something'

to assign to someone a position of authority over others, to put in charge of, to appoint, to designate

ἀσθένειαν

incapacity for something or experience of limitation, weakness, generally of the frailty to which all human flesh is heir

a state of incapacity to do or experience something, incapacity, weakness, limitation

ὀρκωμοσίας

the process of taking an oath, oath-taking, oath, cf. v. 20

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) to swear, to make an oath, oath

μετὰ

marker of time after another point of time, after

marker of a point of time closely associated with a prior point of time, after

τετελειωμένον

PfPPtcpMSA

fr. τελειω

to overcome or supplant an imperfect state of things by one that is free from objection, bring to an end, bring to its goal/accomplishment, of Jesus, 'he receives highest honors via suffering and death in his identification with humanity, this is usually understood to mean the completion and perfection of Jesus by the overcoming of earthly limitations

to be made perfect in the moral sense, to make perfect, to perfect, causing perfection