

Devotional Questions – Hebrews 7:1-28, Study Leader’s Questions

1. *Why is it important to see the connection between Melchizedek and Jesus?*
2. *In what different ways or areas of our lives can we gain assurance knowing that Jesus is both our King and high priest?*
3. *What does Jesus’ superiority to other priests mean for our salvation?*
4. *In what way are we servants of the Most High God today?*
5. *Why was a change in the Law needed (Hebrews 7:12, 18-19)?*
6. *Why is Jesus described as the guarantee of a better covenant* (Hebrews 7:22)? What does this mean for us? *The correct expression is “surety of a better testament.”*
7. *What hope does the phrase ‘Jesus lives forever’* (Hebrews 7:24) bring to us today? The correct expression is “**this man, because he continueth ever.**”*
8. *How does ‘such a high priest’ meet our need today (Hebrews 7:26)? Note that Hebrews 7:26 actually reads “**For such an high priest became us.**”*

Devotional Questions – Hebrews 7:1-28, Answers to Questions

See Dr Ruckman's commentary *The Book of Hebrews* pp 138-149 and the *Ruckman Reference Bible* pp 1605-1606 for detailed comments.

1. Why is it important to see the connection between Melchizedek and Jesus?

As Dr Ruckman notes, Melchisedec typifies the Lord Jesus Christ at both Advents.

Both Advents are important to today's believers.

"For this Melchisedec, king of Salem, priest of the most high God...first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace" Hebrews 7:1-2.

The Lord showed at the First Advent that He is **"first...King of righteousness."**

"And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him."

The Lord will show at the Second Advent that He **"after that also King of Salem, which is, King of peace."**

"And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" Isaiah 2:3-4.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this" Isaiah 9:7.

The importance for the Christian *now* is to recognise that the Lord Jesus Christ is *now* his righteousness and his peace.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" 1 Corinthians 1:30.

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace" Ephesians 2:14-15.

As **"priest of the most high God"** Melchisedec typifies **"the Apostle and High Priest of our profession, Christ Jesus"** Hebrews 3:1 in the ministry that He is carrying out now in His intercessory role which is essential for today's believers.

"But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" Hebrews 7:24-25.

N.B. *The Identity of Melchisedec*

Dr Ruckman identifies Melchisedec i.e. **“Melchizedek king of Salem”** Genesis 14:18, Psalm 110:4 as Shem, the second son of Noah, Genesis 5:32, 10:21, on the basis that:

- *Shem fulfils Hebrews 7:3 via a priesthood, even though not as an individual.*

“Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.”

Paul therefore draws a contrast between Melchisedec and **“the Levitical priesthood...the order of Aaron”** Hebrews 7:11. The Aaronic priesthood of necessity is not **“without descent”** as Hebrews 7:23 shows. **“And they truly were many priests, because they were not suffered to continue by reason of death”** in contrast to the priesthood of the Melchisedec or Shem and indeed of the Lord Jesus Christ Himself, as Hebrews 7:24 states. **“But this man, because he continueth ever, hath an unchangeable priesthood.”**

Note that, for now, Melchisedec, or Shem, **“made like unto the Son of God, abideth a priest continually.”** He does not as **“every priest standeth daily ministering”** Hebrews 10:11 or intercede as a priest like the Lord Jesus Christ in Hebrews 7:25. Shem, or Melchisedec may however resume his priestly role at the Second Advent to bring repentant Gentiles to the Lord according to Psalm 65:2 and Isaiah 42:16 with 2 Corinthians 4:4, **“the blind”** being those formerly **“whom the god of this world hath blinded the minds of them which believe not.”**

“O thou that hearest prayer, unto thee shall all flesh come.”

“And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.” The Lord may do that via Shem.

- *Shem is particularly devoted to blessing God.*

Therefore he above all the early patriarchs merits the title **“priest of the most high God”** Hebrews 7:1 as Genesis 14:18 declares that **“he was the priest of the most high God,”** which would follow from Noah’s prophecy in Genesis 9:26 **“And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant”** and Melchisedec’s blessing of God in Genesis 14:20. **“And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.”**

- *Shem is the ruling patriarch at the time of Abraham*

Shem survived the flood, Genesis 8:18 and lived 600 years, Genesis 11:10, 11. Genesis 11:12-26 show that Shem was 100+35+30+34+30+32+30+29+70 = 390 years old when Abraham was born. Abraham died aged 175, Genesis 25:7. Shem outlived him by 35 years and Abraham would have known Shem all his life.

It would therefore be fitting that **“this man...unto whom even the patriarch Abraham gave the tenth of the spoils”** Hebrews 7:4 was Shem, who **“received tithes of Abraham, and blessed him that had the promises”** Hebrews 7:6. See Genesis 14:20 above **“And he gave him tithes of all.”**

- *Shem was the progenitor of the Semitic peoples and therefore Abraham’s progenitor*

See again Genesis 11:10-26 with respect to **“the generations of Shem.”** It follows that Abraham would have perceived Shem as his elder and **“better”** and it would be fitting that Shem as Melchisedec **“blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth”** Genesis 14:19 insofar as **“without all contradiction the less is blessed of the better”** Hebrews 7:7.

- *Shem would be a secret name for Melchisedec, like Emmanuel, Whose name was secret*

“And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret?” Judges 13:18. **“Thou shalt call his name JESUS...Emmanuel, which being interpreted is, God with us”** Matthew 1:21-23 with Isaiah 7:14.

2. *In what different ways or areas of our lives can we gain assurance knowing that Jesus is both our King and high priest?*

The Lord Jesus Christ as King should *reign* in the believer's mortal life, not sin.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" Romans 6:11-12.

The Lord Jesus Christ as King should *show forth* in the believer's mortal life, not the flesh.

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" Romans 13:14.

The Lord Jesus Christ as High Priest should *guide* the believer's prayer life, not instinct.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered" Romans 8:26.

The Lord Jesus Christ as High Priest should *lead* in the believer's prayer life, not self.

"And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" Romans 8:27.

3. *What does Jesus' superiority to other priests mean for our salvation?*

The Christian's salvation is once for all, inviolate, irreversible and everlasting.

Note Hebrews 9:11-12.

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

Hebrews 9:11-12 is explicitly *Christian* doctrine on eternal security in accordance with the explicitly Pauline Epistles according to Romans 3:24-26 and Colossians 1:12-14.

"Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins:"

4. *In what way are we servants of the Most High God today?*

- *As His ambassadors*

“Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God” 2 Corinthians 5:20.

N.B. “*Now then*” is a common informal greeting in Yorkshire. The AV1611 is *not* out of date. See forum.wordreference.com/showthread.php?t=179604.

- *As His workers*

“For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” Ephesians 2:10.

- *As His warriors*

“This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck” 1 Timothy 1:18-19.

N.B. Specific application may be made in each of the above cases. For example, this writer was recently informed about how ‘the Greek’ of Hebrews is complex and may therefore point to Luke as the author because ‘the Greek’ of Luke is also complex. This writer was able to point out to the informant that comparing scripture with scripture, 1 Corinthians 2:13, points to Paul as the author of Hebrews according to Romans 9:2, 3, Galatians 1:14, Hebrews 13:23.

See www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php *Hebrews 1, 2 Part 1, Introduction*. Giving this kind of guidance to another believer could be considered an example of “***workmanship***” with respect to *edifying* one another, or seeking to, because it is “***the word of his grace, which is able to build you up***” Acts 20:32 or edify the individual, not ‘the Greek.’

“Wherefore comfort yourselves together, and edify one another, even as also ye do” 1 Thessalonians 5:11.

5. *Why was a change in the Law needed (Hebrews 7:12, 18-19)?*

Hebrews 7:19 explains why.

“For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.”

Paul explains in Galatians 3:24 that the law is meant to bring the individual *to* the Lord Jesus Christ.

“Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.”

However, Paul also explains in Romans 8:2-3 that the law could not change the individual to become *like* the Lord Jesus Christ.

“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: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”

Paul therefore explains further in Colossians 1:27 that for the individual to become *like* Christ i.e. fulfil “***the righteousness of the law***” requires “*a better hope*” i.e. “***Christ in you the hope of glory***.”

“To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.”

Paul also explains in Philippians 2:13 how ***“Christ in you, the hope of glory”*** is then *manifest* in the life of the believer, underscoring the necessity for the change in the law.

“For it is God which worketh in you both to will and to do of his good pleasure.”

6. Why is Jesus described as the guarantee of a better covenant* (Hebrews 7:22)? What does this mean for us? *The correct expression is **“surety of a better testament.”**

See remarks under *Appendix* with respect to Hebrews 7:22.

Hebrews 9:12-15 explain why Jesus is ***“surety of a better testament”*** and what this means for today’s believer.

“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.”

Jesus is ***“surety of a better testament”*** because:

- Jesus’s priesthood is eternal i.e. it is eternal ***“surety.”*** With respect to **“Jesus, made an high priest for ever after the order of Melchisedec”** Hebrews 6:20 **“The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec”** Hebrews 7:21. Unlike ***“the first testament”*** ***“the new testament”*** i.e. ***“a better testament”*** is therefore set forth by means of an eternal priesthood or, as indicated, eternal ***“surety”***
- Jesus’s blood established this testament, not ***“the blood of goats and calves”***
- Jesus’s blood is *God’s* blood, Acts 20:28, which is eternal, because God is ***“the eternal God”*** Deuteronomy 33:27
- Jesus’s blood therefore ***“obtained eternal redemption for us”*** which ***“the first testament”*** established by means of ***“the blood of goats and calves”*** could not do ***“For it is not possible that the blood of bulls and of goats should take away sins”*** Hebrews 10:4.

In sum, Jesus is ***“surety of a better testament”*** because He has an eternal priesthood by which He established this testament ***“by his own blood”*** Acts 20:28, which is the blood of ***“the eternal God”*** and in turn eternal blood. This testament is ***“a better testament”*** than ***“the first testament”*** established by means of ***“the blood of goats and calves”*** because that blood is not eternal and neither is ***“the first testament.”***

What this means for today’s believer is that:

- He has ***“eternal redemption.”*** See points immediately above
- He has a purged conscience such that ***“he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work”*** 2 Timothy 2:21.
- He has ***“the promise of eternal inheritance”*** which includes ***“an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you”*** 1 Peter 1:4, including a mansion according John 14:2-3 (not merely a room, 1978, 1984, 2011 NIVs).

“In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”

7. *What hope does the phrase ‘Jesus lives forever’* (Hebrews 7:24) bring to us today? The correct expression is “**this man, because he continueth ever.**”*

The individual believer “*continueth ever*” according to Hebrews 7:25.

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.”

There is no greater hope than that hope “**Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil**” Hebrews 6:19 whereby according to 2 Corinthians 3:18 by entry “*within the veil*” the believer is able to become more like the Lord Jesus Christ, see *Question 5*:

“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”

See also *Question 1* and remarks on Hebrews 7:24-25 and *Question 2* and remarks on Romans 8:27.

8. *How does ‘such a high priest’ meet our need today (Hebrews 7:26)? Note that Hebrews 7:26 actually reads “**For such an high priest became us.**”*

Hebrews 2:16-18 explain why, ending, it should be noted, this study with Abraham, where it began. See *Question 1* and *The Identity of Melchisedec*.

Hebrews 2:18, the final sentence, should be memorised with respect to the Lord’s help in resisting temptation to sin.

“For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.”

Amen.



“Lord, save me” Matthew 14:30

“a merciful and faithful high priest” Hebrews 2:17

Appendix – Deficiencies of the NIVs

Hebrews 7:21. The 1978, 1984, 2011 NIVs omit “**after the order of Melchisedec**” found in the 1611 AV1611, 2011+ AV1611.

Of the pre-1611 versions:

The 1385, 1395 Wycliffe Bibles have “*up the order of Melchisedec*” and “*by the order of Melchisedec*” respectively.

The Tyndale, Matthew, Coverdale, Great, Bishops’, Geneva Bibles have “*after the order of Melchisedec.*”

The 1582 JR Jesuit Rheims New Testament omits “*after the order of Melchisedec.*”

Of the post-1611 Bibles:

The 1749-1752 DR Douay-Rheims Bible Challoner’s Revision, 1881 RV, ASV, NASV, RSV, NRSV, JB Jerusalem Bible, NJB New Jerusalem Bible, NWT New World Translation, CEV Contemporary English Version, ESV English Standard Version, GNT Good News Translation, HCSB Holman Christian Standard Bible, NCV New Century Version, NET New English Translation, NLT New Living Translation omit “*after the order of Melchisedec.*”

Nestle’s 21st Edition Interlinear omits “*after the order of Melchisedec.*”

Ricker Berry’s Edition of Stephanus’s 1550 Received Text, the Farstad-Hodges ‘Majority’ Text Interlinears and the NKJV have “*according to the order of Melchisedec.*”

The NKJV f.n. disputes the reading “*according to the order of Melchisedec.*”

J. A. Moorman in *Early Manuscripts and the Authorized Version* p 140 shows that the AV1611 reading “**after the order of Melchisedec**” is found in 13 uncial manuscripts, including a correction of Aleph Sinaiticus, the majority of the cursive manuscripts, two copies of the Old Latin and the Peshitta Syriac.

The AV1611 reading “**after the order of Melchisedec**” is omitted by P46, Vaticanus B, the original text of Aleph Sinaiticus, one Old Latin copy and Jerome’s Latin Vulgate.

The ancient witnesses are clearly overwhelming *in favour of* the words “**after the order of Melchisedec**” in Hebrews 7:21 and, typically, are opposed by the main usual suspects, Aleph and B. See this writer’s earlier work “*O Biblios*” – *The Book*, Section 1.6 www.timefortruth.co.uk/why-av-only/.

Moreover, the witnesses *in favour of* the words “**after the order of Melchisedec**” in Hebrews 7:21 include the Bibles of the 16th century English Protestant *anti-Catholic* Reformation and the witnesses *against* the words “**after the order of Melchisedec,**” consisting of most of the modern versions, have clearly followed the *Catholic* JR, DR, JB, NJB departure from “**the scripture of truth**” Daniel 10:21 the AV1611 as well as lining up with the NWT of Watchtower.

The nature of the witnesses for and against the words “**after the order of Melchisedec**” in Hebrews 7:21 is typical with respect to modern departures from the AV1611 and is therefore a firm testimony to the validity of these words as part of “**the holy scriptures**” 2 Timothy 3:15.

Hebrews 7:22. The 1978, 1984, 2011 NIVs change “**testament**” found in the 1611 AV1611, 2011+ AV1611 to “*covenant*.”

Of the pre-1611 versions:

The 1385, 1395 Wycliffe, Tyndale, Matthew, Coverdale, Great, Bishops’, Geneva Bibles have “*testament*.”

The 1582 JR Jesuit Rheims New Testament has “*testament*.”

Of the post-1611 versions:

The 1749-1752 DR Douay-Rheims Bible Challoner’s Revision has “*testament*.”

The 1881 RV, ASV, NASV, RSV, NRSV, JB, NJB, NWT, ESV, GNT, HCSB, NET, NLT, NKJV have “*covenant*.”

Nestle’s 21st Edition, Ricker Berry’s Edition of Stephanus’s 1550 Received Text and the Farstad-Hodges ‘Majority’ Text Interlinears have “*covenant*.”

The Lord Jesus Christ is “***a surety of a better testament***” Hebrews 7:21 according to Matthew 26:28 where the Lord said “***For this is my blood of the new testament, which is shed for many for the remission of sins***” in accordance with Hebrews 9:16 “***For where a testament is, there must also of necessity be the death of the testator***.”

That is not necessarily the case with a covenant. “**Testament**” is therefore the right word in Hebrews 7:22 and the word “*covenant*” is wrong, as John Wycliffe and the editors of the Bibles of the 16th century English Protestant *anti-Catholic* Reformation clearly recognised, as did the King’s men.

Hebrews 7:27. The 1978, 1984, 2011 NIVs change “***for this he did once, when he offered up himself***” found in the 1611 AV1611, 2011+ AV1611 to “*He sacrificed for their sins once for all when he offered himself*.”

The 1385, 1395 Wycliffe Bibles have “*sothli* [i.e. *but*] *he did this thing, once offering him self*” and “*for he did this thing in offering him self once*” respectively.

The Tyndale, Matthew Bibles have “*For that did he at once for all when he offered up him self*.”

The Coverdale Bible has “*For that did he once for all, when he offered up him self*.”

The Great, Bishops’, Geneva Bibles have “*For that did he once, when he offered up him self* [Geneva “*himself*”].”

The 1582 JR Jesuit Rheims New Testament has “*for this he did once, in offering himself*.”

Of the post-1611 versions:

The 1749-1752 DR Douay-Rheims Bible Challoner’s Revision has “*for this he did once, in offering himself*.”

The 1881 RV, ASV have “*for this he did once for all, when he offered up himself*.”

The NASV has “*because this He did once for all when He offered up Himself*.”

The RSV has “*he did this once for all when he offered up himself*.”

The NRSV has “*this he did once for all when he offered himself*.”

The JB has “*because he has done this once for all by offering himself*.”

The NJB has “*this he did once and for all by offering himself*.”

The NWT has “*(for this he did once for all time when he offered himself up;)*”

The CEV has “*He offered a sacrifice once for all, when he gave himself*.”

The ESV has “*since he did this once for all when he offered up himself*.”

The GNT has “*He offered one sacrifice, once and for all, when he offered himself.*”

The HCSB has “*He did this once for all when He offered Himself.*”

The NCV has “*Christ offered his sacrifice only once and for all time when he offered himself.*”

The NET has “*since he did this in offering himself once for all.*”

The NLT has “*But Jesus did this once for all when he offered himself as the sacrifice for the people’s sins.*”

Nestle’s 21st Edition Interlinear has “*for this he did once for all himself offering up.*”

Ricker Berry’s Edition of Stephanus’s 1550 Received Text Interlinear has “*for this he did once for all, having offered up himself.*”

The Farstad-Hodges ‘Majority’ Text Interlinear has “*for this He did once for all offering up Himself.*”

The NKJV has “*for this He did once for all when He offered up Himself.*”

Of the 34 translations consulted, only 4, the 1978, 1984, 2011 NIVs* and the NLT have the addition “*for their sins*” or an equivalent. The words are clearly an insertion or addition to “**the words of the LORD**” Psalm 12:6.

*The TNIV follows the 1978, 1984, 2011 NIVs in all respects in Hebrews 7:21, 22, 27 as outlined above.

The editors of those versions and their supporters should therefore seriously consider Proverbs 30:6 and Revelation 22:18 as their violation of those scriptures may at the very least bring down the Lord’s disfavour upon their ministries, noting that while Revelation 22:18 has a specific application to the Book of Revelation, any attempt to add to the scriptures after the completion of the Book of Revelation would by definition constitute an addition to that Book i.e. as extra revelation, even if inserted elsewhere in scripture e.g. Hebrews 7:27.

“Add thou not unto his words, lest he reprove thee, and thou be found a liar.”

“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.”

Moreover, the NIVs’ deletion of “*after the order of Melchisedec*” in Hebrews 7:21 incurs the censure of Revelation 22:19 for omission of “**the words of the LORD**” Psalm 12:6.

“And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

In sum, **“Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you”** Deuteronomy 4:2.

Saved NIV editors and supporters are therefore like the Lord’s people in Jeremiah 2:13, faithless and feckless. “**Broken cisterns, that can hold no water**” is an exact description of the NIVs and, overall, all substitutes for the AV1611 “**the scripture of truth**” Daniel 10:21.

“For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.”

Note also that the added words “*for their sins*” or an equivalent are misleading according to 2 Corinthians 5:21. The Lord’s death on the cross *was for the sin that God had made Him to be*, not solely for the sins of others.

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”

Postscript – Shem, the Secret Name of Melchisedec, a Study in Humility

See last bullet point on p 3, which indicates that if Melchisedec was Shem, then Shem, whose name is not specified with respect to Melchisedec i.e. it is secret, typifies the Lord Jesus Christ Who is identified as ***“Immanuel”*** in the Old Testament, Isaiah 7:14, 8:8 but Whose name ***“JESUS”*** Matthew 1:21 is secret in the Old Testament.

That similarity suggests that Shem was a man of ***“lowliness of mind”*** Philippians 2:3, earnestly desirous that no attention be drawn to him specifically in the narrative of Genesis 14:18-20 but focused entirely on Melchisedec as typifying ***“Immanuel”*** of Whom Psalm 110:4 later prophesies ***“The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.”*** See also Hebrews 7:17, 21.

Psalm 115:1 would then well express Shem’s humility, *which in turn is an excellent exhortation for the Christian.*

“Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth’s sake.”

Note that like Shem, the Lord Jesus Christ also exercised ***“lowliness of mind”*** Philippians 2:3, indeed as Paul exhorts the Christian in his full statement of Philippians 2:3-4 ***“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.”***

“He shall not strive, nor cry; neither shall any man hear his voice in the streets” Matthew 12:19.

“Let this mind be in you, which was also in Christ Jesus...being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross” Philippians 2:5, 8, Paul therefore continuing his exhortation to the Christian with respect to ***“lowliness of mind”*** Philippians 2:3.

In sum, the example of both Shem i.e. Melchisedec and Immanuel i.e. the Lord Jesus Christ with respect to ***“lowliness of mind”*** Philippians 2:3 with Psalm 115:1, Philippians 2:5, 8 should shape the mindset of today’s believer as the Lord Jesus Christ Himself said.

“So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do” Luke 17:10.