**CHAP. I. 1 – II. 18.]** AFTER MANIFOLD REVELATIONS IN FORMER TIMES,  
GOD HAS NOW REVEALED HIMSELF TO  
US IN HIS SON (i, 1–4), WHO IS  
GREATER THAN THE ANGELS, THE DISPENSERS OF THE LAW (i, 4—14; inference, ii, 1–4), THOUGH FOR A TIME HE  
WAS MADE LOWER THAN THE ANGELS,  
AND SUBJECTED TO SUFFERINGS, IN  
ORDER TO BE, AS OUR HIGH PRIEST, OUR  
RECONCILER TO GOD (ii. 5–18). And  
herein (i. 1–4), *introduction and statement of position.*

We may notice, 1. The opening of this  
Epistle without any address, or mention of  
the Author. Various reasons have been  
assigned for this, and inferences drawn  
from it (see Introduction). Some have  
said that the matter to be treated was so  
weighty, that the Writer merged altogether  
his own personality, and trusted to the  
weight of his subject to gain him a hearing. But this would not account for  
entire omission of the name of the man  
and his standing. Some have therefore  
imagined that another shorter letter of a  
more private nature must have accompanied this. But we may reply, that this  
idea derives no countenance from the phænomena of the Epistle itself, containing as  
it does at the end private notices which  
might well have been dispensed with, if  
such a commendatory Epistle had accompanied it. We must therefore deal with  
this circumstance without any such hypothesis to help us. On the supposition of the authorship by St. Paul, some account  
may be given of it,—viz. that the name of  
the Apostle was concealed, from the nature of the relations between himself, and those to whom he was writing (see this hypothesis  
examined in the Introduction). And on  
the idea of *superintendence* by St. Paul, it  
would obviously admit of the same solution. 2. The carefully balanced and rhetorical style in which the Epistle begins,  
characteristic indeed of its whole diction,  
but especially marking this first period  
(vv. 1–4), The clauses are joined by  
close grammatical and rhetorical dependence: there is no breaking off, and no  
carelessness of construction, but all is most  
carefully and skilfully disposed.

**1.] In many portions** (or ‘parts,’ manifoldly as regards the *distribution*. “For not *all* things, nor *the same* things, were  
revealed to all the prophets, but the parts  
of great mysteries were distributed among  
them. E.g., Isaiah was inspired to foretell Christ’s birth from a virgin, and His Passion: Daniel, the time of His Advent:  
Jonah, His burial: Malachi, the coming of  
His Forerunner. And again some had  
more, others less, revealed to them.”  
Estius, *‘At sundry times’* (A.V.) is  
not an accurate rendering, nor can it he  
said to *express* the meaning: *time* is a  
historical condition of the sequence of  
parts,—*persons to whom,* an anthropological condition,—but it does not follow  
that *‘at sundry times’* or *‘to sundry  
persons,’ gives the force of ‘in divers  
parts:’* because it might be the same  
thing which was revealed again and again.  
This revelation in portions, by fragments,  
in and by various persons, was necessarily  
an imperfect revelation, to which the one  
final manifestation in and by One Person