closely upon *“being made perfect, &c.”*  
above, and belongs to the time of Christ’s  
exaltation, indicated by that *perfection:*  
and therefore must not be divided by a  
semicolon, as in A. V., from the foregoing,  
nor supposed to refer to the whole from  
ver. 7. The reference is to the passage of  
Psalm above, and is made to confirm  
just been said. **Being addressed,**  
in this connexion, has a force of solemnity  
and formal appellation, implying His previous appointment and inauguration, and is hardly expressed by the slighter and  
more familiar “called” of the A. V.

**11–VI.20.]** *Digression*, before entering  
on the comparison of Christ with Melchisedec, *complaining of the low state of  
spiritual attainment of the readers* (11–14): *warning them of the necessity of progress and the peril of falling back* (vi. 1–8): *but at the suime time encouraging them by God’s faithfulness in bearing in  
mind their previous labour of love, and  
in His promises generally, to persevere  
in faith and patience to the end* (vi. 9–20).

**11.] Concerning whom** (i.e. *Melchisedec:* not as some, *Christ*, of whom such  
an expression as this would hardly here be  
used, seeing that the whole Epistle hitherto  
has been concerning Him: the Writer *returns to Melchisedec*, ch. vii. 1) **what we have to say** (the plural pronoun, not with  
any definite reference to Timothy or other  
companions of the Writer, nor intended to  
include the readers, which is here impossible: but, as in some other places of the Epistle, merely indicating the Writer  
himself, as so frequently also in the Epistles  
of St. Paul) **is much, and difficult of interpretation** [for us] **to speak** (this is somewhat difficult. Who is the *interpreter?* the Writer, so that it should be difficult *for him* to explain what he has to  
say to his readers, or the *readers*, so that  
it should be difficult, *for them* to understand  
it for themselves? This latter alternative is taken by some: but it is hardly justified by the original: see my Greek Test. We  
are driven then to the other alternative, of  
making the Writer the subject to be supplied: so Chrysostom: “For when one has an audience who do not follow one, nor  
understand what is said, one cannot interpret well to them:” and many others;  
and the verb, *to speak*, which follow,  
will be constructed much as in our phrase “beautiful to look upon,” “hard to work upon,” &c.), **since** (probably renders a  
reason only for the *difficulty of interpretation*, not belonging also to the fact that the discourse would be *abundant*) **ye are  
bocome** (not *‘are’* as A.V. Chrysostom  
says well, “This shews that at one time  
they were well and strong, fervent in zeal  
and afterwards thus degenerated”) **dull**(*‘difficult to move,’ ‘torpid’*) **in your hearing.**

**12.] For though** (or, *‘when:’*  
but, in the presence of the words *“for the  
time,”* which give the temporal reference,  
it is perhaps better not to repeat it) **ye  
ought** (see on ver. 8, and ch. ii. 17) **on account of the time** (i.e. the length of time during which you have been believers:  
thus he shews that they had for some  
time been converted. On the evidence  
given by expressions of this kind as to the  
time of writing the Epistle, and the persons to whom it is addressed, see Introduction) **to be teachers, ye again have need  
that some one teach you** (in the original  
it is doubtful whether the sense is, “ that  
some one teach you the first principles,”  
or, “that [one] teach you what are, which  
be, the first principles.” The latter has  
been taken by our A.V., after considerable  
authorities. But the other rendering has  
also ancient authority for it: and indeed is  
the only one which will fit either the context, or the construction strictly considered. The context: for it was not loss of power  
in them to distinguish between first elements and other portions of Christian doctrine, of which he complains, but ignorance