Himself, and heavenly blessings, and fixes  
on them.” Estius. This is said by Bleek to  
be too artificial, and he, with some others,  
takes *hope* as that which enters within the  
veil, simply, the figure being dropped. But  
I must say that I prefer the other, being  
as it seems to me the simpler view. “Two  
figures are here not so much mixed, as  
wonderfully combined. The Writer might  
have compared the world to a sea, the soul  
to a ship, the future yet hidden glory to  
the concealed bottom of the deep, the far  
off terra firma, stretching away under the  
water and covered by it. Or, he might have  
compared the present earthly life with the  
forecourt, and the future blessedness with  
the heavenly sanctuary which is concealed  
from us as by a veil. But he has combined both these, ‘The Soul clings, as one in fear of shipwreck, to an anchor, and sees  
not whither the cable of the anchor runs,  
—where it is fastened: but she knows,  
that it is fastened behind the veil which  
hides the future glory, and that she, if she  
only holds on to the anchor, shall in her  
time be drawn in where it is, into the  
holiest place, by the hand of the Deliverer.”  
Ebrard. This is very beautiful, and in the  
main, simple and natural: only going off  
into fancy at the end,—which is not required for the interpretation. The word here used was the name for the second veil or  
curtain [ch. ix. 3], which shut in the Holy  
of Holies; the first or outer one being called  
by another name), **where as forerunner** (not  
*“the forerunner,”* as A. V.) **on our behalf**(as representing, and introducing, us, who  
are to come after. It is a figure analogous, in its propriety, to that where our Lord is described as *firstfruits of them  
that slept*, *firstborn of the dead*, in theirs.  
And it is one full of comfort to us: for, as  
Theophylact says, “A forerunner must be  
so with reference to some that follow, and  
there is not generally any entire difference  
between the forerunner and his followers,  
as neither was there between John and  
Christ. Be not then faint-hearted: we  
shall very soon enter where our forerunner  
has entered”) **entered Jesus, having be-  
come** (see on ch. ii. 17) **a High Priest for  
ever after the order of Melchisedec** (the  
stress is on these last words. And this is  
so, because it is this particular point to  
which the Writer wishes to return in what  
follows. He assumes for the present the  
eternal priesthood as conceded, and takes  
up the mysterious point which he left at  
ch. v. 10, for elucidation. And thus ends  
the digression which began there).

**CHAP. VII. 1–X. 18.]** THE HIGH PRIESTHOOD OF CHRIST AFTER THE ORDER OF MELCHISEDEC, SET FORTH IN ITS DISTINCTION FROM THE LEVITICAL PRIESTHOOD: — THE NEW COVENANT BROUGHT IN BY CHRIST, IN ITS DISTINCTION FROM THE OLD:— AND THE FULL PROPITIATION WROUGHT BY HIM IN DISTINCTION FROM THE PROPITATORY SACRIFICES FORMERLY OFFERED. And herein,

**VII. 1–10.]** *The priesthood of Melchisedec: its nature, as eternal*(1–3; *as superior to the Levitical* (4–10).

**1–3.] For this Melchisedec, king  
of Salem** (Gen. xiv. 18. It is doubtful  
whether this *Salem* is a short form of  
*Jerusalem*, or some other place. Those  
who hold the latter opinion contend that  
Jerusalem cannot be meant, because Jebus,  
and not Salem, was its old name, and  
Salem for Jerusalem occurs only in Ps.  
lxxvi. 2, a song of late date,—and there as  
a poetical form, for the rhythm’s sake. A  
prose writer of the primitive date of Genesis  
would not be likely to use such a form. They  
therefore suppose that this Salem was that  
mentioned John iii. 23 as near to Ænon,  
where John baptized: probably also in Gen.  
xxxiii. 18, where the Septuagint, Vulgate, and  
A.V. all recognize *Salem* as the name of a  
place, though the Targumists, Josephus, &c.,  
regard it as an adjective. The same place  
seems to be mentioned in Judith iv. 4, *the  
valley of Salem*. And for this view, there  
very ancient and weighty authority. Jerome  
says that he had heard from the most  
learned Jews, “that Salem is not, as Josephus and all our people suppose, a name of Jerusalem, but a town near Scythopolis,  
which is called Salem to this day.” And  
he goes on to say, that the palace of Melchisedec was shewn there, betokening by the magnitude of the ruins that of the ancient fabric. And Bleek, from whom