to endure for ever, “because it endured  
as long as the nature of the case would  
admit. So” he adds, “David said he  
would praise the Lord for ever,” &c.  
Stier says, “He stands in Scripture as  
a type of an eternal priest.” but the  
question here is not of *type*, but of *fact*.  
Tholuck, “He remains, in so far as the  
type remains in the antitype, in so far  
as his priesthood remains in Christ.” But  
thus type and antitype are hopelessly  
confounded. Christ is to be proved to be  
a High Priest for ever after the order of  
Melchisedec. Can we conceive then that  
the Writer, in setting forth what the order  
and attributes of Melchisedec are, should  
go back to Christ to find them? Again, to  
shew to what shifts interpreters have been  
reduced here, others actually understand  
*“who”* before *“abideth,”* and construe,  
*“made like to the Son of God, who,  
abideth, &c.”*

Every thing shews that which has been maintained all through  
this difficult passage, that the assertions  
are made, and this chief one is above all  
made, simply of Melchisedec, and they  
are, as matters of fact, inferred and laid  
down by the sacred Writer from the historic  
notices of him. What further inference  
lies from such dignity being here put on  
Melchisedec, is not, as I before said, for us  
to enquire: certainly, none which can in  
any way interfere with Christ’s eternal and  
sole priesthood, can be correct. It is one  
of those things in which we must not be  
wise above that which is written, but must.  
take simply and trustingly the plain sense  
of our Bibles on a deep and mysterious subject, and leave it for the day when all shall be clear, to give us full revelation on the  
matter).

**4–10.]** See summary at ver. 1. *The  
Melchisedec priesthood greater than the  
Levitical, shewn by the fact that Melchisedec received tithes of Abraham and  
blessed him* (4–8), *and potentially, in  
Abraham, Levi* (9,10).

**4.] But observe how great** (of what dignity and  
personal excellence) **this man** [**was**] **(**let it be noticed that the argument still puts forward the personal dignity of Melchisedec, in a way quite inconsistent with the commonly received interpretation of  
the predicates above), **to whom Abraham.  
paid tithes also** (went so far as to pay  
tithes), **from the best** [**of the spoil**] (literally, that which comes from the top of an heap, and so the firstfruits. And in  
consequence, some have pressed here the  
proper meaning, and understood, that Abraham gave to Melchisedec the tenth of that portion of the spoil which was already set  
apart for God. But, considering that these  
words merely take up **the tenth part of all,**ver. 2, and of Genesis, it is more natural  
to understand *the spoils* in a wider and  
less proper sense, of the booty itself, as  
indeed all booty brought away might be  
considered as the firstfruits, the choice  
part, in contradistinction to the more  
worthless portion which was left behind),  
**the patriarch** (added at the end of the  
sentence to emphasize the title: *and he,  
the illustrious patriarch*).

**5.]** *Continuation of ver. 4, setting forth the  
reason of this greatness,* **And indeed**(the A. V. *“and verily,”* is rather too  
strong) **they of the sons of Levi who  
receive the priesthood** (or, and perhaps  
more properly, *“they of the sons of Levi,  
when they receive the priesthood:”* in  
either case meaning the family of Aaron,  
not the whole tribe of Levi, which indeed was appointed by God to receive  
tithes, see Numb. xviii. 20: the words  
**they of the sons of Levi** will not admit  
of this interpretation. The Writer speaks  
of the custom, whereby not all the Levites,  
but the priests only, received tithes), **have  
commandment to take tithes of the people according to the law** (the commandment referred to, on the ordinary  
construction of the first words of the  
verse, would be Numb. xviii, 20—32.  
But it seems more natural to understand  
those first words as I have given them in  
the alternative there, and then **according  
to the law falls** into its place easily