650 HEBREWS. Aig   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION,   
 ter high priest ‘after the order of Mel-   
   
 an high priest after the   
 chisedee. Concerning whom what order of Melehisedec. 1 Of   
 12, “we have to say is much, and difficult whom we have many things   
 of interpretation for us to speak, see- to say, and hard to be   
 xMatt.xii.15. ye are become \* dull of hearing, altered, seeing ye are dull   
 12 For though for the time ye ought of hearing. 4? For when   
 in have need | Lfor the time ye ought which   
 to be teachers, ye agi teachers, ye have need that   
 he the first principles of   
 that some one teach you ¥ the first   
   
   
 closely upon “being made perfect, Sc.” is taken by some: but it is hardly justified   
 above, and belongs to the time of Christ’s by the original: see my Greek Test. We   
 exaltation, indicated by that perfection : are driven then to the other alternative, of   
 and therefore mnst not be divided by a making the Writer the subject to be sup-   
 semicolon, as in A. V., from the foregoing, plicd : so Chrysostom: “For when one has   
 nor supposed to refer to the whole from am audience who do not follow one, nor   
 ‘The reference is to the passage of understand what is said, one cannot   
 alm above, and is made to confirm terpret well to them:” and many others ;   
 just been said. Being addressed, and the verb, fo speak, which follow:   
 in this connexion, lias a force of solenmity will be constructed much as in our phras   
 ‘al\_ implying His pre- “beautiful to look upon,” “hard to work   
 ious appointment and inauguration, and upon,” &e.), since (probably renders 1   
 is hardly expressed by the slighter and reason only for the diffculty of interpreta-   
 more familiar “ called” of the A. V. tion, not belonging also to the fact that   
 11—VI. 20.] Digression, before entering the discourse would be abundant) ye are   
 on the comparison of Christ with Melchi- Boeome (not care! as A.V. Chrgzoetom   
 sedee, complaining of the low state of ays well, “This shews that at one time   
 spiritual attainment of the readers (11— were well and strong, fervent in zeal   
 14): warning them of the necessity of pro- and afterwards thns degenerated”) dull   
 gress and the peril of falling back (vi. L (‘ difficult move, \* torpid’) in your hear-   
 —8): but at the suime time encouraging ing. 12.] For though (or, ‘when :   
 them by Goi’s faithfulness in bearing in but, in the preseice of the words “ for the   
 mind their previous labour of love, and time,” which give the temporal reference,   
 in His promises generally, to persevere it is perhaps better not to repeat it) ye   
 in faith and patience to the end (vi. 9— ought (see on ver. 8, and ch. fi. 17) on ac-   
 20). count of the time (i.e. the length of time   
 11.] Concerning whom (i.e. Melchise- during which you have been believers:   
 dec: not as some, Christ, of whom sueh thus he shews that they had for some   
 an expression as this would hardly here be time been converted. Gn the evidence   
 used, seeing that the whole Epistle hitherto given by expressions of this kind as to the   
 has been concerning Him: the Writer re- time of writing the Epistle, and the per-   
 turas to Melchisedec, ch. vii. 1) what we sons to whom it is addressed, see Introdne-   
 have to say (the plural prononn, not with tion) to be teachers, ye again have need   
 any definite reference to Timothy or other that some one teach you (in the original   
 companions of the Writer, nor intended to it is doubtful whether’ the sense is, “ that   
 include the readers, which is here in- some one teach you the first principl   
 possible: but, as in some other places of or, “that [one] teach yon what are, which   
 the Epistle, merely indicating the Writer be, the first principles.” ‘The latter has   
 himself, as so frequently also in Epistles been taken by our A. V., after considerable   
 of St. Panl) is much, and difficult of i authorities. But the other rendering has   
 terpretation [for us] to speak (this is also ancient authority for i : and indeed is   
 somewhat difficnlt. Who is the inter- the only one which will fit either the con-   
 preter? the Writer, so that it should be text, or the construction strictly   
 difficult him to explain what he has to The contex for it was not loss of power   
 say to his readers, or the readers, so that in them to distinguish between first ele-   
 it should he difficult, them to understand ments and other portions of Christian doc-   
 it for themsclyes? “This latter alternative trine, of which he complains, but ignorance