1—3. HEBREWS. 663   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVIS RD.   
   
 God, who met Abraham re-) most high, who met Abraham re-   
 turning from the slaughter turning from the slaughter of the   
 of the ? to and blessed kings, and blessed him; ? to whom   
 ham gave a tenth part of also Abraham apportioned a tenth   
 all; first being by inter-|   
 pretation King of right- part of all; first being by interpre   
 eousness, and after that tation King of righteousness, and   
 also King of Salem, which after the [being] so King of   
 is, King of peace ; \* with-   
 out father, without mother, Salem, which is, King of peace;   
 {8 without ‘ather, without mother,   
   
 this notice is mainly taken, argues with summary above) is purely historical; now   
 some probability that the Writer of our follow the inductions from the history ;   
 Epistle ean hardly have thought of Jernsa- from the mystical office and name of the   
 lem as indicated by Salem, or he would Person concerned) ; first indeed being in-   
 have pressed, not merely the etymology of terpreted (i.e. “being Ly interpretation :"   
 the name, but all those sacerdotal associa- his name bearing this meaning when trans-   
 tions which belonged to the holy city. As lated into Greek) King of righteousness   
 to the further question, whether Salem is (or righteous king, as Josephus gives it.   
 here, or by Philo, meant as the name of a But the other form here is no doubt pur-   
 place at all, see on ver. 2), priest of God posely chosen, inasmuch as Melchisedee is   
 the most high (so in Genesis. The appella- a prophetic symbol of Him who is not onl:   
 tion, here and in the Old Test., belongs to righteous, but the fount and ground of all   
 the true and only God: see Gen. xiv. 19, righteousness before God. Zech. ix. 9;   
 where in this same history both Mel- Isa, ix. 73 Jer. x 5, 6; Dan. ix. 24;   
 chisedee and Abraham speak of “the most Mal iv. 2; 1 Cor. i. 30), and next also   
 high God, possessor of heaven and earth.” («being,” not “being interpreted,” must   
 ‘The union of the kingly aud priestly offices be supplied. ‘This is plain from “King of   
 in one belonged to the simplicity of patri- Salem” representing a matter fact, and   
 archal times, and is found in Abraham the interpretation following)King of Salem,   
 himself, who offers sacrifice ; see Gen. xv. which is, King of peace (it has heen mnch   
 and xxii. Remember the prophetic an- disputed, whether Salem is regarded hy the   
 nouncement Zech. vi. 13, so familiar to Writer as the name of a town af all, and   
 every Christian, Our beloved Saviour, as is not rather a portion of the personal ap-   
 the “Father of the age to come” (so the pellation of Melchisedec. This latter has   
 Septuagint, Isa. ix. 6, where we have been held by Bleek, inainly from the con-   
 “the Everlasting Father”), restores again sideration that no distinction here is made   
 that first family relation, which sin between the two expressions, “King of   
 had disturbed), who met Abraham (it was, righteousness,” and “ King of peace.” But,   
 as the narrative in Gen. literally stands, as Bleek himself confesses, we may well   
 the king of Sodom, who cante out to meet imagine that the Writer may wish point   
 Abraham: but Melchisedec is mentioned in out as aremarkable fact, that the city over   
 the same sentence as having brought forth which Melchisedce reigned, as well as his   
 bread and wine, and must be included in own name, was of typical and   
 the category of thosewho eameout to meet in that case does not the expression and   
 him also) returning from the defeat of the after that also draw sufficient distinction   
 kings, and blessed him (Gen. ver. 19 : letween his personal appellation and that   
 the argument below, vv. 6,7); to whom of his city? As regards the word itself,   
 also Abraham apportioned a tenth of all peace is here used in that pregnant and   
 (“of all,” viz. the booty which he had blessed sense in which Christ is said to be   
 taken from the kings: see ver. 4 below. x2 of peace,” Isa. ix. 6; see also   
 In the narrative, the whole has the solem- Tom. v.15 Eph. ii. 14,15, 17; Col. i. 20.   
 nity of a formal act of sacerdotal blessing It is peace as the fruit of righteousness,   
 on tne part of Melchisedee, and recog- compare Isa, xxxii, 17: notice the order   
 nition of him as High Priest of God on the here, first . . . of righteousness, and after   
 part of Abraham. ‘The custom of setting that also of peace. “Righteousness and   
 apart the tenth to divine uses, heathen peace,” says Delitzsch, “ form in Old Test.   
 as well as Jewish. So far (see the prophecy, the characteristic of the times