\* 664 HEBREWS Auk,   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 without genealogy, haying neither) without descent, having nei-   
 beginuing of days, nor end of life; | end of life; bul made like   
 but likened unto the Son of God 5 | untotheSonof God; abideth   
   
   
 of the Messiah”); without father, with- unnaturally applied to Christ in virtue of   
 out mother, without genealogy (it is his Humanity, the words “without mo-   
 difficult assign the true meaning to thes ther” and “without genealogy” Tie so   
 predicates. The latter of them seems in- far off’ any obvious application to his   
 deed to represent a simple matter of fact : Divinity, that we may safely this view   
 viz. that Melchisedee has not in Genesis conld riot well have been in the Writer's   
 any genealogy recorded, by which his de- mind. See further reasons, on the words   
 scent is shewn [see helow]. But as to the “likened to the Son of God” below, for   
 two fogper, it cannot well bs ied that, applying these epithets to Melehisedee, ana   
 i milan sense, not to Christ. But when they are so ap-   
 that ‘ho futher Sal mother of his are plied, we are met by two widely divergent   
 recorded in the sacred narrative, it is streams of opinion, partly hinted at in   
 possible on the other hand to feel that the the exphmation of the rendering given   
 Writer would hardly have them above. The one of these regards Mel-   
 so solemnly, hardly have followed them chisedee as a superhoman being: the   
 up by such a clause as “having neither other finds nothing in this description   
 beginning of days nor end of life,” we which need point him out as any thing   
 he had coupled with them far high beyond a man. Jerome had received from   
 ideas than the former supposition impli Evagrius au anonymous work, in whieh   
 I confess this feeling to be present in the “most fumons question respecting the   
 my own mind :—indeed I feel that such Priest Melehisedee” was treated, and the   
 solemn words seem to me to decide against writer tried to prove him “to have been   
 that other supposition, So far I I own of divine nature, uot to be thought of as   
 I have clear: but whereon we come to nor, aman : and to at thé end presumed.   
 Writer what a decision required of eminence to say that the Holy Spirit met Abraham,   
 insulated position, simply as a type of and was the person who appeared to him   
 Christ: and this he is merely by vir- as a man.” ‘This strange opinion moved   
 tue of negations, as fir as these epithets Jerome “to examine the books of the   
 are concerned : in what he was zot, he ancients to see what their opinions were.”   
 surpasses earthly priests, and\_vepresents ‘And he found that Origen, in his. first   
 Christ: what he was, is not in the record. Homily on Genesis [now lost], maintained   
 1 would regard the epithets then as de- him fo have been an angel, as did   
 signedly used in this mysterious way, 4 Didymus, the follower of Origen. ‘Then   
 meant to represent to us, that Melclisedee he examined Hippolytus, Eusebius of   
 was a person diflering from common men. area, and Eusebius of Emesa, Apol-   
 It remains to give a summary of the Tinavins, Eustathius of Antioch, and found   
 opinions respecting the The cir- that all these held him to have been   
 cumstance that is here stated a man of Canaan, King of Jerusalem,   
 to be likened unto the Son of God, has and endeavoured to prove it in different   
 Jed many of the older expositors to regard He then mentions the opinion of   
 these epithets as belonging to Melchisedee the Jews, that Melehisedee was Shem, m   
 only in so far as he is a type of the Son of the eldest son of Noah; ‘ounger gives their   
 Goll, and as properly true of Him alone, calenlation that this may well have Marcus   
 not of Melchisedec, or only in an improper for Shem [abont Abraham wrote a treatis:   
 sense, and a subordinate manner. Ac- On Melchisedec, mentions no opinion.” The   
 cordingly, they understand without father view, that to be \* God the Word, Holy Ghost,   
 of Christ in teference to his Humanit was also entertained horn of Mary.” FE,   
 without mother, in reference to his Div tian, and Epiphanius mentions as held by   
 nity; and so also without genealogy. heretics, founded   
 But, however the term “without father”   
 might perhaps be conceded to be not