Ae ILEBREWS.,   
   
 AUTHORIZED VERSION. | AUTHORIZED VERSION REVISED.   
 apriest continually, Now| abhideth 2 st. for ever. + But   
 considerhowgreat this man consider great this man was,   
 was, nfo whom even the   
   
   
 some within the church : and Ambrose, r, quotes from Philo an expression re   
 trom his remarl 258, svems to nig Cain which he supposes anlogon   
 above, he 1, the symbol of evil, shall not d   
 pressly states him to have bven mere! ly it is   
 holy aman, n type of Christ. ‘This last vi it, se   
 was ever the prevalent one in the chure ans only thus much, the Writer of   
 ril of Alexandria combats the two opi- Hebrews means no more) ;   
 nions that Melchisedee was a vision off i, rather) likened to the Son of God   
 the Holy Spirit, and that he was a great ‘is clause stands alone and pendent, like   
 angel, the preceding, and must not be taken with   
 In lator times the idea that he was the “abideth a priest for ever.” this there   
 Son of’ God has been revived. ‘The theory are three objections: 1) it would be ex-   
 that he was Shem has found many him tremely unnatural to say that a text   
 to have aunong Enoch reappearing and earth), where it is said that the Son of God is a   
 having Melanchthon. beginning of days, nor Priest for ever after order of Me   
 end of life (these are again taken by Melchisedec himself deriv   
 most Commentators to mean, that of Mel- of remaining priest for ever: 2) it would   
 chisedce, neither beginning of days nor be but a poor way of proving the eternal   
 enil of life related in Scripture. Some priesthood of Christ, to shew that He is a   
 take beginning for that of his sacerdotal priest after the order of one who only ap-   
 life: others take end also for that of his peared to have, but really had not, such   
 priestly life: “for that no one preceded eternal priesthood : and 3) it is clearly not   
 him in the priesthood to which he suc- in respect of that the being made   
 ceeded, and no one is related to h: like is here meant, but in respect of the   
 suceceded him in his priesthood, in whi foregoing predicates: for it is as to these   
 thing he was a type of Christ.” Camero. only that the Son of God would be an arche-   
 But however the end of his life may be type for Melchisedee, seeing that, in re-   
 legitimately thus referred, that his spect of priesthood, Melchisedee, was chro-   
 priesthood and his life expire toge- nologieally prior to our Lord, The sense   
 ther, his beginning of days can hardly be is then that Melchisedec, in being “with-   
 understood of any thing but his naéural out father, without mother, without geo   
 life, especially following his being with- nealogy, having neither beginning of days,   
 out father or mother, and in the presence nor end of life,” personally, not typically,   
 of the general biblical usage of the days resembles the Son of God —in his personal   
 of any one asa man’s lifetime, Accordingly attributes, as the Son of God subsequently   
 most expositors take the words in this their in His incarnation, resembled kim in His   
 natural sense and interpret them as above, priesthood); remaineth priest for ever   
 Again however, no one, I think, can help (the expression is one which must be in-   
 fecling that such an interpretation is in terpreted in each case by the context in   
 fact no worthy acceptation of these solemn which it occurs. There is no reason why   
 words of the sacred Writer. The expres- here, where an eternal priesthood is in   
 sions become incomparably more natural, as question, it should mean for life: indeed   
 Bleck says, if the Writer really mean that such meaning would be absurd, seeing that   
 Melchisedce had not, as wnt nen, a de- all were priests for life. All kinds of wa:   
 finite beginning and end of his life. really have been devised to eseape the plain asse   
 would seem to me almost childish, to say tion of these words. Most Commentators   
 thus solemnly of any whose acts were ré- v had recourse to the same as before,   
 lated in the bia Test., but whose birth and viz, that no end of his priesthood is related   
 death were not related, that they had nei- to us in Scripture : so (cumenius, Theo-   
 ther beginning of days nor end of life. phylaet, Cyril of Alexandria, Epiphanius,   
 Suppose e.g. such a thing were said of and many inoderns. Schlichting takes it,   
 Mobnb, father-in-law of Moses. Here again that as our Lord’s High Priesthood, which:   
 Delitzsch, who tukes strongly the other jis to be cternal, will endure to that   
 time when ‘the high-priestly office will   
 cease, so Melchisedce’s priesthood is sail