59, ITEBREWS, 667   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED,   
 thren, though they come out is, of their brethren, though they   
 Of the loins of Abraham : be come out of the loins of Abra-   
 Sbut he whose descent is ham: Sbut he whose genealogy is   
 not counted from them re- | reckoned from.   
 ceived tithes of Abraham, never tithes of Abraham, them hath aen. xis...   
 and blessed him that had blessed him that hath the pro-   
 the promises. 7 And without all contra-   
 out all contradiction the diction the less is blessed by the   
 less is blessed of the better, mises. 8And\_ here   
 And here men that die that die receive tithes; but there   
 receive tithes ; bul there he one, fof whom it is witnessed that fhe v. 8.8   
 receiveth them, of whom it better. 9 And as I indeed so men   
 ix witnessed that he liveth.   
 9 And as I may so say,   
 he liveth.   
   
   
 “Those of the sons of Levi, when they designation of Abraham [see on ch. vi.   
 are invested with the priesthood, receive as the possessor of the promises). And   
 commandment to tithe the people accord- without all controversy the less is blessed   
 ing to the law”), thatis, of their brethren, by the better (it is that the axiom   
 though {they be] come out of the loins here laid down only holds good where the   
 of Abraham (the meaning is very difficult blessing is a solemn and official one, as   
 to assign. I take this to be intende of a father, or a priest: as was the ease   
 by the first clause, that is, of their br here.. In such cases the blesser stands   
 thren, that ‘tical tithe right was in the place of God, and as so standing is   
 i within the limits of one race, privilege of superior dignity). Gil Second item   
 ed by sons of Abraham over sons of Of superiority, in that Melchisedec’s is an   
 Abraham, and therefore less to be won- enduring, the Levitical a transitory priest-   
 dered at, and involving less difference hood. And here indeed (the Levi   
 between man and wan, thin the tithe priesthood being still in existence in the   
 right of Melchiscdee over one Writer’s time) men who die (there is a   
 of different race, and indeed over all his secondary emphasis ou men: men, who   
 progeny with him. ‘Then the second die) receive tithes (different sorts of   
 jause, though they be come out of the tenths taken of different things); but   
 loins of Abraham, is inserted to shew the there (i. . in this matter concerning Mel-   
 deep subjection of the ordinary Abrahamic chisedec) one, of whom it is testified   
 to the Melehisedee priesthood; seeing that, no longer “a man of whom.” — This is not   
 notwithstanding his privilege of descent, again expressed, nor is it to be supplied.   
 he was subjected to his own priest, his ‘The mysterious character of Melchisedec   
 brother, who in turn. id tithes in Ab is still before the Writer. ‘The testimony   
 hum to Melchisedec). 6.) But (an- meant is certainly that of Scripture;   
 swers to “indeed,” ver. 5) he whose probably, that in Ps. ex. 4, where an   
 pedigree is never (sce below) reckoned eternal priesthood, and therefore dura-   
 from them (the sons of Levi, not, from tion, is predicated of Melehisedec. It cau-   
 the sons of Israel, nor, from Levi and not well be, as Calvin and others hold, the   
 Abraham: and it means “from them,” mere negative fuct of his death not being   
 i.e. their line of descent)” hath taken recorded, which would not amount to a   
 tithes of Abraham (not, receined, as A.V. testimony that he lives: aud it is im-   
 ‘The sentence is cast into this form, because probable that in so express a statement   
 of the enduring nature of the office and as this the Writer should, as some imagine,   
 priesthood of Melchisedee, which is given intend to combine both the positive t   
 by the perfect tense), and hath blessed timony and the inference from the omis-   
 the possessor of the promises (some would sion) that he liveth (this clearly cannot be   
 urge the present sense,—\* him who mow interpreted of the priesthood of Mele   
 possesses the promises ;” but there seems sedec enduring : for what is here said   
 to be no necessity for 1. should eminently personal, and that Melchisedee   
 rather take the v fi himself is meant, is shewn by the histor