668 HEBREWS. VII.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 even Levi also, who receiveth tithes, Levi also, who receiveth   
 hath paid tithes by means of Abra- tithes, tithesin Abra-   
 ham. 10 For he was yet in the ham. ™ For he was yet in   
 loins of his father, when Melchise- the loins of father, when   
 again per- Melchisedec met him. “If   
 fection were by the 8 Levitieal priest- therefore perfection were   
 hood, (for on the ground of it the by the Levitical priesthood,   
 people hath reeeived the law,) what (for under it the people   
 further need was there that a dif- received the law,) what   
 ferent priest should rise after the further need was there that   
 order of Melchisedee, and that he ‘another priest should rise   
 after the order of Mel-   
 chisedec, and not be called   
   
   
 reference to the fact of his receiving tithes in that they by reason of their transitori-   
 of Abraham. As Bleek well remarks, if ness were many, whereas He was one and   
 the dying applies to the sons of unchangeable.   
 Levi, the Living must also apply personally 11.] If again (this takes up the rea-   
 to M dec). 9.] The Jew might soning, not from the point immediately   
 reply, that it was nothing to him, if Abr preceding, but from the main line of argu-   
 ham paid tithes to Melehisedec ; for Abra- meut, of which what has just preceded   
 ham was no priest, and therefore paid has Ween merely a co-ordinate illustra-   
 tithes naturally to a priest: the Writer tion. So that it is not necessary to   
 therefore proceeds to a third proof, shew- say here, as some have attempted to do,   
 ing that ix Abraham even Levi himself, from what point in the preceding chapters   
 the patriarch of the Jewish priesthood, the reasoning is resumed. The main line   
 paid tithes. And so to speak (the phrase of thought is again referred to,   
 is used when any thing is about to be said on the promise of Ps. ex. 4, made to our   
 that is unexpected, or somewhat strained, Lord and verified in Him) perfection (in   
 not likely to be universally recognized, at the widest sense: the bringing of man to   
 least in the general way in which it is his highest state, viz. that of salvation   
 asserted. It inay be here regarded as in- sanctification: see on ver. 19) were by   
 trodneing and softening a strong saying), means of (could be brought about by the   
 by means of Abraham Levi also, who instrumentality of) the Levitical priest-   
 receiveth tithes (who is the head and hood,—for upon it (i.e. the Levitical   
 representative of the tithe-taking tribe. priesthood: not, as many Commentators,   
 Indeed the name here is almost a collective for the sake of obtaining perfection. On   
 one, the personal reference being taken up ‘the various meanings assigned, see the   
 in the next clause), hath been taken tithes note in my Greek Test. If we consider   
 of (on the perfect, see above, ver. 6). the priesthood as the basis on which the   
 10.] For he was yet in the loins of his law was constructed, so that not the   
 father (i.e. his forefather, Abraham: for priests only, but the people also [compare   
 Isaac was not yet horn, much less Jacob. the same, in ch. ix. 19] were involved in   
 On the expression, compare ver. 5), When the question of the dignity and finality of   
 Melchisedec met him. the priesthood, then a sufficient reason   
 11—25.] Further proof of the perfec- seems to he gained for inserting this   
 tion of Christ's priesthood, as compared thesis: as if it said, not only they,   
 with the Levitical : (1114) in that He the whole system of which the priesthood   
 sprang from a tribe not recognized as a was the b and centre) the people   
 priestly one by the law, thus setting aside (emphatic) hath received the law (the   
 the law: (15—19) in that He was con- perfect is used, as indicating the fact that   
 stituled priest not after the law of a the people was still remaining, and ob-   
 carnal commandment, but after the power serving the law),—what farther need   
 of an endless life, thus impugning the (yas there) (what need after that,—any   
 former commandment as weak and un- longer, that being so) that a different   
 ‘profitable: (20—22) in that He was made priest (more than “ another ”-   
 with an oath, they without one: (23, 21) another, but of a different ki