670 HEBREWS. VI.   
   
 AUTHORIZED VERSION REVISED, AUTHORIZED VERSION.   
 priest, 16 who is made, not after the priest, ' who is made, not   
 Jaw of a carnal commandment, but after the law of a carnal   
 after the power of an endless life. commandment, but after the   
 For + this testimony is borne con-| power of an endless life.   
 conmigo Ml "7 For he testifieth, Thou   
 dest A188. art a priest for ever after   
 iPeens. , cerning him, 'Thou art a priest for the order of Melchisedec.   
 VLE ever after the order of Melchisedec. 18 For there is verily adis-   
 18 For there is verily a disannulling anaulling of the command-   
 of the commandment going before | ment going before for the   
 s. for the weakness and unprofitable- weakness and unprofitable.   
 ness thereof. ' For the law   
 x, ness thereof 19 (for 'the law made made nothing perfect, but   
 oe - nothing perfect), and [there is] a the bringing in of a better   
 i.e bringing in of ™a better hope, by hope did; by the which   
 we draw nigh unto God.   
 , Which "we draw nigh unto God.}   
   
   
 tude of (equivalent to “after the order ment intended is that mentioned in ver. 16,   
 of” before) Melehisedec ariseth a different according to which the priesthood was con-   
 priest (i. . Christ, not Melehisedec), who is stituted, not, as Clirysostom and others   
 appointed (hath become priest), not accord- think, the whole Mosaic law, however   
 ing to the law of a carnal commandment much that may be involved in the assor-   
 (ie. not in accordance with, following out, tion : compare the parenthesis in ver, 11.   
 the rule and order of an exterior ordinance This commandment went before — not   
 founded on the present: fleshly and deca inerely in time, but was an introduction   
 ing state of things), but according to the to and gave way before the greater and   
 power of an indissoluble life (the two final ordinance) on account of its weak-   
 clauses closely correspond in rhythm, as is ness and unprofitableness (Rom. viii. 3,   
 much the practice of the Writer. The as Gal. iv. 9, is remarkably parallel, both   
 power here spoken of does not, however, in thought and mode of expression: one   
 strictly correspond, in its relation to the of those coincidences which could hardly   
 priesthood spoken of, with “the law of a take place where there was not community   
 earnul commandment” above. ‘That was of thought and diction), — for the law   
 the rule, by and after which the priesthood perfected nothing (this parenthetical clause   
 constituted : this, the vigour inherent inserted to explain the implication con-   
 in the glorious priesthood of Christ,—for it tained in the words “the weakness and un-   
 is of His enduring Melchisedee-priesthood profitableness thereof.” The law had not   
 in glory that this is spoken—to endure for the power to bring any thing whatever to   
 ever. ‘Some haye thought the power to be, perfection, to its appointed end and ex-   
 Christ’s power to confer life on other: cellence : — perfection, in any kind, was   
 others the enduring nature of the divine not by the law),—and an introduction   
 decree which constituted this priesthood = bringing in besides: the law being already   
 but both are shewn to be wrong by the there, this is brought in to and upon if)   
 next verse, in which the enduringness of of a better hope (the contrast is hetween   
 the priesthood is the point brought ont). the preceding commandment, weak and   
 11.] Proof of the last clause from unprofitable, and a better thing, viz. the   
 Scripture. The stress of the citation is hope which brings us near to God), by   
 for ever. For he (the different priest) is means of which we draw near to God (this   
 borne witness of, that thou art a priest for note, of personal access to God, has been   
 ever after the order of Melchisedec. twice struck before, ch. iv. 16; vi. 19, and   
 18, 19.] These verses belong to the proof is further on in the Epistle expanded into   
 of 15—17, expanding the conclusion thence a whole strain of argument. See ch. ix.   
 derived, and expressing it more decidedly 11 ff; x. 194f, It is that access, which   
 than hefore in ver. 12. For moreover was only carnally snd symbolically opeu   
 there takes place an abrogation of the to them’ by shedding of the blood of saeri-   
 preceding commandment (the command- fices, but has been spiritually and really