HEBREWS,   
 16— 671   
   
 AUTHORIZED VERSION, | AUTHORIZED VERSION REVISED,   
 “0 dnd inasmuch as not|20 And inasmuch as it was not with-   
 without an oath he wus out an oath: 2 (for they without   
 mude priest: 2! (for those |   
 priests were made without|an oath are made priests; but He   
 an oath; but this with an with an oath by him that saith unto   
 outh by him that said unto him, °The Lord sware and will not o¥s.cx.4   
 him, The Lord sware and repent, Thou art a priest for ever f :) 1 Te wont   
 will not repent, Thou art ater U   
 @ priest for ever after) 22 of so much better a testament also order Mel-   
 the order of Melchisedec :) Phath Jesus become surety. %3 And chised   
 Rhy so much was Jesus are   
 made a surety of a better our oldest   
 testament, 8 And they aM   
 eh. vill 6.   
 opened to us by the shedding of Chri who cannot be said to have spoken this   
 blood once for ail, so we being justi uuto Him, umless indeed we take br   
 by faith ean approach the very throne of in the mere sceondary sense of “ with   
 d, ‘The verb here used is the technien! reference to.” In the following it   
 term in the Septuagint for the drawing is the words of address only to which this   
 near of the priests in their sacrificial refers: the former part is the mere intro-   
 nistrations. It remains to treat of the duction to them, Not seeing this has led   
 connexion of the above sentence, vv. 18, 19, to the above mistake. It was God who   
 which has been entirely mistaken by many, addressed Him, God who made Him priest,   
 and among them by the A. V. ‘The end- God who sware unto Him) to Him, The   
 ing clause, “ but the bringing in of a better Lord (Jehovah) sware and will not re-   
 hope,” has been wrongly joined with “for pent (i.e. the deeree stands fast, and shall   
 the law made nothing perfect :” and that, undergo no change), Thou art a priest   
 either 1) as A. V., “but the bringing in for ever :—of much (in that same pro-   
 of a better hope did.” Beza appears here, portion, viz. as the difference hetween the   
 as in so many other cases, to have led our oath and no oath indicates) better a testa-   
 translators into error: or 2) “For the ment (the meanings of the word thus   
 law perfected nothing, but was the in- rendered [diatheké], 1) an appointment,   
 troduction,” &e, 'This latter is suecess- withont eoneurreneé of @ second party, of   
 fully impugned vy Beza, on the ground somewhat concerning that second party,—   
 that the law was not an introduction at of which nature is a last will and testa~   
 all, from the very meaning [sce above] ment, 2) a mutual agreement in which all   
 of that word. See the rest of the matter parties concerned consent, —a covenant,   
 argued in my Greek 'Test.). in the proper sense,—heing confessed, our   
 20—22.] See summary at ver. 11. business here is, not to enquire what is the   
 Further proof of the superiority of the fixed theological aceeptunee of the and   
 Melchisedec priesthood of Christ—in that so to render here, irrespective of any sub-   
 he was constituted in it by an oath, thus sequent usage by our Writer himself; but   
 giving ita solemnity and weight which that to enquire 1) how he uses it in this Epistle,   
 other priesthood had not. And inas- 2) whether he is likely to have used it in   
 much as [it was] not without an oath (the more than one sense:—and to render ae-   
 ellipsis here is variously supplied. Some cordingly. Now it cannot well be doubted,   
 fill it up ont of what follows, “¢hat that in ch. 16, 17, he does use it the   
 He became surety.” Aud this seems on sense of “testament.” And just as little   
 the whole more natural, and more agree- can it be questioned, that he is speaking   
 able to the style of our Epistle, than to there of the same thing as heres that the   
 put in, as A. V,, “he was made priest,” “new testament” there answers to the   
 or as Bleek, and others, “ this [the brin; better testament here, this first mention   
 ing in of a better hope] took place of it being in fact preparatory to that   
 for they (as we know] without swearing fuller treatment. I therefore keep here to   
 of an oath are made priests (are made, the A. V.) also hath Jesus become surety   
 s strongly marking the existence of these (Tesus is become the surety of the better   
 priests at the time of wnting); but He Covenant, ive. in His person security: and   
 with swearing of an oath by Him who certainty is given to men, that a better   
 saith (i,¢, cerlainly not the Psahnist, covenant is made and sanctioned by Got.