iytropuction.] THE EPISTLE TO THE HEBREWS. [cn xv.   
   
 High Priesthood of Christ, with a hortatory note of passage (iv. 14—16).   
 This subject he pursues through the whole middle portion of the Epistle   
 (v. 1—x. 18), treating it in its various aspects and reqnirements. Of   
 these we have (v. 1—10) the conditions of High Priesthood: (vy. 11—   
 vi. 20) a digression complaining, with reference to tho difficult subject   
 of the Melchisedek-priesthood, of their low state of spiritual attainment,   
 warning them of the necessity of progress, but encouraging them by   
 God’s faithfulness: (vii. 1—x. 18) the priesthood of Christ after the   
 order of Melchisedek, in its distinction from the Levitical priesthood   
 (sce the various steps set forth in tho headings in the commentary), as   
 perpetual, —as in that Abraham acknowledged himself inferior   
 to Melchisedek,—as having power of endless life,—as constituted with   
 an oath,—as living for ever,—as without sin,—as belonging to the   
 heavenly sanetuary, and to a covenant promised by God Himself :—as   
 consisting in better ministrations, able to purify the conscience itself,   
 and to put away sin by the one Sacrifice of the Son of God.   
 6. Having thus completed his main argument, he devotes the con-   
 cluding portion (x. 19—xiii, 25) to a series of solemn exhortations to   
 endurance in confidence and patience, and illustrations of that faith, on   
 which both must be founded. In x. 19—89, we have exhortation and   
 warning deduced from the facts lately proved, our access to the heavenly   
 place, and our having a great High Priest over the house of God: then   
 by the Pauline citation the (or, my) just man shall live by faith, a   
 transition note is struck to ch. xi, which entirely consists in a panegyrie   
 of faith and a recounting of its triumphs: on a review of which the   
 exhortation to run the race set before us, and endure chastisement,   
 is again taken up, ch. xii, And the samo hortatory strain is pursued   
 to the end of the Epistle; the glorious privileges of the Christian cove-   
 nant being held forth, and the awful peril of forfeiting them by apostasy 5   
 —and those graces, and active virtues, and that stedfastness in suffering   
 shame, being enjoined, which are necessary to the following and imitation   
 of Jesus Christ. The valedietory prayer (xiii. 20, 21), and one or two   
 personal notices and greetings, conclude the whole.   
   
   
   
   
   
   
   
   
   
   
 SECTION V.   
 LANGUAGE AND STYLE.   
   
   
 1. Something has already been said, in the previous enquiry into the   
 authorship of our Epistle, respecting the question of its original lan-   
 guage‘, There also the principal passages of the Fathers will be found   
 which bear on this subject. They may be thus briefly summed up:   
   
   
 4 See above, § i. par. 119.   
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