had been said, “and by this very expression in our last citation, **the children,** we may substantiate that which our argument.  
is seeking to prove”) **the children** (before  
mentioned) **are partakers of** (literally  
*‘have been constituted partakers of,’—in*  
the order established in nature, and enduring still. The *participation* is not  
with their *elders*, as Valeknaer, but with  
*one another*) **blood and flesh** (“this expression betokens,” says Bleek, “the whole sensuous corporeal nature of man, which  
he has in common with the brutes, and  
whereby he is the object of sensuous perception and corporeal impressions : whereby also he is subjected to the laws of the  
infirmity, decay, and transitoriness of material things, in contrast to purely spiritual and incorporeal beings.” Delitzsch remarks  
on the order, that it differs from *“flesh and  
blood,”* in setting forth first the inner and  
more important element, the blood, as the  
more immediate and principal vehicle of  
the soul.....before the more visible and palpable element, the flesh: doubtless with reference to the shedding of Blood, with a view to which the Saviour entered into community with our corporeal life),  
**He Himself also in like manner** (*similarly.*  
The word expresses a general similitude, a  
likeness in the main; and so is not to be  
pressed here, to extend to *entire identity*,  
nor on the other hand to imply, of purpose,  
*partial diversity;* but to be taken in its  
wide and open sense—that He Himself  
also partook, in the main, in like manner  
with us, of our nature. The ancient expositors dwell justly on the word as against the Docetæ, who held that our Lord’s was  
only an apparent body) **participated in**  
(the A. V., *“took part,”* is good, but it  
should be followed by *‘in,’* not ‘*of,’* which  
makes it ambiguous. Notice the past tense,  
referring to the one act of the Incarnation)  
**the same things** (viz. *blood and flesh:* not,  
as Bengel, “the same things which happen  
to his brethren, not even death excepted”); **that by means of his death** (a paradox. “Death itself, as Death, is that which  
Jesus used as the instrument of annihilating the prince of Death;” Hoffmann.  
There is an old Latin Epigram, which may  
be thus given in English: “Had not the  
death of death | by death done death to  
death, | that key were lost, which Life |  
Eternal openeth”) **He might destroy** (bring  
to nought. The word is found, besides here,  
once in St. Luke [xiii. 7], and twenty-five  
times in St. Paul) **him that hath the power  
of death** (the present participle is better  
taken of the office, ‘the holder of the  
power,’—than of past time, *‘him that had  
the power,’* as A.V. The reason why this  
clause comes first, and not *“the devil,”* is  
probably, as Chrysostom suggests, to exhibit the paradox mentioned above), **that is, the devil** (compare Wisdom ii. 24, “By  
the envy of the devil death came into the  
world:” and see Rev. xii. 9; xx. 2. So in  
the Rabbinical writings, Samuel, the chief  
of the evil spirits, was called the angel of  
death: and it is said, “Samuel was the  
cause of death to all the world.”

The Death of Christ brought to nought the  
agency of the devil in death, because, that  
Death of His being not the penalty of His  
own sin, but the atoning sacrifice for the  
sin of the world, all those who by faith are  
united to Him can now look on death no  
longer as the penalty of sin, but only as  
the passage for them, as it was for Him, to  
a new and glorious life of triumph and  
blessedness. But for those who are not  
united to Him, death, retaining its character of a punishment for sin, retains also therewith all its manifold terrors); **and  
might deliver those who** (as many as. This  
does not in such a case imply the existence  
of *others who do not* fulfil the thing predicated, but rather takes, so to speak, the full measure of those indicated, being almost equivalent to *“who, every one of them....”* These persons whom Christ  
died to free, were all subject to this bondage  
induced by the fear of death. And these  
in fact were, all mankind; to whom the