9,10. HEBREWS. 619   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 crowned with glory and|with glory and honour; in order   
 houour; that he by the that he + by the grace of God should ¢ so   
 grace of God should taste taste death 4 for every man. 10 F For copie   
 death for every man. © For   
 " om, v.18. or 83,2 God. Orige (Cents mentions readings, not xxiv. 40,   
 ime ii,8. il, Itew. 8.   
   
 in the next sentenee by ‘made per- the words “except God,” or, “without   
 fect by sufferings? (which words them: God,” a meaning in accordance with the   
 es are a witness that suffering and demands of the context, and the analogy   
 exaltation, not suffering and degradati of Scriptnre. This indeed would be no   
 are here couneeted}. But emphati argnment. against a reading universally   
 could not be in the former connes' and mnobjectionably attested by external   
 coming as they would ‘only as an explie: authorities ; but where no sneh attestation   
 tory clause, after “made a little lower exists, may well be brought in to guide us   
 than the angels.” Again, the latter con- to a decision) He might for (‘on behalf   
 nexiou entirely satisfies the context, the of,’ ‘for the benefit of :’ where this ordi-   
 suilerings of Christ being treated of as nary meaning of the preposition suffices,   
 necessary to His being our perfect Re- that of viearionsness must not be intro-   
 deemer,” And this connexion will be made need, Sometimes, as e.g. 2 Cor. v. 15,   
 even clearer by what will he said on the it is necessary. But here clearly not, the   
 next clanse), erowned with glory and whole argument proceeding not on’ the   
 honour (viz. at His exaltation, when God vicariousness of Christ’s sacrifice, but\_on   
 exalted Him to His right Hand: not, as the benefits which we derive from His   
 some, at His inearnatiou, or His esta- personal sufluring for us in humanity; not.   
 Dlishment as Saviour of the world: see on His substitution for us, but on His   
 above, ver. 7); in order that (how is this community with ns) every man (in the   
 logieally constructed ? It depends on the original the word may be neuter or mas-   
 Tast clause, which clause it will be best to culine; every thing, or every man. If   
 ke in its entirety, “om account of His the latter, to what is it to be referred ?   
 suffering of death crowned with glory Origen and others take it as nenter,   
 and honowr.’ The full connexion we and apply it cither to all nature, or to all   
 cannot enter into, till the three other reasonable The latter see discussed   
 questions arising out of our chiuse are below. The former can hardly be here   
 disposed of: by the grace of God,—for meant: for of such a doctrine, however   
 every man,—and, that He should taste true, there is no hint. Then taking the   
 death) by the grace of God (how is this adjective masculine, are we to understand   
 to be understood ? At all events we have it’ “for every one, angels included ?”   
 strong Scripture for such an cx- So Ebrard : but where do we find any s1   
 pression. In Gal. ii, 21, the Apostle’s usage of “all,” or \* every,” absolutely   
 confession of faith in the Son God, he as here? And where in this ehapter again   
 says, “I do not make void the grace of js any room for the position, that Christ   
 God; for if righteousness be by the la, suffered death for angels? In the logical   
 then Christ died without cause.” And in course of the argument, we have done   
 Rom. y. 8, we read, “God giveth proof with them, and are now treating of man,   
 of Ilis own love toward us, in that, while and of Him who was made man to be   
 we were yet sinners, Christ died for ws.” our High Priest and advocate. And there-   
 And in Titus ii. “The grace of God fore of none other than man can this word   
 was manifested, bringing salvation to all “every one” be here meant, in accord-   
 men.” So that, in point of meaning, no ance indeed with its universal usage el:   
 difficulty be found in the words. It where. If it be asked, why every man   
 was by the love and grace, the kindness rather than all men, we may safely say,   
 and Tove towards men of the Father, that that the singular brings out, far more   
 all Redemption was effected, and above strongly than the plural would, the up-   
 all that One Suerifiee which was the plicability of Christ’s death to each ix-   
 crowning act of Redemption. The re- dividual man: and we may say that this   
 markable various reading (see margin) is again testifies the sense “every man,”   
 iseussed at length in the notes to my as there would be no such reason for in-   
 reck Testament. Ihave there conclndedl, dividualizing other rational beings, as there   
 it docs not seem possible to assign to is for showing that the whole nature of