620 HEBREWS. Il.   
   
   
 AUTHORIZED VERSION REVISED. erent VERSION,   
 stim.xi8 if beeame him, \*for whom are all it became him, for whom   
 things, and by whom are all thing: jg, te all things, and by whom   
 »\are all things, in bringing   
   
 tion has made Him the divine Head of our   
 1, to which this promise of sovereignty humanity—the channel of grace, and the   
 is given, is penetrated by the efficacy of Captain of our salvation. Without His   
 Christ’s death) taste of death (some have ex ‘ion, death would not have been   
 sven in the phrase an allusion to the short- effectual. Unless he had been crowned   
 ness and transitoriness of the Lord's death: with glory and hononr, received to the   
 s» Chrysostom, “He properly said should vight hand of the Father, and set in ex-   
 iste death, and not, should die, For as peetation of all things being put under his   
 really only fasting it, He made so little feet, His death could not have been, for   
 y in it, and immediately arose:” then, every man, the expiation to him of his   
 comparing Christ to a physician who first own individualsin. On the ériumphant issue   
 tastes his medicines to encourage the sick of his sufferings, their efficacy depends.   
 man to take them, adds, “So also Aud this I believe is what the Sacred   
 since all men had ever been afraid of death, Writer meant to express. His glory was   
 to pers je to be bold against it, the consequence of his suffering of death ;   
 self tasted it, having no beuefit so to do.” —arrived at through His suffering: but   
 So also many other Commentators, among, the applicability of His death to every man   
 whom Beza and Bengel find also the verity js the consequence of His constitution in   
 ot His Death indicated in the words. But Heaven as the great High Priest, in virtue   
 it is well answered, that in none of the of his blood carried into the holy place,   
 places where the phrase appenrs, either —and the triumphant Head of our com-   
 in the New Test. or in the rabbinical mon humanity: which common humanity   
 writings, does any such meaning appear of Him and ourselves now becomes the   
 to be conveyed. Nor again can we, subject of further elucidation),   
 as Bleck, understand the implication to 10. For (the connexion with the foregoing,   
 be that Christ underwent «ll the Ditter- see above. The for renders a reason why   
 ness of death. But the phrase falls into the result just introduced should have   
 exact accord with the general argument been one which the grace of God contem-   
 of the passage, that it became Christ, plated) it became (as matter not only of   
 in order to be the great and merciful decorum, but of sequence from the data ;   
 High Priest of humanity, to be perfected —-was suitable to,’ not as matter of ab-   
 tbroigh homan sufferings: and it forms solute necessity, which was not the ques-   
 in fact the first mention of this idea, tion here. The expression here glances at   
 and prepares the way for for which fol- those who found in a suifering and era   
 lows. 1 would say, that the word taste fied Messiah something unsuitable to the   
 ninst be regarded ‘as slightly emphatic, Godhead; and expresses not merely a   
 and as implying the personal undergoing: negative, that it was not unsuitable, not   
 of death and entering into its suffe unworthy of God,—but at the same time   
 ing. And I doubt much, whether it will the positive, that it was altogether corre-   
 not be found that in the other passages spondent to and worthy of His Being and   
 ® the phrase occurs, this personal His Wisdom and His Love, to take this   
 ing of death, though not boldly pro- course: that it is so shaped, that he who   
 minent, is yet within view, and agrecable knows the being and attributes of God,   
 to the context. glory and honour. having might have expected it. And thus it is   
 considered the three points, by the grace of indirectly implied, that it was also the   
 of Christ, every man,—and at through death, most suitable, and that any other way   
 ings, and on again to of His suffering the would have been less correspondent to the   
 connesion of hy means of, aud with account being and purpose of God. Bleck has some   
 this clause begins death, before stated that excellent remarks on the lingering of the   
 we find it dependent on the former clause, offence of the cross among these Jewish   
 on account of His suffering of death Christians, who, although their ideas of   
 the glory and kingly triumph of. the   
 Messiah been in a measure satisfied   
 by the resurrection and exaltation of Chri   
 and their hopes awakened by the promise   
 of fature glory at His second coming,—