624 HEBREWS. II.   
 AUTHORIZED VERSION REVISED.   
 8 Jorn x 38, the children ¢which God gave me.   
 ue 14 Forasmuch then as the children AUTHORIZED VERSION.   
 I and the children which   
 God hath given me. 4 For-   
 asmuch then as the chil-   
   
 ocenr in the Septuagint, immediatel future Deliverer. This confident speech of   
 coding the next citation. The only objec the Prophet our Writer adopts at once as   
 tion to this view that it would be hardly the words of the greatest of all Prophets—   
 likely in this case that the words “and thereby assuming the prophetic office of   
 ajain” would have occurred, but the two Christ. Thus the matter illustrated [for   
 citations would have proceeded there is no demonstration here ; this verse   
 And hence the words have isa Cae of the last] is, that as the   
 other places: e. g- prophet Isaiah the human de-   
 1, where however, besides the Septuagint pendence of his age, and stood forth, he   
 being different, the words are spoken in a and the children whom God had given him,   
 totally different reference. The same words and who were begotten in pursuance of the   
 are found in the in 2 Sam. xxii, divine command as a sign to Isracl,—   
 8, and Isa. xii. 2 of the is no objection to so the great Prophet himself fulfilled the   
 the first, of those who view the Ps same office, had the same hopes, and   
 t forth. Still, regarding the hore the same relation to those atnong   
 ion as of no w who He prophesied, praising God with   
 them, leading them in confidence on God,   
 ¢ auses, the one expr: and speaking of them as one family and   
 in God, the other declaratory a stock with Himself, So that our passage   
 relation to others [compare also ch. x. forms a instance of the prophetic   
 30, which isa nearly though not exactly office of Christ being taken as the antitype   
 similar ease fer, is the more na- of the official words and acts of all the   
 tural, the opinion which derives both texts Prophets, just as His kingly office fulfils   
 from the same place of Isaiah. On the and takes up all that is   
 sense then, see below). And again, Behold the theoeratic Kings, and   
 I and the children which God gave me accomplishes all the types ordinances   
 (Isa. viii, Considerable difficulty has of the Old Test. Priesthood), 14.) The   
 heen made by the Commentators in apply- connexion and line of argument is this:   
 ing these citations to Christ. I own that. in ver. 5 it was shewn, that not to angels,   
 the question seems to me to be admirably but to MAN, is the new order of things   
 stated by Theodorct on Ps. xxii., “More subjected : in vv. 6—8, that this domina-   
 credit is to he given to the Holy Apostles tion was predicated of man in the Old   
 and to our Saviour Himself when He uses ver. 9, that the only case of its   
 plainly opening of the Psalm, than to falfilment has been that of Jesus, who has   
 those who attempt to interpret it.’ But: been crowned with glory and honour on   
 this does not preclude onr entering on an account of His suffering death. Then,   
 atlempt in each case to give a distinct: vy. 10, 11 a, it is that the becoming   
 accomit of the rationale of the application. way for the Redeemer to this crown of   
 In the passage of Isaiah [vv. 11—18], the glory, the purpose of winning which   
 Prophet is especially the people of to bring many sons of God to it, being   
 Judah under Alia, for having called in the perfected through sufferings, seeing that   
 Nelp of the Assyrian king aguinet Pekah He mu: share with those whom He is   
 king of Israel, and Revin king of S: to sietify, in dependence on a common   
 And in these verses [17 £.] the Propet Father. ‘Then vv. 11 b, 12, 13 have for-   
 expressses his own determination, in spite nished illustrations confirmatory of this,   
 of the reliance the people on the con- from His own sayings in the Seripture.   
 federacy, to wait for the Lord, and to And now we are come to the proof, that   
 remain, he and the children whom God bad He who was thus to be the Leader of the   
 given him, for signs and wonders in Israel salvation of these many sons, trusting   
 from the Lord of Hosts, which dwelleth in like them, and suffering like them, must   
 Zion, Then from Isa, viii. 18 to ix i Himself ecome MAN like them, in order   
 set forth the prospect of future deliv for that His death to have any efficacy   
 to Judah coming from their God, ending wards Iis purpose. Since then (by   
 with the glorious anticip:tion of the great au inference is drawn from the words im-   
 mediately preceding: by then, the thought