14, 15. HEBREWS. 63   
 a   
 AUTIIORIZED VERSION. AUTHORIZ VERSION REV! ED.   
 dren are partakers of flesh are partakers of blood and flesh, he   
 and blood, ke also himself’ himself also in like manner took Jeni.   
 likewise took part of the the same things; that cttire vill   
 same; that through death part in   
 he might destroy him that through his death he might destroy 5B. >is Coli   
 had the power of death, him that hath the power of death,   
 that is, the devil; ‘8 and that is, the devil;   
 deliver them who through deliver as many as & and might ¢taret7s   
 fear of death were all their   
 Hom. vill   
 2 Tim. 17.   
   
 had been said, “and by this very expres- “Death itself, as Death, is that which   
 sion in our last the children, we Jesus used as the instrument of annihi-   
 amy substantiate that which our argument. luting the prince of Death;” Hoflinam.   
 ix seeking to prove”) the children (before ‘There is an old Latin Epigram, which may   
 mentioned) are partakers of (litera be thus given in English: “Had not the   
 thave been constituted partakers of, death of death | by death done death to   
 the order established in nature, and © h, | that key were lost, whieh Life |   
 during still. The participation is not Eternal openeth”) He might destroy (bring:   
 with their elders, as Valcknaer, but with to nought. ‘The word is found, besides   
 one another) blood and flesh (“this cx- once in St. Luke [xiii. 7], and twenty-tive   
 pression betokens,” says Bleek, ‘the whole times in St. Panl) him that hath the power   
 mstious corporeal nature of man, whieh of death (the present participle is better   
 he has in common with the brutes, and taken of the office, ‘the holder of the   
 whereby he is the object of sensuous per- power,’—than of past time, ‘Aim that had   
 ception and eorporeal impressions : where- the power, 28 A.V. The reason why this   
 dy ulso he is subjected to the laws of the clause comes first, and not “ the devil,” is   
 iifimnity, decay, and transitoriness of ma- probably, as Chrysostom suggests, to ex-   
 terial things, in to purely spiritual hibit the paradox mentioned above), that   
 and incorporeal beings.” remarks is, the devil (compare Wisdom 24, « By   
 on the order, that it ditfers “flesh and vy of the devil death came into the   
 blood,” in setting forth first the inner and xii. 95 xx.2. Soin   
 more important element, the blood, as the the Rabbinical writings, Samacl, the chief   
 more immediate and principal vehicle of of the evil spirits, was called angel of   
 «hefore the more visible and death: and it is said, wel was the   
 + doubtless with cause of death to all the world.”   
 ing of Blood, with a ‘The Death of Christ bronght to nought the   
 the Saviour entered into agency of the devil in death, becanse, that   
 community with onr corporeal Tite), Death of His being not the penalty of His   
 Himself also in like manner (similart own sin, but the atoning sacrifice for the   
 ‘The word expresses a general sin of the world, all those who by faith are   
 likeness in the main; and so is not to be united to Him can now look on death no   
 pressed here, to extend to entire identity, longer as the penalty of sin, but only as   
 nor on the other hand to imply, of purpose, the passage for them, as it was for Him, to   
 partial diversity; but to be taken in its a new and glorious life of trinmph and   
 wide and open senso—that He Himself Dlessedness. But for those who are not   
 also partook, in the main, in like manner united to Him, death, retaining its cha-   
 with us, of our nature. The ancient ex- racter of a punishment for sin, retains also   
 positors dwell justly on the word as against therewith all its manifold terrors); and   
 the Doceta, who held that our, Lord’s was might deliver those who (as many as. This   
 only an apparent body) participated in does not in such a case imply the existence   
 (the A. V., “took part,” is good, but it of others who do not fulfil the thing predi-   
 should be followed by ‘in,’ not of? which cated, but rather takes, so to speak, the   
 akes it ambiguous. Notice the past tense, full measure of those indicated, being al-   
 referring to the one act the Incarnation) most cqnivalent to “who, every one of   
 the same things (viz. and flesh: not, them...” These persons whom Christ   
 as Bengel, “the same things which happen died to free, were all to this bondage   
 to his brethren, not even death excepted”); induced by the fear of “death, And these   
 that by means of his death (a paradox. in faet were, all mankind; to whom the