626 HEBREWS.   
 We   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION,   
 of death were all their lifetime kept lifetime subject to bondage.   
 under bondage. 16 For, as we know, 16 For verily he took not   
 it is not angels that he helpeth, but on him the nature of   
 it is » the seed of Abraham that he angels; but he took on   
 bMatt i, M7 Wherefore it behoved him the seed of Abraham.   
 him in all things ito be like unto 1 Wherefore in all things   
 it behoved him to be made   
   
   
 potential benefit of Christ’s death extends) not of that into which Christ has made   
 by fear of death were through all their those redeemed by Him, but of that of!   
 lifetime subjects of (not merely ‘subject which He has helped them. The seed of   
 to,’ so that they might or might not be in- Abraham then means, the Jewish race,   
 volved in it, but their actual implication is among whom Christ was born in the flesh,   
 inferred) bondage (Calvin’s note is well and whom He did come primarily to help:   
 worth transcribing: This place admirably and the peculiarity of the expression must   
 expresses how wretched is their life who be explained, tins—\* This whole   
 death; as all must dread it who cpistle prndently dissimulates the calling   
 it out of Christ ; for then there ap- of the Gentiles, either because the men-   
 pears in it nothing but a curse. For tion of them would be unpleasing to the   
 whence comes death except from the wrath Hebrews, or becanse that mention was not   
 of God against sin? Hence this bond- necessary to its design.” I must not omit:   
 age through life, ive. perpetual anxiety, to mention, that the above manner of in-   
 constraining their unhappy souls. For terpreting this verse, now generally ac-   
 mee of sin ever implies dread of qniesced in, was not that of the ancient   
 e judgment. From this fear Christ xpositors. | By them it was generally sup-   
 has liberated us, taken away our curse posed that the verb referred to our Lord’s   
 bh submitting to it, which was the taking upon Him of our nature: and they   
 g formidable in death”), for the most part make it into a past tense,   
 165 essinartors of ver. 15, by pointing and render as A. V.—“He took not upon   
 ont a fact well Known to us all, that it Him the nature of angels, but He took upon   
 to help a race subject to death, that Christ Him the seed of Abraham.” But inde-   
 came. For, as we well know, it is not pendently of other reasons against this,   
 angels that He helpeth, but it is the arising from: the usage of the word, the   
 seed of Abraham that He helpeth (I have formula ‘to take on him the secd of   
 rendered thus, to preserve the emphasis on Abraham, or the angels,’ would be a most   
 the two contrasted words, angels, and the unnatural way of expressing ‘to take the   
 seed of Abraham. The word rendered nature of either of And the ancients   
 helpeth signifies “takes by the hand,” in themselves seem to have felt, that this   
 order to assist lead. ‘This help is not formula of itself could not bear such a   
 by Him rendered to angels: He is not the meaning. They assume accordingly that   
 Captain of their vation, And \_ herein the writer represents man and his nature,   
 there is no contradiction to Col. i. 20: for throngh sinfulness, alienated and flying   
 the rec ‘ion whieh Christ has effected from God and the divine nature, and the   
 even for the things in the heavens, is Son of God pursuing, overtaking, and   
 not delivering them from fear of death, or Arawing it into union with Himself. Tt   
 bringing them through sufferings to glory, needs little to shew how far-fetched and   
 whatever mystery it may involve beyond forced this interpretation of the words is, if   
 our power of conéeption. the seed of it is intended to give the sense of assuming   
 Abraham next comes under consideration. the nature of man. See more remarks   
 And we must here as ever, der, and on the meaning in my Greek ‘Test.).   
 understand, according to the simple sense 17.] Because then He had this work to do   
 of the words nsed, regarding the cireum- for the seed of Abraham (sons of men, in   
 stances under which they were used. Ac- the wider reference),—viz. to deliver them   
 cordinzly, we must not here unde from fear of death, He must be made like   
 mankind, as some have done: nor them’ in all things, that He may be a   
 with others, can we suppose the sp mereifal and faithful High Priest. Then   
 seed of Abraham to be meant [Gal. iii. ver. 18 gives the reason of this necessity.   
 29; Rom. iv. 11f,, 16],—beeause, Bleek Whence it behoved Him (not implying   
 well remarks, the present context speaks the eternal purpose of God [Luke xxiv.