16,17. HEBREWS.   
   
 AUTHORIZED VERSION. | AUTITORIZED VERSION REVISED.   
 like unto his brethren, that| his brethren, that he might become   
 he might be a merciful «mo thful high priest \*h,'5.2.¢   
 and faithful high priest in|. veiful and   
 things pertaining to God, in things pertaining to God, to make   
 to make reconciliation for | expiation for the sins of the people.   
 the sins of the people.|   
   
   
 26:—but a moral necessity in the carry of the person to be rendered propitions.   
 ing out of His mediatoritil work) in all ‘The expression is not a\_ strict one:   
 things (i.e. all things wherewith the pre- but is thus to he accounted for: God is   
 sent argument is concerned: all things rendered propitious to the sinner, who   
 which constitute real humanity, and in- has forfeited His favour and incurred His   
 troduce to its sufferings and temptations wrath, But we never find in Scripture,   
 and sympathies. ‘The exception, without Old Test. or New Test., any such expres-   
 sin, brought out in ch. iv. 15, is net in sion as “the Father was propitiated con-   
 w here) to be like (uot, ‘made like’ cerning our sins by the death of His   
 The original expresses that this res Son;” or as this, “Christ propitiated   
 blance was brought about by a definite God (or, ‘the wrath of God’) by His   
 act, other than his former state: an im- blood :” never, “ God was reconciled to   
 portant distinction, which however we us.” “As the Old Test. nowhere s;   
 must rather lose in the English than in- that sacrifice propitiated God’s wrath, lest   
 troduce an irrelevant idea by the word it should be thought that sacrifice an   
 ‘made’) unto his brethren (the children act, by which, as such, man inflnenced God   
 of Isrnel, as above: but obviously also, his to shew him grace,—so also the New Test.   
 brethren in the flesh—all mankind), that never says that the saerifice of Christ pro-   
 he might become (become, not simply de, pitiated God’s wrath, lest it may be thonght   
 because the High Priesthood of Christ in that it was an act anticipatory of God’s   
 all its fulness, and especially in its work gracious purpose,—which obtained, and so   
 ‘of merey and compassion and suecour, was to speak, forced’ from God previously re   
 not inaugurated, till He entered into the luctant, without His own concurrence,   
 heavenly place: see ch. v. 9, vi. 19, 20, grace instead of wrath.” Delitzsch. To   
 vii. 26, viii. 4. His being in all things understand this rightly, is to   
 like his brethren, sufferings and death in- any right holding of the doctrine of the   
 cluded, was necessary for Him, in order to Atonement. This then is not said: but   
 his becoming, throngh those sufferings and the sinner is [improperly, as far as the use   
 death, our High Priest. It was not the of the word is concerned] said on his part,   
 death [thongl that was of previous neces- to be propitiated, to be brought into God’s   
 sity, and therefore and often spoken of end favour; and if the sinner, then that on   
 involving the whole], but the bring account of which he is a sinner, viz,   
 Dlood into the holy plac: sin. The word here is used of Him who,   
 of sacerdotal expiation consisted ; by His propitiation, brings the sinner into,   
 it. 13— God’s favour, i.e. makes propitiation for,   
 of the verse) a merciful (the ori expiutes, the sin, The Death of Christ   
 also be rendered, “ merciful, aud a faith- being the necessary opening and condition   
 ful High Priest :” but ust adopting of this propitiation,—the propitiation being   
 this here, see in my Greek Test.) and faith- once for all cousummated by the sacrifice   
 ful (true to His office, not only as regards of His death, and all sin by that sacrifice   
 God fel 5], but as regards men expiated, we must of necessity determine   
 POR igritisiut fail) Priest [against the S view of Christ’s High   
 (this is first mention of’ the sacerdotal Priesthood, whi again and aj   
 office of Christ, of which so much is after- come before us in this commentary] that   
 wards said in the Epistle, and which recurs His High Priesthood was, strictly’ Speak-   
 again so soon, ch. iii. 1) in matters re- ing, begun, as its one chief work in sub-   
 lating to God (the words must not be stance was accomplished, here below, during:   
 veferred to faithful, but to High Priest; His time of suflering. That it is still   
 or rather to the whole idea, “a merciful tinued in heaven, and indeed finds its   
 and faithful High Priest”), to expiate and noblest employ there, is no reason   
 the sins (the word used here means to st\_ this view. The   
 be propitiated, and properly used passively accomplished his sacrifice, he went