623 HEBREWS. Il. 18.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION,   
 15,16, 181 For he himself having been ' For in that he himself   
 8 vile tempted in that which he hath su f. ‘athsuffered being tempted,   
 he is able to succour them   
 fered, he is able to succour them {nat are tempted.   
 that are tempted. | ILL) Wherefore, holy   
 TI. 1 Wherefore, holy brethren, GinaNnay jis Eas UP =   
   
   
 within the veil to sprinkle the blood: things which He suffered, obedience,” in   
 though it was that sprinkling of the blood snpplying an object after suffered. And   
 by which the atonement was actually (a) it. seems more natural that an object   
 nade, as it is by the Spirit’s application should be required after the perfect, than   
 of Christ’s atoning blood to the heart of that it should be used absolutely. After   
 each individual sinner that he is brought ‘He hath suffered,’ we enquire, ‘What ?’—   
 into reconciliation with God) of the people after ‘He suftered,’—\* When ?? Christ's   
 (again, the Jewish people, compare Matt. whole sufferings were a temptation in the   
 21: Luke i. 68, 77; 11.10. “ Why did sense here intended: see ch. iv. 15; James   
 not he say, the sins of the world, bnt, of i.2. The rendering given in the A. V.,   
 the people? because then the relation of making “in that” a conjunetion of infer-   
 the Lord was to the Jews only, and He ence, meaning “Because,” seems to be   
 came especi on their account, that quite unauthorized. ‘The ability to sue-   
 their salvation’ might precede the salva- cour here is not to be understood of the   
 tion of the rest : notwithstanding that the power to which the Lord has been exalted   
 converse really happened.” Theophylact). throngh death and suffering to be a Prince   
 18.] Explanation, how the being and a Saviour, —which is not here in ques-   
 like His brethren in all things has an- tion : but of the power of sympathy which   
 swered the end, that He might become a he has acquired by personal experience of   
 merciful and faithful High Priest. For our sufferings. As God, He knows what   
 He Himself having been tempted in that is in us: but as man, He feels it also. And   
 which He hath suffered, He is able to hy this, wonderful as it may seem, He has   
 succour them that are (now) tempted (the acqnired a fresh power, that of sympathy   
 construction is much doubted. The sen- with us, and, in consequence, of helping   
 tence is open to several logical arrange- us, See my sermon on this text, in Quebec   
 ments and consequent renderings. 1) “for Chapel Sermons, vol iii. p. And this   
 He is able to help those who are tried by is the general view of expositors, both   
 the same temptations in which His own ancient and modern).   
 sufferings have consis 2) “for having Cuav. IIL. I-IV. 16.] Tre Sox ov   
 been Himself tempted in that which He Gop GREATER ALSO THAN Moss: anp   
 hath suffered, &e. 2” 8) “for in that which INFERENCES THEREFROM. The Writer   
 He hath suffered when He himself was has arrived, through the reasonings of   
 tempted, Ife is able succour those who are i. ii, the mention of the igh   
 tempted [in the same]:” 4) “for in that thood of Jesus. He might at once   
 in which He himself was tempted and hath have passed thence to the superiority of   
 suffered He is able, Xe.” Of these | much His High Priesthood to that of the imper-   
 prefer 2); because (2) it together the feet priests on earth. But one point yet   
 prominent members of the logical compari- remains, without which the Gospel would   
 son, between Him being tempted and us not have its entire comparison with the   
 being tempted, giving “in that which He law. The law was given by angels in the   
 hath suffered” as 2 qualification of being hand of a mediator. Moses was that me-   
 tempted, and thus explaining wherein His dintor. Moses was above all others the   
 temptation consisted. Nor (b) is it at all prophet by whom God had spoken to the   
 open to Liinemann’s objection, that it Fathers in times past. Christ therefore   
 limits the power of Christ to help, to those must be compared with Moses, and shewn   
 things merely in which He himself’ to be greater than he. This being done,   
 suffered and been tempted: stating as it he returns again to his central idea, the   
 does generally the fact being tempted, and Iigh Priesthood of Christ (ch. iv. and   
 then specifying in what, viz. in that which from thenceforward treats of and unfolds   
 Te hath suffered. It also (c) corresponds it. Ebrard gives the detailed connexion   
 exactly in construction with the similar well: “The angel of the covenant came   
 ch. v. 8, —" He learned, from the in the name of God before the people of