IIL. 1,2. HEBREWS.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION 1 ISED.   
 heavenly calling, con vr partakers of \*an heavenly calling, «   
 the Apostle and High der the Apostle and   
 Priest of our profession, cons High   
 Christ Jesus; ? who was, Priest of our profes jon, t Jesus; FS,   
 Faithful to him that ap-\? that he is faithful to him that»   
 Wot yd   
 & vi, vill. & ix. x. 21, + Christ omitted all our SS.   
 Israel ; Moses in name of Israel before For Me was also ‘Thus He   
 God: the High Priest came in the nameof High Priest, ii.17, our High Pri   
 God before Isract (with the name ‘Jcho- 18. M—16.”   
 vah’ on his forehead), and in the nume of Ebrurd has perhaps not enough noticed   
 Israel (with the names of the twelve tribes the prevalence of the hortatory mood   
 on his breast) before God (Exod. xxviii. not only in the interposed passage, i   
 9-29 and 36—68). Now the New Test. 7—19, but all through the sectior   
 Messiah is above the angels, according to compare iv. 1, 11, 14, that we have such   
 ch a) because in Himself as Son of a helper: it is connected with the result   
 God He is higher than they, and b) be- ofch. ii, The fact just annonuced in   
 cause in Him all humanity is exalted 18, is a reason for brethren (both these   
 above the angels to lordship in the ‘ world words are used in reference to the bre-   
 to come,’ and that by this means, because thren, ch. ii. 12. Not that the brethren   
 the Messiah is not only Angel, but also here are Christ's brethren: but that the   
 High Priest,—not only messenger of God use of the word reminds them of that   
 to men, but also the propitintory sacer- brotherhood in and because of Christ, of   
 Ftv epe tera veh of mcr itefare God which he has before spoken. Whether   
 Now exactly parallel with this runs our the idea of common nationality is here   
 second part. ‘The fundamental thesis, ch. to be introduced, is at least doubtful.   
 ili. 8, this person hath been counted should rather regard it us swallowed up   
 worthy of more honour than Moses,’ is in the great brotherhood in Christ: and   
 plainly analogons in form with the funda- Bleck has well remarked, that, had the   
 mental thesis of the first part, i. 4, ‘be- Writer been addressing believing Jews and   
 coming so much better than the angels’ Gentiles, or even believing Gentiles only,   
 ‘The New Test. Messiah is above Moses, he would have used the same term of ail:   
 because He a) of Himself, as Son of the dress, and without any conscious difference   
 house (iii. is above him who was only of meaning), partakers of an heavenly   
 the servant of the house (compare with calling (the invitation, or summons, of   
 iii. 5,—i. 14), and b) because the work, of God, ealling men to His glory in Christ—   
 bringing Israel into rest, which was not and hence the state which is entered by   
 finished by Moses, is now finished by Him them in pursuance of that calling: compare   
 (iv, 1). And this work Christ has especially Phil. iii.14. also heavenly   
 finished, by being not, as Moses, a mere means—a calling made from heaven, see   
 leader and lawgiver, but at the same time ch, xii, 25. Or it may mean, the calling   
 a propitintory representative, an High which proposes a heavenly reward,—whose   
 Priest (ch. v.11 ff.). So far Son and inheritance is in heaven. By far the   
 parallelism of the two portions reach even best way is, to join the two meanings   
 into details, that as the a) The Son of together: heavenly in its purport and   
 the former part are the house by a Isracl heavenward in its result), contemplate   
 latory passage, so are higher of than part (survey, with a view to more closely con-   
 also servant of \_ the sidering, not, “pay attention to, be obe-   
 I. The Son and house, ili. 16. dient to”) the Apostle and High Priest   
 the angels. (Hortatory pas (both words belong to the genitive, which   
 a) The Son of God sage, iii, follows) of our profession, Jesus (apostle,   
 of Himself higher b) In Him Israel as superior to the angels, being Himself   
 than the minister- has’ entered into the angel of the covenant, rt greatest,   
 ing spirits of God, rest, iv. 1—13, messenger: the word “angel” being   
 i, 5—14. avoided, on account of its technical use   
 (Hortatory before, to prevent Christ being confused   
 sage, ii. 14.) with the angels in natnre. Ile is the   
 b) In Him man- “sent from the Father :” sce John xx. 21.   
 hood is exalted above   
 the angels, ii.