644 HEBREWS. IV. 15, 16.   
   
 AUTHORIZED VERSION REVISED. | AUTHORIZED VERSION.   
 pch.vii2.& oveat high priest, Pthat is passed great high priest, that is   
 ing 5 passed into the heavens,   
 through the heavens, Jesus the Son Jesus the Son of God, let   
 of God, let us hold fast our con- | us hold fast our profession.   
 fession. 15 For ‘we have not an|'\* For we have not an   
 high priest unable to sympathize high priest which cannot   
 be touched with the feeling   
 sLukexsti.23. with our infirmities; but \*rather| of our infirmities; but was   
   
   
 anticipate, by frequently dropped hints, weighty addition, It brings out the ma-   
 and by asserting that, which he intends jesty of our High Priest, and justifies at   
 very soon to demonstrate. 14.) the same time the preceding clause, leading   
 Having therefore a great High Priest the mind to supply “to God, whose Son   
 (the fact of this being Chri s He is.” Besides which, it adds infinite   
 yet assumed : see above, ch. weight to the exhortation which follows),   
 Int now with more points of contact wi let us hold fast the confession (viz. of our   
 what has been already said; e.g. ver. 10, Christian faith: not mercly of Christ's   
 where the entering into His rest has close ascension, nor merely of Christ as onr   
 connexion with the High Priest entering High Priest: compare ch. ifi. 1 note,   
 within the veil. Great, as in ch. xi and ch. x. 23, which gives the sub-   
 “the great Shepherd of the sheep :” an- jective side, here necessarily to be under-   
 swering very much to the use of true, in stood also. See also ch. iii.   
 St. John,—\* Tam the true vine,’—« this Cornelius-a-Lapide gives a beautiful par:   
 was the true light :”—one archetypal High phrase: “Come, ye Hebrews, persist in   
 Priest,—one above all), passed through the faith of Christ, press on to your rest in   
 (not ‘info,’ as A. V.: see below) the the heavens: though they seem far above   
 heavens (as the earthly High Priest passed us, we shall easily climb and pass them   
 through the veil into the holiest place, so with Christ for our Leader, who passed   
 the great High Priest through the heavens through them and opened them to ns,—   
 to God’s throne: see ch. ix. 11: with re- if only we firmly retain the confession,—   
 ference also to ver. 10, the entering of the profession,—i.e. of our faith and ony   
 Jesus into His rest. In this fact, His hope”). 15.] For (how connected?   
 reatness is substantiated. On the certainly not as grounding the facts just   
 eavens, plural, sce on ch. i.10. “By stated; but as furnishing a motive’ for   
 the heavens are understood all those holding fast our confession, The effort   
 heavens which are interposed between us is not hopeless, notwithstanding the ma-   
 and God: viz., both the whole region of jesty of onr High Priest, and the power of   
 the atmosphere, which is also called heaven the Word of our God: for we are sym-   
 in Scripture, and the heavens wherein are pathized with and helped by Him. As   
 the sun, moon, and stars, and lights of the Schlichting, “He anticipates an objection.   
 world, than all of which Christ is become ‘Any one might say, How shall this great   
 greater: sce ch. vii. 26. Eph. iv. 10. High Priest, help me,—who in proportion   
 After these is that heaven where God as He is greater and more remote from   
 dwells, the habitation of immortality, us, will be insensible to care for   
 which our High Priest entered, and did us?”” To suppose, as some have done,   
 not pass through.” Schlichting. ‘Thus, as that a contrast to the Jewish High Priests   
 Theophylact remarks, our Lord became is intended, is to contradict directly ch.   
 greater than Moses, who neither entered v.2. Rather is our great High Priest   
 himself into the land of promise, nor lod. this respect expressly identified them)   
 the people into it), Jesus the Son of God we have not an high priest unable to   
 (certainly not so named in this connexiou sympathize with our infirmities (prima-   
 withont allusion to the or Joshua, rily, our inner and innate weaknesses, —   
 above mentioned. We cannot conceive be they physical, and thereby lending to   
 that even a careful ordinary writer would exposuré to suffering and disease, which   
 have used the same name of two different i sometimes called this name,—   
 persons, 80 designating the sccond of or spiritual and moral,—whereby m   
 them, without intention, At the sume ises, sin finds entrance. as in ch   
 time, there is no reason for supposing that Both these, indeed ad human ine   
 such an allusion exhausts the sense of the es, arehere included. With all does