HEBREWS. Ca)   
 1.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION 1 ISED.   
 én all points tempted like one in all points tempted in like   
 as we ure, yet without sin. manner, tyet without sin. 16n]   
 18 Let us therefore come us therefore come boldly unto the \   
 boldly unto the throne of throne of grace, that we may obtain “Hitt ack   
 grace, that we may obtain merey, and find grace to help while   
 mercy, and find grace to yet there is time, 19,   
 help in lime of need. V. 1 For every high priest, being   
 V’.} For every high priest taken from among men, “is ap- ach.vili.s.   
 taken from among men is   
 ordained for men in things   
   
 the Son of God sympathize, and for the mentators and the A.V. “in time of   
 reason now to be given) nay, rather, (one) need,” “as often as we want it,” which   
 tempted in all things (see on ch. ii. 17) would be both tlat, and hardly justified by   
 according to (our) similitude (there is no usage).   
 word in the original to answer to “ ou7,” Cap, V. 1—X. 18.] Toe Hien   
 or, “as weare,” us A.V.: but it is Priestnoop oF Cuntst: and this in   
 intended that such should be snpplicd several points of vier That which has   
 from the context), apart from sin (so that before been twice by anticipation hinted at,   
 throughout these temptations, in th ch. ii. 17; iii, iv. 14, 15, is now taken   
 origin, in their process, in their result,— up and thoroughly disenssed. First of all,   
 sin had nothing in Him: He was free and vy. 1—10, two necessary qualifications of a   
 separate from it). High Priest are stated, and Christ is   
 16.) Exhortation to confidence, even in to have fulfilled both: a) vy. 1—3, he   
 our guilt and need, grounded on this must be taken from among men, capable,   
 sympathy of our great High Priest. Let in respect of infirmity, of feeling for men,   
 us therefore approach (this idea, of ap- and b) vv. 4—10, he must not have taken   
 proach, or coming, or drawing near, to the dignity upon himself, but have been   
 God [all expressed’ by the same word in appointed by God. 1] For (takes   
 the Greek], is a favourite one in this up again ch. iv. 15, with a view to sub-   
 Epistle, see ch. vii, 25; x. 1,22; xi. 6; stantiate it: see remarks below) every   
 xii. 18, 22, and generally in the same sense high priest (in the sense, Levitieal High   
 as here, either, as under the Old Test., Priest; the only class here in questio   
 by sacrifices, or, as under the New Test., Delitzsch is however right in maintaining,   
 by the one sacrifice of Christ. The same that it is not right to limit the words to   
 idea is expressed Eph. ii. 18; iii. by this sense, or to see in this condition,   
 the word “access”) with confidence (ch. which indeed is not brought forward,   
 iii, 16, and note there) to the throne but only exists in the nature of the case,   
 of grace (i.¢c. Christ Himself—nor no other High Priests being in view),   
 the throne of Christ, but, by the ana- being taken from among mea (this par-   
 logy of this Hpistle, the throne of God, ticipial clause belongs to the predicative   
 at the right hand of which, ch. viii, portion of the sentence, and indeed carries   
 1, xii, 2, our Forerunner is seated. the chief weight of it, having a slight   
 ‘That it is here called the throne of grace, causal force; “inasmuch as he is tuken   
 is owing to the complexion of the passage, from among men.” Some take it as   
 in which the grace and mercy of our re- belonging to the subject, as does the   
 eonciled God are described as ensured to A.V. “Every high priest taken from   
 us by the sympathy and power of our among men,” and see in it a contrast,   
 great High Priest), that we may receive as in ch, vii. 28, between human High   
 compassion (corresponding to that syy- Priests, and the Son of Ge But such   
 pathy of our High Priest above spoken contrast here is not only not in, incon   
 of: but extending further than our in- sistent with, the context: which does not   
 Jfirmities, to the forgiveness of our sins bringontasyetany difference betweenChrist,   
 by God's mercy in Christ), and may find and the Jewish High Priests, but rather   
 grace (both, the receiving mercy and find- lis below] treats of attributes of a High   
 ing grace, apply to the next clause) for Priest froin example) is appointed for   
 help in time (i.e. to-day, while it is yet (on behalf of, for the benetit of: vicari-   
 open to us, This is decidedly the right ousness must not be introduced where the   
 interpretation, and not as many Com- context, as here, does not require it : see   
 tu