648 TEBREWS. Wo   
   
 AUTHORIZED VERSION REV! ED. AUTHORIZED VERSION.   
 m Matt. revi, his flesh, having ™ offered up prayers   
 a and ie = with days of his flesh, when he   
 unto him strong ery- had offered up prayers and   
 e him from °that was supplications with strong   
 death, and crying and tears unto him   
 that was able to save him   
 o Matt xxvi.   
 83) Mark xiv.   
 in subjection to the will of the Father: some texts of St. Luke: see note on Luke   
 they were all parts of his being made per xxii. 43, 44. to save him from   
 i, by virtue of which he is now, in the @eath is by some understood to mean,   
 est. and most glovious sense, onr High not as generally, of rescue from the death   
 So that these verses are no di which He was about to suffer, but of His   
 ion, stand directly in the cour happy deliverance from that death by   
 of the argnment, as proving the proposi the Resurrection. So also recently Eb-   
 tion, “he glorified not himself to be made rard. But this is not only against the   
 High Priest.” It will be best to mark usage of the phrase here used, but still   
 at once what I believe to he the eonnexion more decidedly against the truth of the   
 of this much-disputed sentence, then to sacred narrative: “ Father, if it possible,   
 ex een on in detuil afterwards. let this cup pass from me :” for we must   
 ‘Who in the days of his flesh, in that he of course assume, that in such a desigua-   
 offered up prayers and supplications with tion of the Father, the contents of the   
 strong erying and tears to Him that was prayer made to him are also indicated. The   
 able to save him from death, and was clause which follows is rendered in three dif-   
 heard by reason of his reverent submis- ferent ways. 1) “He was heard on aceount   
 sion; though He was a Son, learned, from of His pious resignation.” 2) “He was   
 the things which he suffered, his obedi- heard, and so delivered, from that which   
 ence; and being made perfect, became the He feared.” 3) “He was heard by tin   
 cause of eternal salvation to all who obey who was His fear” Ger . 42, 43).   
 Him, being addressed by God as High ave discussed all these in m} Greek Te 7m   
 Priest after the order of Melchisedec. ed 3), as far-tetehed, and   
 ‘That is, being paraphrased—\* who had a ent with the usage of the Greek   
 course of glorifying for the High Priest?s word here used: 2), as also inconsistent   
 office to go through, not of his own choice, with the usage of that word, which signi-   
 but. appointed for Him by the Father, as fies not terror,—His own fear, or the thing   
 is shewn by that sharp lesson of obedience which caused that fear,—but the fear ot   
 (not as contrasted with disobedience, but as caution, or modesty, or reverence : besides   
 indieating a glorious degree of perfect obe- that He was not delivered from death, as   
 dence, his obedience), familiar to us all, this meaning would assert. So that 1)   
 which He, thongh God’s own Son, learned must be accepted; and it fulfils the re-   
 during the days of his flesh: when He quirements both of usage and of fact. The   
 cried to God with tears for deliverance religious sense of this cautions fear suits   
 from death, and was heard on account: of remarkably well in our passage. No   
 His resignation to the Father’s will [«not could more exactly express the reverent   
 my will | Thine be done’), &e.” Then submission to his Heavenly Father’s will   
 as to details: in the days of his flesh [ which is shewn in those words, “Not my   
 understand as a general wide date for the will but thine he done: none the cou-   
 ent whieh bout to be brought in, stant humbling of himself in comparison   
 as contrasted with His present days of with the Path: ing him in word   
 glorification in the Spivit, with and deed, of which Saviour’s is full.   
 tears is not distinctly asserted in the T have no hesitation therefore in adopting   
 sacred narrative: but is a most obvions this rendering, and fecling entirely   
 inference from what is there: see fied with Besides the falfilling the   
 xxvi. 87. ‘There seems no reason for un- reqnisites of philology and of fact, adini-   
 derstanding the strong crying and tears rably suits the context here, where the   
 of any other time than the agony at Geth- appointment. of Christ by the Father to his,   
 semane, as some have done. ‘This is ad- High Priesthood and the various steps by   
 duced as the most illustrions instunee of which that High Priesthood was perfected,   
 that learning obedience from suf! are in question. The matter of’ fact,   
 Epiphanius reports, this weeping of represented by assertion that He was