674 HEBREWS. VII. 28.   
 AUTHORIZED VERSION REVISED.   
 up himself. 28 For the law maketh | AUTHORIZED VERSION.   
 yen.v.2 Ymen high priests, which have in- 28 For the law maketh men   
 high priests which have in-   
 \jfirmitys but the word of   
 firmity ; but the word of the oath the oath, which was since   
 which was after the law, maketh the law, maketh the Son,   
 the Son, \*who is made perfect for who is consecrated for ever-   
 more.   
 evermore. IIL. ' Now of the   
 VIII. 1 Now of the things which things which we have spo-   
 we are saying this is the chief: We ken this is the sum: We   
 haye such an high priest, \* who sat have such an high priest,   
 down on the right hand of the throne who is set the right hand   
 of majesty in the heavens; 2a mi- of the throne of the Ma-   
 nister of ?the holy place, and of jesty in the heavens; 2a   
 ‘minister of the sanctuary,   
 bohtx. 8,23, and of the true tabernacle,   
 uw   
   
 mention is made of Christ’s having offered “made perfect.” The A.V. has oblite-   
 Himself. Henceforward it becomes more rated both’ sense, and an:logy with eh:   
 and more familiar to the reader: “once 10 and v. 9, by rendering this participle,   
 struck, the note sonnds on ever londer “consecrated’).   
 and louder,” Delitzsch). Cuar. VIL, 1—13.] Not only is Christ   
 28.) Final bringing out of the contrast personally, as a High Priest, above   
 between the Aaronic priests and Christ. the sons of Aaron, but the service and   
 For (gives the reason for the difference in ordinances of the covenant to which His   
 the last verse) the law makes men (em- High Priesthood belongs are better than   
 phatic, opposed to the Son below) high those of that to which they belong.   
 priests, who have infirmity (compare 1.] Now the principal matter   
 ch. v. 2, of the human high priest, and (the word here used also signifies sw   
 see below. The expression here involves, total, and this other meaning would be   
 from the context, liability to sin, and suh- apposite enough here, were the sense cou-   
 jection to, removal by, death, Christ had fined to ver. 1, which has been treated of   
 not the first, and therefore need not offer before: but ver. 2 contains new particn-   
 for his own sin: he was freed from the lars, which cannot be said to be the sum   
 second, and therefore need not repeat His of any things hitherto said) in (in, upon:   
 sacrifee); but the word (ntterance; or, lying as it hy, and among) the things   
 purport) 01 tke oath which was after the which we are saying: We have such   
 law (these words, “the uth which was after an High Priest (emphasis on such, which   
 the law,” belong together, which exzht to refers, not towhat preceded, but to what is   
 he marked in the A. V. by the omission of 4a, follow, viz. sat down,” &e.), who   
 the comma after “oath.” ‘This oath is re- sat dow2 (“in ch. i. 8, the sitting at the   
 corded in David, i.e, subsequently to the right hand of God was imentioned as a   
 giving of the law, and therefore as anti- pre-eminenee of the Son above the angels,   
 qnating it and setting it aside. The argu- who stand as ministering spirits before the   
 ment is similar to that in Gal. iii, 17), presence of God: here, where the same is   
 (makes) the Son, made perfect (in this said of Christ as High Priest, Cehlichting   
 ticiple, Delitzsch remarks, lies enwrapped and others rightly remark that vere i   
 the whole process of the Son’s assump again a pre-eminence over the Jewish high   
 of humm infirmity, and being exalted priests: for these, even when they entered   
 through it: for this being made perfect the holiest place, did not sit down by the   
 was through sufferings, ch. ii. 10, v. 9. throne of God, but only stood before it for   
 Those priests, by their infirmity, re- ux moment: compare ch. x. 11,12.” Bleck.   
 moved away in death, and replaced by Liinemann calls this fanciful: snel   
 others: He, by that infirmity, which He distinetions are not surely to be overlooked   
 took on Him, went ont through death into altogether) on the right hand of the throne   
 glory eternal, and an unrenewable priest of majesty in the heavens (better thus,   
 food) for evermore (these words, belong than “of the mujesty in the heavens”);   
 simply and entirely to the participle, 2.] a minister of the holy place, and of the