6—11. ITEBREWS. 701   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 therein; which are offered!) therein ; suc has are offered by the   
 by the law ; 9 then said he,   
 Lo, I come to do thy will, Jaw; 9 then aith he, Lo, I-am come   
 O God. He taketh away to do thy wi il ¢. He taketh away ¢0 coin   
 the first, that he may esta- the first, that he may establish the omitted   
 blish the second. ™® By second, 10 In pursuance of which »   
 the which will tee sanc- will we have been sanctified, ' through ten.ix.1.   
 tified through the offering he xvi   
 of the body of Jesus Christ the offering of the body of Jesus   
 once for all. 1 And every Christ onee-for-all. MAnd every   
 priest standeth daily mi- thigh priest standeth ‘day by day +s teotcee   
   
 authorities.   
   
 of such sort as (the word used docs not, made clean by His Body, and our souls   
 like the simple’ relative, identify, but washed through His most precions Blood ”)   
 classifies, antecedent) are (habitually) of Jesus Christ once for all (this is be   
 offered according to (in pursuance of) the taken with the words, “the offering, 5c..”   
 law; then (more logical than chrono- not with “we have been sanctified,” as is   
 logical; but used probably in allusion to done by many. See the discussion’ in my   
 that then above, in the passage itself) Greck Test.).   
 hath he said, Behold, I am come to do 11—14.] See summary at ver. 1. And   
 thy will. He (Christ again) taketh away (introduces a new particular of contrast :   
 the first (the sacrifices), he may set “and besides’) every high priest (mnch   
 up (establish) the second (the will of God). has of late been said against the reading   
 10.}] In (the course of, the fulfil- high priest, as bringing in an inaccuracy   
 ment of: not properly “dy :” the instra- which our Writer could not be guilty of,   
 mentality belongs more to the offering, secing that the high priests did not officiate   
 mentioned below) which will (viz. the will in the daily sacrifice. But all such argu-   
 and purpose of God towards us by Christ: ments are worthless against our most an-   
 the will which He came to fulfil, There cient MSS., and tend indeed the other   
 is no real difference, between the will of way, viz. to shew how natural it was to   
 God to redeem us by the sufferings and alter igh priest to priest, on account of   
 death of Christ, and the will of God as this very difficulty. “With regard to the   
 fulfilled by Christ’s obedience: the one alleged inaccuracy, I really think that if   
 includes the other: the latter was the closely viewed, it will prove rather to be a   
 condition of the former) we have been fine and deep tonch of truth. The high   
 sanctified (sce on the word to sanctify, priesthood of our Lord is to be compared   
 and on the use of the present and past with that of the Jewish legal high priests.   
 passive participles of it, note on ch, ii. On the one side is Jesus, alone in the glory   
 11. Here the perfect is used, inasmuch of his office and virtue of his sacrifice;   
 as it is the finished work of Christ in the other is the Jewish high priesthood,   
 its potentiality, not the process of it not one man but many, by reason of deatlt   
 on us, which is spoken of: see ver. Lt: represented in all its personal or del   
 that final completion is here indicated by guted, by its holder for the time, by   
 the perfect), through the offering of “every high priest,” offering not one, but   
 the body (come read, “of the blood.” many sacrifices. This IZigh Priest is the   
 But this would, besides the refer- representative of the whole priesthood.   
 ence to the words, “a body hust thou Whether he ministered in the daily servi   
 prepared me,” introduce an inaceuracy of the temple himself or sot, it is he who   
 into the typology. It is by the Blood of embodies the acts and sufferings of Isracl   
 Christ that we are reconciled to God, in his own person. How Delitz   
 but by the offering of His Body that we say that such an idea is foreign alike to   
 are made holy. ‘The one concerns our the Bible and the Jewish mind, 1 am at   
 acceptance as acquitted from sin ; the loss to understand, considering the lib   
 our perfection in holiness by union with tion at the death of the High Priest, not   
 Him and participation His Spirit. to insist on the ceremonies themselves at   
 we distinguish the two in the Communion the day of atonement, when he was ele:   
 Service: “that our sinful bodies may be the centre und representative of the y