26:—but a moral necessity in the carrying out of His mediatorial work) **in all  
things** (i.e. all things wherewith the present argument is concerned: all things which constitute real humanity, and introduce to its sufferings and temptations and sympathies. The exception, *without  
sin,* brought out in ch. iv. 15, is not in  
view here) **to be like** (not, *‘made like.’*The original expresses that this resemblance was brought about by a definite  
act, other than his former state: an important distinction, which however we  
must rather lose in the English than introduce an irrelevant idea by the word  
‘made’) **unto his brethren** (the children  
of Israel, as above: but obviously also, his  
brethren in the flesh—all mankind), **that  
he might become** (**become**, not simply *be*,  
because the High Priesthood of Christ in  
all its fulness, and especially in its work  
of mercy and compassion and succour, was  
not inaugurated, till He entered into the  
heavenly place: see ch. v. 9, vi. 19, 20,  
vii. 26, viii. 1, 4. His being in all things  
like his brethren, sufferings and death included, was *necessary* for Him, in order to his becoming, through those sufferings and  
death, our High Priest. It was not the  
death [though that was of previous necessity, and therefore is often spoken of as involving the whole], but the bringing the  
blood into the holy place, in which the work  
of sacerdotal expiation consisted:  
see Levit. iv. 13–20: and below, on the end  
of the verse) **a merciful** (the original might  
also be rendered, *“merciful, and a faithful High Priest:”* but against adopting this here, see in my Greek Test.) **and faithful** (true to His office, not only as regards God [ch. iii. 5], but as regards men also;  
to be trusted without fail) **High Priest**  
(this is the first mention of the sacerdotal  
office of Christ, of which so much is afterwards said in the Epistle, and which recurs again so soon, ch. iii. 1) **in matters relating to God** (the words must not be referred to *faithful*, but to **High Priest;**  
or rather to the whole idea, *“a merciful  
and faithful High Priest”*), **to expiate  
the sins** (the word used here means to  
*be propitiated*, and properly used passively of the person to be rendered propitious. The expression is not a strict one:  
but is thus to be accounted for: God is  
rendered propitious to the sinner, who  
has forfeited His favour and incurred His  
wrath. But we never find in Scripture,  
Old Test. or New Test., any such expression as *“the Father was propitiated concerning our sins by the death of His  
Son;”* or as this, *“Christ propitiated  
God* (or, *‘the wrath of God’*) *by His  
blood:”* never, *“God was reconciled to  
us.”* “As the Old Test. nowhere says,  
that sacrifice propitiated God’s wrath, lest  
it should be thought that sacrifice was an  
act, by which, as such, man influenced God  
to shew him grace,—so also the New Test.  
never says that the sacrifice of Christ propitiated God’s wrath, lest it may be thought that it was an act anticipatory of God’s  
gracious purpose,—which obtained, and so  
to speak, forced from God previously reluctant, without His own concurrence,  
grace instead of wrath.” Delitzsch. To  
understand this rightly, is all-important to  
any right holding of the doctrine of the  
Atonement. This then is not said: but  
the sinner is [improperly, as far as the *use  
of the word* is concerned] said on his part,  
to be *propitiated*, to be brought into God’s  
favour; and if the sinner, then that on  
account of which he is a sinner, viz. his  
sin. The word here is used of Him who,  
by His *propitiation*, brings the sinner into  
God’s favour, i.e. makes propitiation for,  
expiates, the sin. The Death of Christ  
being the necessary opening and condition  
of this propitiation,—the propitiation being  
once for all consummated by the sacrifice  
of His death, and all sin by that sacrifice  
expiated, we must of necessity determine  
[against the Socinian view of Christ’s High  
Priesthood, which again and again  
come before us in this commentary] that  
His High Priesthood was, strictly speaking, begun, as its one chief work in substance was accomplished, here below, during   
His time of suffering. That it is still continued in heaven, and indeed finds its highest and noblest employ there, is no reason  
against this view. The accomplished his sacrifice, before he went