the Son of God sympathize, and for the  
reason now to be given) **nay, rather, (one)  
tempted in all things** (see on ch. ii. 17)  
**according to (our) similitude** (there is no  
word in the original to answer to *“our,”*  
or, *“as we are,”* us A.V.: but it is obviously  
intended that such should be supplied  
from the context), **apart from sin** (so that  
throughout these temptations, in their  
origin, in their process, in their result,—  
sin had nothing in Him: He was free and  
separate from it).

**16.]** *Exhortation to confidence, even in  
our guilt and need, grounded on this  
sympathy of our great High Priest.* **Let  
us therefore approach** (this idea, of *approach*, or *coming*, or *drawing near*, to  
God [all expressed by the same word in  
the Greek], is a favourite one in this  
Epistle, see ch. vii, 25; x. 1, 22; xi. 6;  
xii. 18, 22, and generally in the same sense  
as here, either, as under the Old Test.,  
by sacrifices, or, as under the New Test.,  
by the one sacrifice of Christ. The same  
idea is expressed Eph. ii. 18; iii. 12, by  
the word *“access”*) **with confidence** (ch.  
iii. 16, and note there) **to the throne  
of grace** (i.e. not, Christ Himself,—nor  
the throne of Christ, but, by the analogy of this Epistle, the *throne* of God,  
at the right hand of which, ch. viii. 1, xii. 2, Jesus our Forerunner is seated. That it is here called the throne of *grace*,  
is owing to the complexion of the passage,  
in which the grace and mercy of our reconciled God are described as ensured to us by the sympathy and power of our  
great High Priest), **that we may receive  
compassion** (corresponding to that *sympathy* of our High Priest above spoken  
of: but extending further than our *infirmities*, to the forgiveness of our sins by God's mercy in Christ), **and may find  
grace** (both, the receiving *mercy* and find-  
ing *grace*, apply to the next clause) **for  
help in time** (i.e. *to-day*, while it is yet  
open to us. This is decidedly the right  
interpretation, and not as many Commentators and the A.V. *“in time of  
need,”* *“as often as we want it,”* which  
would be both flat, and hardly justified by  
usage).

**CHAP. V. 1–X. 18.]** THE HIGH  
PRIESTHOOD OF CHRIST: and this in  
several points of view. That which has  
before been twice by anticipation hinted at,  
ch. ii. 17; iii. 1; iv. 14, 15, is now taken  
up and thoroughly discussed. First of all,  
v. 1–10, two necessary qualifications of a  
High Priest are stated, and Christ is proved  
to have fulfilled both: a) vv. 1—3, *he  
must be taken from among men, capable,  
in respect of infirmity, of feeling for men,*  
and b) vv. 4–10, *he must not have taken  
the dignity upon himself, but have been  
appointed by God.*

**1.] For** (takes up again ch. iv. 15, with a view to substantiate it: see remarks below) **every high priest** (in the sense, Levitical High  
Priest; the only class here in question.  
Delitzsch is however right in maintaining,  
that it is not right to limit the words to  
this sense, or to see in them this condition,  
which indeed is not brought forward,  
but only exists in the nature of the case,  
no other High Priests being in view),  
**being taken from among men** (this participial clause belongs to the predicative portion of the sentence, and indeed carries  
the chief weight of it, having a slight  
causal force; “inasmuch as he is taken  
from among men.” Some take it as  
belonging to the *subject*, as does the  
A.V., “Every high priest taken from  
among men,” and see in it a contrast,  
as in ch. vii. 28, between human High  
Priests, and the Son of God. But such  
contrast here is not only not in, but inconsistent with, the context: which does not bring out as yet any difference between Christ,  
and the Jewish High Priests, but rather  
[see below] treats of the attributes of a High  
Priest from their example) **is appointed for**  
(*on behalf of*, for the benefit of: vicariousness must not be introduced where the context, as here, does not require it: see