note on ch. ii. 9) **men** (the stress is both  
times on this noun and its preposition,  
“*being taken* **from among men,** *is ap-  
pointed* **for men,”** the former justifying the  
latter. This is a powerful additional reason for taking *“taken from among men”* predicatively: for, if it be taken as attached to the subject, “every High Priest taken from among *“men,”* with a necessary  
stress in such case on *“men”* the same  
stress must be laid on *“men,”* in the clause  
*“is appointed for men,”* with an implication that Christ, with whom on this hypothesis the human High Priest is contrasted, was *not* appointed for *men*) **in  
matters relating to God** (see note on  
ch. ii. 17), **that he may offer both gifts  
and sacrifices for sins** (**gifts and sacrifices**are both to be taken with **for sins:** not,  
*gifts* alone, and *sacrifices for sin* together.

**for, or on behalf of,** i.e. *to atone for,*  
ch. ii. 17. No satisfactory distinction can  
be set up between **gifts** and **sacrifices:**  
properly speaking, the former would be  
*any manner of offerings*, the latter  
*slain beasts* only: but this usage is  
not observed in Scripture):

**2.] being** (one who is) **able** (this clause is  
closely bound to the last, and belongs to it,  
not to the whole sentence) **to be compassionate towards the ignorant and  
erring** (the former mild word though  
frequently used of sinners elsewhere without,  
as well as with, the implication of ignorance,  
seems to be here placed, as well as **erring**,  
itself at all events a milder term than *sinning*  
as suitable to the tone of the sentence,  
in which the feeling of a sinner towards  
his fellow-sinners is expressed. The sense  
might be filled up, ‘towards those who  
[possibly after all] are ignorant and deluded.’ And thus the propriety of the  
next clause is rendered still greater; both  
these, *ignorance* and *error*, being the results of *weakness*, with which he himself is encompassed. There is in these designations exclusion on the one side of “sinners with a high hand,” and an inclusion in  
them, as above, of much more than sins,  
strictly speaking, of ignorance), **seeing  
that he himself is also compassed about  
with infirmity** (**infirmity**, asin ch. vii. 28,  
that moral weakness which makes men  
capable of sin. It is never predicated of  
Christ in this sense: nay, by the terms of  
vii. 28, He is excluded from it. That *infirmity* of the flesh which He bore on Him, and thereby was capable of suffering and  
of death, was entirely distinct from this).

**3.] And on account of it** (the infirmity wherewith he himself is encompassed) **he must** (not meaning, it is his  
appointed duty according to the law: but,  
it is necessary for him, a priori, on higher  
ground than, and before, the ordinance of  
the law. See on ch. ii. 17), **even as for the  
people, so also for himself, offer** (here only  
used *absolutely* in New Test.: see Num. vii. 18) **for** (see on ch. x. 6) **sins** (and accordingly, such was the ordinance of the  
law: see Levit. iv. 3, ix. 7, xvi. 6.

Much has been said as to the applicability or otherwise of these considerations to Christ. Some have considered all that  
has hitherto been said as spoken of human  
High Priests in contradistinction to Him:  
but it is better to understand it all as spoken  
of High Priests in general: and then, as  
Ebrard well says, leave it to the Writer  
himself, ver. 5 ff., to determine how far these  
es are satisfied in Christ. The progress  
of the argument itself will shew us,—  
ver. 8 f., and farther on, ch. vii. 27,—in how  
far Christ is unlike the Old Test. High Priest).

**4–10.]** Second requisite: *divine ap-  
pointment.*

**4.] And** (couples to ver. 1, of which the subsequent verses have been  
explanatory) **none taketh the office to**