them for Himself, or by continued intercession for them, See Rom. viii. 34  
below, ch. ix. 24; 1 John ii, 1).

**26–28.]** *Further and concluding argument for the fact of Christ being such a  
High Priest: that such an one was necessary for us.* This necessity however is not  
pursed into its grounds, but only asserted,  
and then the description of His exalted  
perfections gone further into, and substantiated by facts in his own history and that  
of the priests of the law (ver. 28).

**26.] For such** (i.e. such as is  
above described: retrospective, not prospective, as  
some have taken it. Then the following  
adjectives serve as appositional predicates, carrying forward the word **such**, and enlarging on the attributes of our High Priest, which were already slightly touched ch. iv. 14, 15) **an High Priest was for us** (emphasis on *us*) **becoming also** (“nay, not only for all the above-mentioned reasons, but even for this”),—**holy** (the word here thus rendered is not the ordinary one, *“hagios,”* but *“hosios,”* that used in Ps. xvi. 10, and cited in Acts ii. 27, as the especial title of the incarnate Son of God, perfect in piety and reverent holiness toward his heavenly Father), **harmless** (simple and free from  
vice or evil suspicion), **undefiled** (not only  
from legal, but from moral pollution, in  
deed, word, and though), **separated from sinners** (from *the whole race and category*  
of sinners. This lets us into the true  
meaning, which is, not that Christ, ever  
and throughout, was free from sip, however true that may be, but [see next clause]  
that in his service as our High Priest, He,  
as the Levitical high priests in their service  
[Levit. xxi. 10 ff.], is void of all contact  
and commerce with sinners, removed far  
away in his glorified state and body, into  
God's holy place. This expression exactly  
answers to that in ch. ix. 28, where it is  
said that he shall come a second time  
*without, apart from, sin:* see there), **and  
made** (*advanced to be*) **higher than the heavens; who hath not necessity** (the  
present tense shews, that the Writer is not  
setting forth the ideal of a high priest, but  
speaking of the actual existing attributes  
of our great High Priest, as He is) **day by  
day** (the allusion is to the *daily offering*  
the priests, Ex. xxix. 38–42; Num. xxviii. 3–8, which are spoken of as offered by  
the high priests, though they took part in  
them only on festival days, because the high  
priests in fact lead and represent the whole  
priesthood), **as the high priests, to offer  
sacrifices first for his own sins, then for  
those of the people** (so Philo, speaking  
also of the daily sacrifices. Still it must  
be confessed that the application of such  
an idea to them has no authority in the  
law: and it would seem probable, as Bleek  
suggests, that the ceremonies of the great  
day of atonement were throughout before  
the mind of the Writer, as the chief and  
archetypal features of the High Priest’s  
work, but repeated in some sort in the daily  
sacrifices. The most probable solution of  
the difficulty however is that proposed by  
Hofmann and approved by Delitzsch: that  
*“day by day,”* from its situation, belongs  
not to the high priests, but only to Christ:  
*“who has not need day by day, as the high  
priests had year by year,”* &c.): **for this  
he did** (what? of necessity, by the shewing  
of ver. 26 and of ch. iv. 15, the offering  
for the sins of the people only. To include in this the whole, “first for his own,  
then for those of the people,” would be  
either to contradict these testimonies of  
the Writer himself, or to give some second  
and unnatural sense to *sins,* as the Socinian interpreters do, who regard it as importing only *weaknesses* when applied to Christ. Besides, as Delitzsch well observes, the idea of “offering himself for his own sins” would be against all sacrificial analogy, according to which the *sinless* is an offering for the sinful) **once for all, when He offered** (see above) **Himself** (this is the first place in the Epistle where