646 HEBREWS. \   
   
 AUTHORIZED VERSION REVISED, AUTHORIZED VERSION   
 pointed for men Yin things pertain- pertaining to God, that he   
 24 ing to God, \*that he may offer both may offer both gifts and   
 ns sacrifices for sins : \* who   
 gifts and have eompassion on the can have compassion on   
 ignorant and erring, seeing that \*he the ignorant, aud on them   
 himself also is compassed with in- that are out of the way;   
 3 And fby reason hereof for that he himself also is   
 7 he must, even as for the people, so compassed with infirmity.   
 v.38 also for himself, offer for sins, #8 And | for sins. reason hereof he   
 vse none taketh to himself the honour ; ought, as for the people,   
 so also for himself, to offer   
 44nd no man   
 taketh this honour unto   
   
   
 note on ch. ii. 9) mem (the stress is both sults of weakness, with which he himself is   
 imes on this noun and its preposition, encompassed. ‘There is in\_ these designa~   
 “being taken from among men, is ap- tions exelusion on the one side of “simmers   
 pointed for men,” the former justifying with a high hand,” and an inclusion in   
 latter. ‘This is a powerfial additional rea- them, as above, of much more than sins,   
 son for taking “taken from among men” strictly speaking, of ignorance), seeing   
 predicatively : for, if it be taken as at~ that he himself is also compassed about   
 tached to the subject, “every High Priest with infirmity (infirmity, asin ch. vii. 28,   
 taken from among “men,” witha necessary that moral weakness w! makes men   
 stress in such ease on “men” the same capable of sin, It is never predicated of   
 stress must be laid on “men,” in the el Christ in this sense: nay, by the terms of   
 “ts appointed for men,” with an implica- vii. 28, He is exeluded from it, That in-   
 tion that Christ, with whom on this hypo- firmity of the flesh which He bore on Him,   
 thesis the human High Priest is con- ‘and thereby was capable of suffering and   
 trasted, was noé appointed for men) in of death, was entirely distinct from this).   
 matters relating to God (seo note on 3.] And on account of it (the in-   
 ch. ii, 17), that he may offer both gifts firmity wherewith he himself is encom-   
 and sacrifices for sins (gifts and sacrifices passed) he must (not meaning, it is his   
 are both to be taken with for sins: not, appointed duty according to the Iaw: but,   
 gifts alone, and sacrifices for sin together. it is for him, a priori, on higher   
 or, or on behalf of, i.e. to atone for, ground than, and before, the ordinance of   
 ch. fi. 17. No satisfactory distinction” the law. See on ch. ji. 17), as for the   
 be seb up hetween gifts and sacrifices: people, so also for himself, offer (here only   
 properly speaking, the former wonld be used absolutely in New Test.: see Num   
 any manner of offerings, the latter vii. 18) for (see on ch. x. 6) sins (and ac-   
 slain beasts only: but this usage is cordingly, snch was the ordinance of the   
 not observed in Scripture): 2] law: see Levit. iv. 3, 7, xvi. 6.   
 being (one who is) able (this clause is Much has been said as to the applica-   
 closely bound to the last, belongs to it, hility or otherwise of these considerations   
 not to the whole sentence) to be com- to Christ. Some have considered all that   
 passionate towards the ignorant and has hitherto been said as spoken of human   
 erring (the former mild word thongh High Priests in contradistinetion to Him :   
 quently used of sinners elsewhere without, but it is to understand it all spoken   
 aswell as with, the implication ignorance, of High Priests in general: and then, as   
 seems to be here placed, as well as erring, Ebrard well says, leave it to the Writer   
 If at all events milder term than sin- himself, ver. 5 ff., determine how far these   
 suitable to the tone of sentence, es are satisfied in ‘The pro-   
 h the fecling of a simer towards of the argument itself shew us,—   
 sinners is expressed, ‘The sense s and farther on, ch, vii.   
 inight be filled up, ‘towards those who far Christisuniike the Old Test. Priest).   
 [possibly after all} are ignorant and de- 4—10.] Second requisite: divine ap-   
 Inded” And thus the propricty of the pointment, 4.) And (couples to ver. 1,   
 next elause is rendered still greater; both of which the subsequent verses have beer   
 these, ignorance und error, being the re- explanatory) none taketh the office to