2b—27. HEBREWS. 673   
   
 AUTHORIZED V! ION. AUTHORIZED VERSION REVISED.   
 such an high priest became was for us "becoming also, holy, res.iv   
 us, who is holy, harmless, harmless, undefiled, s   
 wrdefiled, separate from sinners, Sand made higher ated from » Pol   
 sinners, and made higher   
 than the heavens; ° who heavens ; who needeth not daily, ch, wii.   
 ueedeth not daily, as those as those high priests, to offer up   
 high priests, to offer up sacrifices "first,   
 sacrifice, for his own “and then for the for his own \*this ttes.   
 sins, and then for the peo-   
 ples: for this he did once, he did once for all, when he offered ¢ i   
 when he offered up himself. oh   
 &   
 them for Hinself, or by continued inter- heavens; who hath not necessity (the   
 cession for them, See Kom. viii, 34 present tense shews, that the Writer ix   
 below, ch. ix. 24; 1 Jobn ii, 1). setting forth the idenl of a high but   
 2628.) Further and concluding argu- speaking of the actual existing attributes   
 ment for the fact of Christ being such a of our erent High Vries, as Te is) day by   
 High Priest: that such an one was neces- day (the allusion is to the daily offering   
 sary for us. ‘This necessity however is not the priests, Ex. xxix. 38—42   
 pursed into its grounds, but only asserted, 3—8, which are spoken of   
 and then the deseription of and substan- the high priests, though they took part.   
 perfections gor in his own history and that them only on festival days, becanse the high   
 tiated by fae 28). (J and Fepresent the whole   
 of the priests of the law (vi ‘thood), as the high priests, to offer   
 26.) For such (i.e. such as is sacrifices first for his own sins, then for   
 vedi: retrospective, not prospective, as those of the people (so Philo, speaking   
 ing forward it. word the following also of the daily sacrifices. Still it mnst   
 larging on the attributes of our High Priest, be confessed that the application of such   
 which were already slightly touched ch. iv. an idea to them has no authority in the   
 14, 15) an High Priest was for us (em- law: and it wonld seem probable, as Bleck   
 phasis on us) becoming also (“nay, not suggests, that the ceremonies of the great   
 y the above-mentioned reasons, but day of atonement were throughout before   
 even for this”’),—holy (the word here thus the mind of the Writer, as the chief aud   
 reudered is not the ordinary one, “ hagios,” archetypal features of the High Priest’s   
 but “ Aosios,” that used in Ps. xvi, 10, and work, but repeated in some sort in the daily   
 cited in Acts ii, as the especial of sacri ‘The most probable solution of   
 the incarnate Son of God, perfect in piety the difficalty however is that proposed by   
 and reverent holiness towards his heavenly Hofmann and approved by Delitzsch + that   
 Father), harmless (simple and free fi « day by day,” from its situation, belongs   
 vice or evil suspicion), undefiled {aot ouly not to the high priests, but only to Christ :   
 from legal, but from more! pollution, in “awho has not need day by day, as the high   
 deed, word, and thougt), separated from. priests had year by year,” Sc.) for this   
 sinners (from fhe whole race and category he did (what ? of uceessity, by fhe shewing   
 of sinners. ‘This us into the true of ver. 26 and of ch, iv. 1 the offing   
 meaning, which is, not that Christ, ever for the sins of the people only. ‘To in-   
 and thonghont, was free from sip, how- clnde in only the whole, “ first for his   
 ever trne that may be, but [see next chiuse] then for Besides, as Deli would be   
 that in his service as our High Priest, He, either to contradict “offering himself for   
 as the Levitical high priests in service the own sins” would or to give some secon   
 (Levit. xxi. 10 ff.], is void of all eontact and unnatural according to which the sin-   
 and commerce y sinners, removed fi less is an ollering for the sinful) once for   
 away in his glorified state and body, into all, when He offered (see above) Himself   
 God's holy place. This expression exactly (this is the first in the Epistle   
 answers fo 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