who continues, “The material offerings of  
animals are only parables, referring to  
the time when that which is parabolically  
set forth becomes actual, and passes into  
reality. They are, considered of themselves, incapable of any action on the  
inner part of a man ; they are”);

**10.] only consisting in** (on the ambiguity of construction, see in my Greek  
Test.) **meats and drinks, and divers washings** (probably the Writer has in mind  
both the legal and the Talmudical conditions imposed upon *them who served*.  
See the very parallel place, Col. ii. 16. The  
law prescribed much about eating : nothing:  
about drinking, except some general rules  
of uncleanness, such as Lev. xi. 34,—and in  
peculiar cases, such as the prohibition of  
wine to the Nazarite, Numb. vi. 3,—and to  
the priests when on actual service in the  
tabernacle, Lev. x. 9. But subsequent  
circumstances and usage added other observances and precedents: as, e.g. Dan. i.  
8; Hagg.ii 13. See Matt. xxiii. 24; Rom.  
xiv. 21. So there is no necessity to suppose that the allusion is to the feasts after  
sacrifice [ch. xiii. 10], or to the passover.  
The *divers washings may* refer to all the  
washings ordained by the law,  
Exod. xxix. 4; Lev. xi. 25, 28,32,40; xiv. 6–9; xv. 5 ff.; xvi. 4,24 ff.; Numb. viii. 7; xix. 17 ff. But it seems likely that not the sacredotal washings, so much as those prescribed to or observed by the people, are mainly in view: such as those mentioned in Mark vii. 4), **ordinances of** [the] **flesh** (i.e. belonging to flesh, as opposed to spirit. They regarded material things, gifts, sacrifices, means, drinks, washings, which from their very nature could only affect the outward not the inward man). **imposed until the season of rectification**  
(i.e. when all these things would be better arranged, the substance put where the shadow was before, the sufficient grace where the insufficient type. The expression probably refers to ch. viii. 8 f.,—the time when God would make with His people a better covenant. I need hardly remind the reader who has kept pace with what has been said on *“the time now present”* above that this time of **reformation** is one and the same with that. Those who give another meaning there, yet agree in referring these words to Christian times).

**11, 12.]** {11} *The fulfilment of these types  
by Christ.* **But** (the contrast is to the  
ineffectiveness and the merely provisional  
nature of the Levitical offerings) **Christ**  
(not “Jesus” here: because the Writer  
will introduce with emphasis that name  
which carries with it the fulfilment of all  
type and prophecy. Nor again *“the Christ,”*  
because he will not say that ‘the Messiah’  
was come, but will use that well-known  
name as a personal name belonging to Him  
whom now all Christians know by it) **having  
appeared** (the verb here used is the usual  
word for *appearing* or *coming forward*  
as a historical person: appearing on the  
stage of the world. And it is of this  
appearance of Christ in history that the  
word is here used. That appearance was  
the point of demarcation between prophecy and fulfilment, between the old  
covenant and the new. So that the expression is rather to be taken of the whole  
accomplished course of Christ summed up  
in one, than either of His first incarnation  
upon earth, or of His full inauguration  
into His Melchisedec High Priesthood in  
heaven) **as High Priest of the good things  
to come** (i.e. in this case, the blessed  
promises of the Christian covenant, different, in the very nautre of the case, from *their* “good things to come,” but  
still, in formal expression, a term common  
to them and us: so that the expression,  
“high priest of the good things to come,”  
might in its scantiness of sense have been  
used of a Jewish High Priest, just as it is  
in its fulness of completed sense used of  
Christ now. It is hardly necessary to  
add that I take **to come** as meaning’ not,  
which were future *in respect of the law*,  
but which *are now* future; the *“incorruptible inheritance”* of 1 Pet. i. 4, the  
*“things hoped for”* of our ch. xi. 1: see  
our Writer’s usage in reff. The genitive