taken. Some understand *“hath  
been manifested”* of His appearance before  
God. But this cannot be for a moment  
maintained. Analogy is wholly against  
it, and so is the *second appearance*,  
mentioned below: not to mention that  
had it been so, we should certainly  
have had *before* *God*, or some such  
qualification, added).

**27, 28.]** It is  
shewn by a comparison with our human  
lot in general, of which Christ, Himself  
man, is partaker, that this often suffering  
(dying) and often offering Himself, has no  
place: that as in our case, we die once  
only, and after that comes the judgment,  
for us *who are to be judged*, so for Him  
there was one death from sin, and after  
no repetition of it, but the judgment,  
for Him *who is to judge*. But in this latter  
member of the comparison, the bright and  
saving side only is put forward (see below) :  
it is not said he shall appear *to judge the  
world*, but He shall appear *without sin*  
(and therefore with no more purpose to  
expiate sin) *to them that wait for Him,  
unto salvation:* these last words carrying  
with them a hortatory force, that the  
readers might thus wait for Him.

**27.] And inasmuch as** (seeing that Christ is  
not only a *fit object of comparison* with  
man, but *is* man) **it is appointed to men**(all men) **once** (and no more) **to die, and  
after that, judgment** (not necessarily here  
to be taken on its unfavourable side: the  
word is perfectly general : nor is there, as  
Böhne imagined, any opposition between  
*men* here and *those that wait for Him*below. Such opposition indeed would mar  
the whole context, which has a totally  
different object, and deals with the general and inevitable fate of all men indiscriminately. Nor again must the question,  
whether judgment is spoken of as immediately to follow death, or after an  
interval, be imported into the consideration  
of the text. The indefinite **after that**does not admit of any such question being  
raised. *Next* to death, with no more like  
events between, comes judgment: this is the  
fact contemplated—the appointed destiny  
of man, according to which that of the man  
Christ Jesus also, as far as it is applicable  
to Him, is apportioned): **so also the Christ**(not Christ, without the article, but **the**  
Christ, that man who was God’s Christ—  
*the**Christ*, it being plain and palpable to  
all that *the Christ* belongs to the category,  
*men*. In ver. 24, the case was different),  
**once** (for all) **having been offered** (not the  
same as ‘having offered himself.’ The form  
and the meaning are both passive; and the  
reason of this is, I believe, to be found in the  
fact that it is in this verse not so much  
the agency, as the destiny of Christ, that is  
spoken of; that which, though the expression itself is avoided with regard to Him,  
is appointed for Him as for us. It is hardly  
necessary to mention, that the very terms  
of the context here necessitate the understanding this *offering* of the death of Christ,  
—not as in ver. 25, where the context, as  
there insisted, confines it to His offering  
of Himself to God in the heavenly sanctuary) **to bear the sins of many** (a plain  
allusion to Isa. liii. 12: and here, as there,  
importing the *“bearing,” “carrying on  
Himself;”* see also Lev. xxiv. 15, “Whosoever curseth his God shall *bear* his sin:”  
Numb. v. 31, “The woman shall *bear* her  
iniquity;” xiv. 34, “Each day for a year  
shall *ye bear* your iniquities, even forty  
years.” And so in ver. 33, “shall bear  
Your whoredoms.” On **many**, and its  
supposed contrast to *all*, see above, ch. ii.  
10, and Schlichting’s true distinction,  
“**Many** is opposed here, not to *all*, but  
to *few*.” **Many** is, as Delitzsch says,  
the qualitative designation of *all: all  
men* are *many* in number. There is reference in it to *“once for all:”* He was  
offered, One, for all: and once for all),  
**shall appear** (the usual verb of the appearances of Christ after his resurrection) **a second time without** (separate from) **sin**  
(in order to understand this, we must  
remember what it is that the Writer is