proving: viz. that Christ’s death, the repetition of which would be the condition  
of a repeated offering of Himself in heaven  
to God, admits of no such repetition. It  
was a death in which He bore the sins of  
many—but He shall appear the second  
time with no sin upon Him, and consequently the whole work of atonement  
done and accomplished by that first offering. So that there is no need of any  
far-fetched explanation, either of *sin*, or  
of *without sin*. At His first appearance  
in the world He came *with sin*, not *in*  
him, but *on* him: He was *made to be  
sin*: but this sin has been once for all  
taken away by his bearing it as our Sacrifice: and at his second appearance He  
shall appear *without*, having done with,  
separate from, *sin*), **to them that wait for  
Him,—unto** (to bring in: for the purpose  
of) **salvation** (these last words belong to  
**shall appear**, not, to *them that wait for  
Him*. The object of Christ’s second appearance shall be, to bring in salvation;  
this is the bright and Christian side of  
His appearing, the side which we, who  
ought to be *waiting for Him*, should ever  
look upon).

**CHAP. X. 1–18.]** SOLEMN CONCLUSION OF THE ARGUMENT: 1) *Christ's  
voluntary self-offering, as contrasted with  
the yearly offerings of victims under the  
law, is the carrying out of God's real  
will* (vv. 1–10): 2) *Christ’s priestly  
service, in contrast to the daily repeated  
service of the priests of the law, is for ever  
perfected by one high-priestly act, which  
has issued in His Kingly exaltation and  
waiting till His foes be subdued under Him*(vv. 11–14) : 3) *Christ's finished work is  
the inauguration of that new covenant  
before referred to, in which, the law being  
written on the heart, and sin put away and  
forgotten, there is no more need for sin-offering* (vv. 15–18). And so, as Delitzsch observes, in this passage the leading thoughts of the whole argument are  
brought together in one grand finale, just  
as in the finale of a piece of music all the  
hitherto scattered elements are united in  
an effective whole.

**1–10.]** See above.

**1.] For** (connects with the whole passage, ch. ix. 24–28: hitherto has been  
shewn the impossibility of Christ’s offering  
being repeated as were those of the law:  
now is to be shewn its absolute perfection  
as compared with those of the law) **the law  
having** (as it has; the participle has a  
reasoning force, which passes on upon  
what follows) **a shadow** (or, ‘the shadow,”  
which in sense would be much the same.  
The putting forward of the word to the  
beginning of the sentence would render it  
anarthrous. I prefer, however, ‘a shadow,”  
because of the meaning of the word, presently to be treated of: see below) **of the  
good things to come** (viz. the same good  
things of which, in ch. ix. 11, Christ is  
said to be the High Priest,—which belong  
to the *“age to come”* of ch. vi. 5, whose  
*powers* are working in the present. dispensation,—and to the *completion* of the  
*“world to come”* of ch. ii. 5: the good  
things which are still future to us as they  
were to those under the law, but are now  
made sure to us in and by Christ), **not the  
very image of the things** (every representation of *good things to come* must be an   
*image*, whether it be in words, or in types,  
or in any other method of representation.  
The full description and entire revelation  
of the things thus designated will be *“the  
very image”* of the things: which we  
possess in the gospel covenant: the very  
setting forth and form of the heavenly  
realities themselves. But the law had  
no such *“image”* constructed out of the  
heavenly realities themselves: it had merely  
a *shadow*, merely a rough sketch or outline), **year by year with the same sacrifices** (in the A. V. the words **year by  
year** are placed in the next clause. But  
there is no need to disturb the plain order  
of the sentence, in which **year by year**  
belongs to the verb, *“can never.”* “This,”  
says Delitzsch, “is more accordant with the  
sense of the Writer: for he does not say,  
that the law by means of the offerings  
which were always the same year by year  
never was able to perfect, &c.,—but that  
the law, year by year, by the repetition  
of the same offerings, testified its inability to perfect, &c., viz. on the day of  
atonement, on which the same expiatory