offerings were always repeated, being necessary, notwithstanding the many offerings brought throughout the year, and  
after which the same round of offerings  
again began anew.” It will be evident that  
the words **with the same sacrifices** must  
refer, not to the daily offerings, but to  
those of propitiation on the great day of  
atonement) **which they** (the ministering  
priests) **offer continually** (the offering of  
these sacrifices is looked upon as continuous, being unbroken from year to year.  
When I say, “the celebration of the day  
of atonement continued unbroken till the  
destruction of Jerusalem,” I use the same  
method of expression) **never** (not even at  
any time) **is able to perfect** (see on ch. ii.  
10, where I have entered into the meanings  
of this verb, **to perfect**, in our Epistle)  
**those who draw near** (to God, by means  
of them).

**2.] For** (if it were so,  
if the law were able to perfect the worshippers) **would they** (*the same sacrifices*)  
**not have ceased being offered, on account  
of the worshippers** (the servers in the service of the tabernacle, used here in a wide  
sense, including priests and people) **having  
no longer any conscience of sins** (guilt  
of sin on the conscience, consciousness of  
the guilt of sin), **if once** (for all) **purified?**

**3.]** Which cessation is far from  
being the case, as is the having no more  
conscience of sin:—**But** (on the contrary, opposes the whole question of ver. 2,  
in both its clauses) **in them** (the sacrifices :  
not in the fact of their being offered, but  
in the course of their being offered on the  
day of atonement, see below) **there is a  
recollection** (“recalling to mind;” better  
than ‘public mention,” as some, thinking  
on the solemn confession of the sins of  
Israel made by the High Priest, Lev. xvi. 20 f. But the other is simpler, and  
suits the context better. Where sins are  
continually called to mind, there clearly  
the conscience is not clear from them)  
**of sins year by year.**

**4.]** And  
that on account of inherent defect in the  
sacrifices themselves. **For it is impossible  
that the blood of bulls and of goats should  
take away sin** (the Writer by no means  
denies the typical virtue of the Old Test.  
sacrifices, but asserts that which the  
schoolmen explained by saying that they  
wrought remission of sin not *“by their  
proper virtue,”* but *“by an accident,”* viz.  
by means of something not inherent in  
them, viz. the grace of the true Propitiation  
which was to come, and of faith  
directed to it. And thus only is it said,  
Lev. xvii. 11, that the blood upon the  
altar makes an atonement for the soul:  
it was shed, as Ebrard well observes, not as  
the instrument of complete vicarious propitiation, but as an exhibition of the  
postulate of vicarious propitiation).

**5–10.]** *Christ's voluntary self-offering  
shewn to be the perfect fulfilment of the will  
of God.* **Wherefore** (seeing that the animal  
sacrifices of the Old Test. had no power to  
take away sin, and that for that end a  
nobler sacrifice was wanting) **coming into  
the world, he saith** (first, on the citation  
from Ps. xl. That Psalm, which is inscribed  
“A Psalm of David,” seems to be a general  
retrospect, in some time of trouble, of God’s  
former mercies to him, and of his own  
course of loving obedience as distinguished  
from mere expression of outward thankfulness by sacrifice and offering. Thus understood, there will be no difficulty in the  
direct application of its words to Him, of  
whose sufferings and of whose obedience  
all human experiences in suffering and