purification from sins [for both these are  
alike contained in the idea], is the way  
whereby the objective perfection already  
provided in the self-sacrifice of Christ  
gradually renders itself subjective in men.”  
Delitzsch).

**15–18.]** See summary at ver. 1. The  
prophetic word testifies the same, making  
absolute and final forgiveness of sins a  
characteristic of the new Covenant. **Moreover the Holy Spirit also testifies to us**  
(Christians in general): **for after having  
said** (then the citation proceeds much as  
in ch. viii. 10 ff. with some differences,  
noticed below. On the common points,  
see notes there), **This is the covenant  
which I will make with them** (in viii. 10,  
*“with the house of Israel.”* Here the  
prophecy is taken out of its national limits  
and universalized) **after those days, saith  
the Lord, giving my laws into their  
hearts** (ch. viii. 10, *“their mind”*), **and on  
their mind** (*“their heart,”* ch. viii. 10) **will I inscribe them** (now comes the  
finish of the sentence after the words  
*“after that he had said before:”* a whole  
clause, expressed in ch. viii. 10, 11, being  
omitted [see below], he further says); **and,  
their sins and their transgressions will I  
remember no more** (ver. 17 carries the  
whole burden of the citation with it. This  
is the object of the citation, to prove that  
there needs no more sacrifice for sins.  
And the previous portion of it is adduced  
to shew that this, *the oblivion of sins*,  
does form an integral part of the prophecy  
of the introduction of the new and spiritual covenant).

**18.] But** (or, *now:*  
it is the *‘but’* of the demonstration, referring to a well-known axiomatic fact as  
contrasting with the contrary hypothesis)  
**where there is remission of these, there is  
no longer offering concerning sin.**  
“Here ends the finale (x. 1–18) of the  
great tripartite arrangement (vii. 1–25,  
vii. 26—ix. 12, ix. 13–x. 18) of the middle portion of the Epistle. ‘Christ a High  
Priest for ever after the order of Melchisedec,’ this was its great theme, now brought  
to a conclusion. That the Priesthood of  
Christ, as Melchisedecite, is as high above  
the Levitical as God’s heaven is above the  
earth,—that Christ, with His One High-priestly self-sacrifice, has accomplished that  
which the Levitical priesthood with its  
sacrifices was unable to accomplish,—that  
henceforth, both our present possession of  
salvation, and our future completion of salvation, are as certain to us as that He is  
with God, ruling as a Priest and reigning  
as a King, once more to appear, no more  
as a bearer of our sins, but in glory as a  
Judge;—these are the three great fundamental thoughts, now brought to their full  
development. What it is, to be a high  
priest after the order of Melchisedec and  
not of Aaron, is set forth, ch. vii. 1–25  
That Christ however us High Priest is  
Aaron's antitype, ruling in the true holy  
place by virtue of His self-sacrifice here on  
earth,—and Mediator of a better covenant,  
whose essential character the old covenant  
only shadowed forth and typified, we learn,  
vii. 26–ix. 12. And that the self-sacrifice of Christ,  
offered through the eternal Spirit,  
is of everlasting power, as contrasted with  
the unavailing cycle of legal offerings, is  
established in the third part, ix. 13–x. 18:  
the second half of this portion, x.1–18,  
being devoted to a reiterated and conclusive treatment of the main position of the  
whole,—the High Priesthood of Christ,  
grounded on His offering of Himself,—its  
Kingly character, its eternal accomplishment of its end, confirmed by Ps. xl.  
Ps. cx.; Jer. xxxi.” Delitzsch.