696 HEBREWS. IX,   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 that he should oftentimes suffer sinee fousdation of the world :   
 the foundation of the world: but   
 fer. 12. but now once in the end of   
 the world hath ke appeared   
 « now fonee Fat the end of the world | to put away sin by the   
 10. 1 Bet. hath he been manifested for the   
 3. 4 putting away of sin by His sacrifice. |   
 1 xu.   
 Eph.   
 Dyonght in in the argumentation below): the argument; bnt, inasmuch as the   
 since (im that case) it were necessary theatre of Christ’s suflerings is of neces-   
 that He should oftentimes suffer (not, sity this present world, pointing ont that   
 ‘have suffered, as A. V.3 by it were those supposed repeated sufferings must.   
 necessary we are already carried back necessarily in that ease take place within   
 to a time antecedent to the supposed re- the temporal limits indicated by the phr:   
 peated acts indicated by suffering, and “from the foundation of the world :” that   
 therefore do not need another carrying sich sufferings wonld be spread over the   
 back in time. Notice, as against” the space of time from the foundation of the   
 Commentators mentioned above under the world till He entered into the presence   
 words “ offer Himself,” and others, that of God, each oblation of Himself there   
 this suffering is here not equivalent to that being the sequel of, and conditioned by,   
 offering, but is emphatically placed as a one such suffering since the world   
 new necessity, involved in that; the often been, I may mention, that no paren-   
 being common to hoth: the often offer- thesis is here admissible. The words of,   
 ing necessitated the often sufferin this clause are strictly and indispensably   
 Christ’s view in entering heaven was, to a link in the argument): now, however   
 offer, present, himself often to then, as (now, not femporal, bnt meaning, “as the   
 a condition of that frequent presentation, state of the case is”), once (for all   
 there would be an antecedent necessity for out need of renewal) at (as close upon,   
 Him to suffer often : because that self-pre- put in immediate contignity with) the end   
 sentation is in fact the bringing in before of the ages of time (i.e. when the whole   
 God of the Blood of that his suffering : period above indicated by from the foun-   
 if the one was to be renewed, so must: the dation of the world is gathered up and   
 other be likewise. So that the meaning brought to an end. Between the first   
 is not, that Christ must again and again and second coming of Christ, the New Test.   
 have descended on earth and died. To Scriptures know of no intermediate in-   
 such a descent there is no allusion, there terposition of the divine dealings with   
 isnone toa reuewed entrance into the holy men: in Him we are perfect, and at His   
 places in heaven, ‘That entrance Christ appearing, our ages had their accomplish-   
 has effected once for all: this lies, as a ment. All these centuries which have been   
 should often suffer, ground die: the hypo- sinee, are merely the lengthening out of   
 thesis. But oblation ne hypothesis its that the time in the merey of God. ‘The first   
 once being in the celestial holy place, Christians universally spoke of the second   
 as in the ease of the renew often his obla- coming of the Lord as close at hand, as   
 the blood was that And others, such repe says indeed it ever was and is: the fatlings   
 our Writer, it would be Lev. xvi. that He are sacrificed, and all is ready: “but the   
 but not so, when the blood was His own) long-suffering of God waits while the guests   
 since the foundation of the world (why are being gathered in: or, in the other:   
 this addition ? Not, as often understood, view of His coming, while the ark is a   
 so as to bring under the merits of the preparing) hath He been manifested (   
 Suffering, all the sins of mankind past at His first coming in our flesh : the man!   
 well as futnre,—which thonght arising festation in the flesh, spoken of 1 Tim. iii.   
 from the erroncous view of a frequent 16; 1 Pet. i. 20. On the other meaning   
 repeated entrance into heaven being sup- iven, see below) for the putting away   
 posed, has nothing whatever to do with of sin (see ch. vii. note : putting away,   
 ¢. abrogation, “both of the gnilt and   
 power of sin”) by means of His sacrifice   
 (i.e. in the sense, ‘the sacrifice of Him-   
 self’ Int not here so expressed in the   
 original, By very many expositors,