HEBREWS.   
   
   
 AUTHORIZED VE! SION, | AUTHORIZED VERSION REVISED,   
 eof himself. And| 27 And in: nuch as it is appointed ™   
 appointed unto men unto men once to die, ‘ but after that, i2tor. vv   
 once to die, but after this|\ \*8s0 also the \* Chri ‘Rov xx.12,   
 the judgment : ° so Christ! once having been 'offei t, 15,   
 ed to bea 7 i Ie   
 the sing of many ; and wuto Sng : ily car am Soh   
 shall he appear the second) the sins time ™of many, shall appear a ™   
 time without sin unto sal-| that "wait for Him, unto salvation.   
 vation. | nTit.n.3s,   
 2 Pot. 12,   
   
 ferently taken. Some understand “hath events between, comes jndgment: this is   
 been manifested” of His appearance before fact contemplated—the appointed destiny   
 God. But this eamnot be fora moment of man, according to whieh that of the man   
 maintained. Analogy is wholly against Christ Jesus also, as far it is applicable   
 it, and so is the second appearance, to Him, is apportioned): go also the Christ   
 mentioned below: not to mention that (not Christ, without the article, but the   
 had it been so, we should certainly Christ, that man who was God’s Christ—   
 have had before God, or some such the Christ, it being plain and palpable to   
 qualification, added). 21, 28.) Tt is all that the Christ belongs to the category,   
 shewn by a comparison with our human men. In yer. 24, the case was different),   
 lot in general, of which Christ, Himself once (for all) having been offered (not the   
 man, is partaker, that this often suffering same as ‘having oflered himself.” The form   
 (dying) and often offering Himself, has no ‘and the meaning are both passive ; and the   
 place: that as in on case, we die once reason of is, I to be found in the   
 only, and after that comes the judgment, fact that it is in this verse not so much   
 for us who are to be judged, so for Him the ageney, as the destiny of Christ, that is   
 there was one death ‘from sin, and after spoken of; that which, the expres   
 no repetition of it, but the judgment, sion itself is avoided with regard to Him,   
 for Him who isto judge. Butin this latter is appointed for Him asfor us. It is hardly   
 member of the comparison, the bright and necessary to mention, that the very terms   
 saving side only is put forward (sce below) : of the context here necessitate the under-   
 it is not said he shall appear to judge the standing this offering of the of Christ,   
 world, but He shall appear without sia —not as in ver. 25, where the context, as   
 {and therefore with no more purpose to there insisted, confines it to His offering   
 cxpiate sin) to them that wait for Him, of Himself to God in the heavenly sane-   
 unto salvation : these last words carrying to bear the sins of many (a plain   
 with them a hortatory foree, that’ the is 12: and here, as there,   
 veaders might thus wait for Him, importing the “bearing,” “carrying on   
 27.} And inasmuch as (seeing that is Himself ;” <0 Lev. xxiv. “Whoso-   
 not only a fif object of comparison with ever curseth his (iod shall bear his sin?”   
 man, but és man) it is appointed to men Numb. v. 31, “The woman shall bear her   
 (all men) onee (and no more) to die, and iniquity ;” xiv. 34, “Each day for a year   
 after that, judgment (not necessarily here shall ye bear your iniguities, even forty   
 to be taken on its unfavourable side: the years.” And so in ver. 33, “shall bear   
 word is perfectly general : nor is there, as Your whoredoms.” On many, and its   
 Bohne imagined, any opposition between Supposed contrast to all, see above, ch. ii,   
 men here and those that wait for Him 10, and Sehlichting’s true distinction,   
 below. Such opposition indeed Would mar “Many is opposed here, not to all, but   
 the whole context, which has a totally to few.” Many is, as Delitesch says,   
 different object, and deals with the gene- the’ qualitative designation of all: all   
 ral and inevitable fate of all men indis- ‘men ave many in number. There is re-   
 criminately. Nor again must the question, ference in it to “once for all?” He was   
 whether judgment is spoken of as im- offered, One, for all: and onee for all),   
 mediately to follow death, or after an shall appear (the usual verb of the appear-   
 interval, be imported into the consideration ances of Christ after his resurrection) @   
 of the text. The indefinite after that second time without (separate from) sin   
 does not admit of any such question being (in order to mnderstand this, we must   
 raised, Nerd to death, with no more like remember what it is that the Writer is