698 HEBREWS. x   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 aCol.ti. x. 1For the law having \*a X. | For the law having   
 evil. 8.8 shadow Yof the good things to} a shadow of good things   
 | to come, and not the very   
 come, not the very image of the|imaye of the things, can   
 ech. things, ©can never year by yea x | never with thos. sacrifices   
 with the same sacrifices, which they which they offered year by   
 provin; . that Christ’s death, the re-   
 sage, ch, ix. 24—28: hitherto has been   
 petition of which would be the condition shewn the impossibility of Christ’s offering   
 of a repeated offering of Himself in heaven being repeated as were those of the law:   
 to God, admits of no such repetition. It now is to be shewn its absolute perfection   
 was a death in which He bore the sins of as compared with those of the law) the law.   
 many—but He shall appear the second having (as it has; the participle has a   
 time with no sin upon Him, and con- reasoning force, which passes on upon   
 sequently the whole work of atonement what follows) a shadow (or, ‘the shadow,”   
 done and accomplished by that first offer- which in sense would be much the same.   
 ing. So that there is no need of any ‘The putting forward of the word to the   
 farcfetched explanation, either of sin, or beginning of the sentence would render it   
 of without sin. At His first appearance anarthrous. I prefer, however, ‘a shadow,”   
 in the world He came with sin, not in because of the meaning of the word, pre-   
 him, but on him: He was made to be sently to be treated of: see below) of the   
 sin: but this sin has been once for all good things to come (viz. the same good   
 taken away by his bearing it as our Sacri- things of which, in ch. ix. 11, Christ is   
 fice: and at his second appearance Ho said to be the High Priest,—which belong   
 shall appear without, having done with, to the “age to come” of ch. vi. 5, whose   
 separate from, sin), to them that wait for powers are working in the present. dis-   
 Him,—unto (to bring m: for the purpose pensation,—and to the completion of the   
 of) salvation (these last words belong to “world to come” of ch. ii, 5: the good   
 shall appear, not, to them that wait for things which are still to us as they   
 Him. ‘The object of Christ’s second ‘ap- were to those under the law, bnt are now   
 pearance shall be, to bring in salvation ; made sure to us in and by Christ), not the   
 this is the bright and Christian side of very image of the things (every repre-   
 His appearing, the side which we, who sentation of good things to come must be an.   
 ought to be waiting for Him, should ever image, whether it be in words, or in types,   
 look upon). or in any other method of representation.   
 Cap. X. 1—18.] Soneux conoxv- ‘The full description and entire revelation   
 SION OF THE ARGUMENT: 1) Christ's of the things thus designated will “the   
 voluntary self-offering, as contrasted with very image” of the things: which we   
 the yearly offerings of victims under the possess in the gospel covenant: the very   
 law, is the carrying out of God's real setting forth and form of the heavenly   
 will (vv. 1—10): 2) Christ’s priestly realities themselves. But the law had   
 service, in contrast to the daily repeated no such “image” constructed out of the   
 service of the priests the law, is for ever heavenly realities it had merely   
 perfected by one high-priestly act, which a shadow, merely a rough sketch or out-   
 has issued in His Kingly exaltation and line), year by year with the same sacri-   
 waiting till His foes be subdued under Him fices (in the A. V. the words year by   
 (vv. L1—14) : 3) Christ's finished work is year are placed in the next clause. But   
 the inauguration of that new covenant there is no need to disturb the plain order   
 before referred to, in which, the law being of the sentence, in which year by year   
 written on the heart, and sin put away and belongs to the verb, never.” “This,”   
 forgotten, there is no more need for sin- says Delitzsch, ‘is accordant with the   
 offering (vv. 15—18). And so,~a8 De- sense of the Writer: for he does not say,   
 Titasch observes, in this passage the lead- that the law by means of the offerings   
 ing thoughts of the whole argument are which were always the same year by year   
 brought together in one grand finale, just never was able to perfect, &c.,—but that   
 as in the finale of a piece of music all the the law, year by year, by the repetition   
 hitherto scattered elements are united in of the same offerings, testified its i   
 an effective whole. 1—10.] See abov ability to perfect, &e., viz. on the day of   
 1.] For (connects with the whole pas- atonement, on which the same expiatory