1—5. HEBREWS. 699   
   
 AUTHORIZED VERSION. AUTHORIY VERSION RE! SED.   
 year continually make the offer continually, make ¢ erfeet ther 4 vert.   
 comers thereunto perfect. that draw near.   
 2 Fur then would they not they not have ceased For to then ollered,   
 have ceased to be offered ? beeause that the worshippers once   
 because sat the worship- purged should have no more con-   
 pers once purged should   
 have had no more con-   
 science of sins. 5 But in science of ins ? Se But in those ¢ keys. 7,   
 those sncrifices there is a saerifiees there is a remembrance   
 remembrance again made again made of sins year by year.   
 of sins every year. \* For fit is not   
 it is not possible that the blood of bulls and po: goats that the c,v1,0.7   
 blood of bulls and of goats take away sins. ver. 11.   
 should take away sins. he cometh into the 5 world, he saith,   
 5 Wherefore when hecometh   
 into the world, he saith,   
   
 offerings were always repeated, being ne- 20 f. But the other is simpler, and   
 eessary, notwithstanding the many offer- suits the context better. Where sins a   
 ings brought throughout the year, continually called to mind, there cl   
 after which the same round of offerings the conscience is not clear from them)   
 again began anew.” It will be evident that of sins year by year. 4.) And   
 the words with the same sacrifices must that on aecount of inherent defect in the   
 refer, not to the daily offerings, but to sucrifices themselves. For it is impossible   
 those of propitiation on the great day of that the blood of bulls and of goats should   
 atonement) which they (the ministering take away sin (the Writer by uo means   
 priests) offer continually (the offering of denies the typical virtue of the Old Test.   
 these sacrifices is looked upon as con- sacrifices, but asserts that which the   
 tinuous, being unbroken from year to year. schoohnen explained by saying that they   
 When I say, “the celebration of the day wrought remission of sin not “dy “ond   
 of atonement continued unbroken till the proper virtue,” but “ by an accident,”   
 destruction of Jerusalem,” I use the same by means of something not inherent in   
 method of expression) never (not even at them, viz. the grace of the true Propit   
 any time) is able to perfect (see on ch. ii. tion which was to come, and of faith   
 10, where I have entered into the meanings directed to it. And thus only is it said,   
 of this verb, to perfect, in our Epistle) Lev. xvii. 11, that the blood upon the   
 these who draw near (to God, by sneans altar makes an atonement for the soul:   
 of them). 2.] For (i it was shed, as Ebrard well observes, not as   
 if the law were able to perfect the wor- the instrument of complete vieari   
 shippers) would they (the same sacrifices) pitiation, but as an exhibition of the   
 not have ceased being offered, on account postulate of viearions   
 of the worshippers (the servers in the ser- 5--10.] Christ's voluatary self-offering   
 vice of the tabernacle, used here in a wide shewn to be the perfect of the will   
 sense, inelnding priests nnd people) having of God. Wherefore (secing that the anim   
 no longer any conscience of sins (guilt sacrifices of Old ‘Test. had no power o   
 of sin on the conscience, consciousness of take away sin, and that for that end a   
 the guilt of sin), if (for all) purified ? nobler sacrifice was wanting) coming into   
 8.] Which cessution is far from the world, he saith (first, the citation   
 Deing the case, as is the having no more from Ps, x1. That Psalm, which is inscribed   
 conscience of sin:—But (on the con- “A Psahn of David,” seems to be a genersl   
 trary, opposes the whole question of ver. 2, retrospect, in some time of trouble, of   
 in both its clauses) in them (the sacrifices former mercies to him, and of his own   
 not in the fact of their being offered, but course of loving obedience ns distinguished   
 in. the course of their being offered on the from mere expression of outward thauktial-   
 day of atonement, see below) there is a ness by sacrifice and offering. Thus under-   
 recollection (“recalling to mind;” better stood, there will be no difficulty in the   
 than ‘public mention,” as some, thinking direct application of its words to Him, of   
 on the solemn confession of the sins of whose sufferings and of whose obedience   
 Israel made by the High Driest, Lev. xvi. all human experiences in suilering and