tion: the disease of which He has wrought  
the care. This *purification* must be understood by the subsequent argument in  
the Epistle: for that which the Writer  
had it in his mind to expand in the course  
of his treatise, he must be supposed to have  
meant when he used without explanation a  
concise term, like this. And that we know  
to have been, the purifications and sacrifices  
of the Levitical law, by which man’s natural  
uncleanness in God’s sight was typically   
removed, and access to God laid open to   
him. Ebrard’s note here is so important  
that, though long, I cannot forbear inserting it. “The term **purification** answers to the Hebrew, and its ideal explanation   
must be sought in the meaning which  
suits the Levitical cleansing in the Old  
Test. worship. Consequently, they are  
entirely wrong, who understand this *purification* of moral amelioration, and would so take the *‘making purification’* in this  
place, as if the author wished to set forth  
Christ here as a moral teacher, who by  
precept and example incited men to amendment, And we pronounce those in  
error, who go so far indeed as to explain  
the *purification* of the propitiatory removal of the guilt of sin, but only on  
account of later passages in our Epistle,  
as if the idea of scriptural *purification*  
were not already sufficiently clear to establish this, the only true meaning. The whole law of purification, as given by God  
to Moses, rested on the assumption that  
our nature, as sinful and guilt-laden, is not  
capable of coming into immediate contact  
with our holy God and Judge. The mediation between man and God present in the  
most holy place, and in that most holy  
place separated from the people, was revealed in three forms; (*a*) in sacrifices, (*b*) in the Priesthood ; and (*c*) in the Levitical  
laws of purity. Sacrifices were [typical]  
acts or means of propitiation for guilt;  
Priests were the agents for accomplishing  
these acts, but were not themselves accounted purer than the rest of the people, having consequently to bring offerings for  
their own sins before they offered for those  
of the people. Lastly, Levitical purity was  
the condition which was attained, positively  
by sacrifice and worship, negatively by  
avoidance of Levitical pollution,—the condition in which the people was enabled, by means of the priests, to come into relation with God ‘without dying’ [Deut. v. 26]; the result of the cultus which was past,  
and the postulate for that which was to  
come. So that that which purified, was  
sacrifice : and the purification was, the removal of guilt. This is most clearly seen in the ordinance concerning the great day  
of atonement, Lev. xvi. There we find  
those three leading features in the closest  
distinctive relation. First, the sacrifice  
must be prepared [vv. 1–10]: then, the  
High Priest is to offer for his own sins [vv. 11—14]: lastly, he is to kill the sin-offering for the people [ver. 15], and with its blood  
to sprinkle the mercy-seat and all the holy  
place, and cleanse it from the uncleanness  
of the children of Israel [ver. 19]; and  
then he is symbolically to lay the sins of  
the people on the head of a second victim,  
and send forth this animal, laden with the  
curse, into the wilderness. For [ver. 30]  
‘on that day shall the priest make an  
atonement for you, to cleanse you, that ye  
may be clean from all your sins before the  
Lord.’ In the atonement, in the gracious  
*covering* of the guilt of sin, consists *purification* in the scriptural sense. [And so also were those who had become levitically unclean, e.g., lepers, Levit. xiv., cleansed by atoning sacrifices.] So that  
an Israelitish reader, a Christian Jew,  
would never, on reading the words **made  
purification**, think on what we commonly call ‘moral amelioration,’ which, if  
not springing out of the living ground of  
a heart reconciled to God, is mere self  
deceit, and only external avoidance of evident transgression: but the **purification** which Christ brought in would, in the  
sense of our author and his readers, only be  
understood of that gracious atonement for  
all guilt of sin of all mankind, which Christ  
our Lord and Saviour has completed for  
us by His sinless sufferings and death : and  
out of which flows forth to us, as from a  
fountain, all power to love in return, all  
love to Him, our heavenly Pattern, and all  
hatred of sin, which caused His death. To  
speak these words of Scripture with the  
mouth is easy: but he only can say Yea  
and Amen to them with the heart who, in  
simple truthfulness of the knowledge of  
himself, has looked down even to the darkest depths of his ruined state, natural to him, and intensified by innumerable sins of  
act,—and, despairing of all help in himself,