by the former guilt of His sinful people,  
and beginning a new relation of grace  
with them, is this blessed change made  
possible.” De Wette) **I will be merciful  
to their iniquities, and of their sins will I  
make mention no more.**

**13.]** Transition to the antithetical parallel which he is about to draw between the former, earthly and ceremonial, and the  
latter, heavenly and actual tabernacle: see  
summary at ch. ix. 1. **In saying** (here, as  
in each of those, the subject is God, belonging here to the following verb: *“when God saith”*), **A new** [**covenant**]**, he hath  
made old** (*made old,* viz. by speaking of,—  
and where God is the speaker, actually in  
decree establishing, seeing that all God's  
sayings are realities,—a new one) **the first**[**covenant**]. **But** (transition from a particular assertion, to an axiomatic general truth: as in Rom. xiv. 23) **that which is  
being made old** (the saying of God *hath*  
*made old* that first covenant: the state of  
*antiquation* thereby induced, continues, as  
the perfect tense shews,—and hence the  
covenant is continually *being made old*)  
**and getting into old age is nigh unto  
vanishing away** (the writer uses the expression of the whole time subsequent to the utterance of the prophecy. At that  
time the *being made old* began, by the  
mention of a new covenant: and from that  
time the first covenant might be regarded  
as ever dwindling away, so to speak, and  
near its end, which God might bring on at  
any time. It is far better to regard the  
*being ready to vanish away* thus, than,  
with some, to place it at the time of the  
Writer, when in fact it had already taken place).

**CHAP. IX. 1.]** The chief train of thought  
and argument, although in the main forwarded, has been for the present somewhat  
broken, by the long citation in the last  
chapter. It is now resumed. Christ is  
the High Priest of a heavenly tabernacle,  
the Mediator of a covenant established  
upon better promises. This latter has  
been shewn ont of Scripture: and it has  
been proved that the old covenant was by  
that Scripture pronounced to be transitory  
and near its end. As such, it is now *compared in detail with this second and better  
one, as to its liturgical apparatus and  
proffered means of access to God.* These  
are detailed somewhat minutely, mention  
being even made of some which are not insisted on, nor their symbolism explained:  
and the main point of comparison, the access  
into the holiest place, is hastened on. In  
this particular especially the infinite superiority of the new covenant is insisted on:  
and the whole access of Christ into God’s  
presence for us is elaborately contrasted  
with the former insufficient ceremonial access by means of animal sacrifices. In one  
point, above all, is this contrast brought  
out: *the supreme efficacy of the blood  
of Christ, as set against the nullity of the  
blood of bulls and of goats to purge away  
sin*. Then the subject of the heavenly  
tabernacle and holy place is recurred to,  
and the future prospect of Christ’s reappearing from thence opened.

**1–5.]** *The liturgical appliances of the  
first covenant.*

**1.] Now accordingly**  
(this takes up the thought of ch. viii. 5,  
where the command is recited directing  
Moses to make the tabernacle after the  
pattern shewn him in the mount. In pursuance of that command it was that *the  
first covenant had*, &c.) **the first** [**covenant**] (not, the first *tabernacle*, as the  
received text in the Greek wrongly and  
clumsily glosses. There is no question between a first and second *tabernacle*: the  
*greater and more perfect tabernacle* is a  
prototype, not an afterthought. The gloss  
has probably arisen from a blunder in interpreting *“the first tabernacle”* in ver. 8:  
see there) **had** (it was no longer subsisting  
in the Writer’s time as a *covenant*, however  
its observances might be still surviving.  
Or perhaps the word **had** may refer back  
to the time indicated in ch. viii. 5, when  
Moses made the tabernacle: had, when its