forth *how* this blood of Christ acts in purifying the conscience : it is not his aim now  
to speak of *our* way of participation of its  
benefits, but merely of *its* cleansing power  
itself) **in order to the serving** (ministering  
to, which the unclean might not do in the  
ceremonial sanctuary, nor can the unclean  
do in heart and life) **the living God** (God  
in His spiritual reality and absolute holiness: not a God concealed by veils and  
signs, but approached in his verity by the  
sanctified soul) ?

**15.]** See summary  
above at ver. 13. This pre-eminent spiritual virtue of His redeeming blood constitutes his fitness to be the Mediator of the  
new covenant, the main blessing of which,  
forgiveness, extends even back over the  
insufficient former one, and ensures the  
inheritances to the called. **And on this**  
**account** (*on account of this virtue of  
His blood:* or if it seem better, extend the  
reference further back still, over vv. 11–14, *on account of the great work which  
He hath accomplished by his death:*  
“because these things are so”) **is He  
mediator of a new covenant** (see ch. viii.  
6 and note), **in order that,—death having  
taken place, for the propitiation of the  
transgressions under the first covenant,  
—they who have been called may receive  
the promise of the eternal inheritance**  
(first, the object of the new covenant is an  
eternal *inheritance*,—see ver. 11; ch. ii. 5:  
and therefore the idea of *inheritance* having  
once come in, gives to the word *covenant*  
[*diatheké*] that shade of meaning which  
is deepened and insisted on below, viz.  
that of a TESTAMENTARY covenant or arrangement.

**receiving the promise** is to  
he taken in the sense of receiving the fulfilment of a promise, not merely of having  
the promise granted. Then, the **called** are  
the *“partakers in the heavenly calling”*  
of ch. iii. 1: compare also *“the high calling”* of Phil. iii. 14. Calvin well remarks, “He speaks of the called, that he  
the better conciliate the Jews, who  
were partakers calling.” This end,  
of the called being put in possession of the  
promise of the eternal inheritance, is to be  
attained *“by death having taken place  
Sor the propitiation of the transgressions  
under the first testament.”* Without this  
death, it could not be attained. The  
full reason of this, that death must take  
place first, is presently gone into: it is with  
the concluding words of this clause that  
we are at present concerned. These *transgressions under the first covenant* are in  
fact those of all mankind. Israel was a  
pattern of God’s dealings with all: and  
His revelation of His will to Israel extended  
categorically to all mankind. Against this  
will, primavally revealed, revealed to the  
patriarchs, revealed in the law, our parents  
and the antediluvian earth, the sons of  
Noah and the postdiluvian earth, Israel  
itself as a people, had deeply and repeatedly  
transgressed : and before a new inheritance  
by testament could come in, there must be  
a propitiation of all these former transgressions. All the propitiatory sacrifices, so  
called, of the former covenant, were but  
imperfect and typical: but as this is to be  
a real inheritance, so there must be real  
and actual propitiation. See the remarkable parallel, Acts xiii. 39).

**16.] For**  
(justification of *the death taking place*,  
by an appeal to common usage) **where a  
testament is** (that it is quite vain to attempt to deny the testamentary sense of  
*diatheké* in this verse, see my Greek Test.),  
**there is necessity that the death of him  
who made it** (the *testator*, as A. V., but  
it is important to mark that it is him that  
*made* it, not him that *maketh* it, as it