602 HEBREWS. L   
   
 AUTHORIZED VERSIO   
 AUTHORIZED VERSION REVISED.   
 the right hand of Majesty on high ; of the Majesty on high;   
 + having become so much better than 4 being made so much better   
 than the angels, as he hath   
   
 tion: the disease of which He has wrought with God ‘without dying’ [Dent. v. 26];   
 Phis purification must be wn- the result of the cultus which was past,   
 subsequent argument in and the postulate for that whieh was to   
 : for that whieh the Writer come. So that that whieh purified, was   
 's mind to expand in the eourse sacrifice : and the purification was, the re-   
 se, he must be supposed to moval of guilt, This is most elearly seen   
 meant when he used without expkination a in the ordinance concerning the great day   
 concise term, like this. of atonement, Lev. xvi. There we find   
 to have been, the puri those three leading features in the closest   
 of the Levitical by distinetive relation. First, the saerifiee   
 uncleanness in God’s sig! must be prepared [vv. 1—10]: then, the   
 removed, and access to God laid open to High Priest is to offer for own sins [vv.   
 him. Ebrard’s note here is so important 11—14] : lastly, is to kill sin-offering   
 that, though long, I cannot forbear insert- for the people [ver. 15], and with its blood   
 ing it. «The term purification answers to to sprinkle the merey-seat and all the holy   
 the Hebrew, and its ideal e: ation: place, and cleanse it from the uncleanness   
 must be songht in the meaning whieh of the children of Israel [ver. 19]; and   
 suits the Levitieal cleansing in the Old then he is symbolically to lay the sins of   
 ‘Vest. worship. Consequently, they are the people on the head of a seeond victim,   
 entirely wrong, who understand this puri and send forth this animal, laden with the   
 fication of moral amelioration, and would curse, into the wilderness. For [ver. 30]   
 ‘so take the ‘making purification ’ in this ‘on that day shall the priest make an   
 place, as if the author wished to set forth atonement for you, to cleanse you, that ye   
 Christ here as a moral teacher, who by may be elean fom all your sizis the   
 preeept and example ineited men to amend- Lord? In the atonement, in the gracions   
 ment, And we pronounee those in covering of the guilt of sin, consists puri-   
 error, who go so fur indeed as to expliin Jfication in the scriptural sense. [And so   
 the purification of the propitiatory re- ‘also were those who had become levi   
 moval of the guilt of sin, only on tically unclean, e.g., lepers, Levit. xiv.,   
 account of later passages in our Epistle, cleansed by atoning sacrifices.] So that   
 as if the idea of scriptural purification an Israclitish reader, a Christian Jew,   
 ere not already sufficiently clear to esta- would never, on reading the words made   
 blish this, the only true meaning. The purification, think on what we eom-   
 whole law of purification, as given by God monly call ‘moral amelioration, which, if   
 to Moses, rested on the assumption that not springing out of the living ground of   
 our nature, as sinful and guilt-laden, is a heart reconciled to God, is mere self   
 capable of coming into immediate contact deeeit, and only external avoidance of evi-   
 ‘ith our holy God and Judge. The media- dent transgression: but the purification   
 tion between man and God present in the which Christ brought in would, in the   
 most holy place, and in that most holy sense of our author and his readers, only be   
 place separated from the people, was re- understood of that gracious atonement for   
 vealed in three forms; (2) in sacrifices, all guilt sin of all which Christ   
 in the Priesthood ; aud (c) in the Levitieal our Lord and Saviour has completed for   
 Saerifiees were [1 us by His sinless and death : and   
 a of propitiation for guilt; out of which flows forth to us, as from a   
 Priests were the agents for accomplishing fountain, all power to love in return, all   
 these acts, but were not themselves ac- love to Him, our heavenly Pattern, and all   
 counted purer than the rest of the people, hatred of sin, which caused His death. To   
 having consequently to bring offerings for speak these words of Scripture with the   
 their own sins before they otfered for those month is easy: but he only ean say Yea   
 ofthe people. Lastly, Levitical purit; and Amen to them with the heart who, in   
 the condition which was attained, positi simple truthfulness of the knowledge of   
 hy sacrifice and worship, negatively by himself, has looked down even to the dark-   
 janee of Levitical pollution,—the con- est depths of his ruined state, natural to   
 ion in which the people was enabled, by him, and intensified by innumerable sins of   
 means of the priests, to come into relation act,—and, despairing of all help in him-