5—8, HEBREWS. 677   
   
 AUTHORIZED VERSION, AUTHORIZED VERSION REVISED,   
 \*for, See, saith he, that thou make «gros.   
 he, that thou make all all things according to the pattern   
 things according to the shewed to thee in the mount. 6 But:   
 pattern shewed to thee in now "hath he obtained a more   
 the mount, ° But now hath   
 he obtained a more excel- b2Cor. tl.4,   
 lent ministry, by how much cellent ministry, in proportion as he 0. eh, vil   
 also he is the mediator of is also mediator of a better covenant,   
 a better covenant, which one which hath been established   
 was established upon better upon better promises, 7! For if ien.vi.nas   
 promises. 7 For if that that first covenant were faultless,   
 Jirst covenant had been then would not place be sought for   
 Yaultless, then should no   
 ‘place have been sought for   
 the second. \* For finding a second. 8 For finding fault with   
 5: or of one of the parties concerned :   
 (justifies assertion by the following cita- or of the object of the mediation, the   
 tion) take heed, He sa: pply God ; agreement or covenant. And in this last.   
 there can be no doubt of this here, where sense is the genitive here. Jesus is the   
 the words following are God’s own), that inediator, between God and us) of a better   
 thou makest all things (this is not in covenant, of one which has been laid   
 the Septnagiut, nor in the Hebrew, but is down (literally, has been law-given, or   
 supplied also by Philo) according to the enacted: see on cb. The word   
 pattern which was shewn thee in the law is also used of the new cove   
 mount. If now we ask what this pattern St. James, i. Is   
 was, we are met with yarious rep! and St. Paul, Rom. iii. viii. 2; ix.31)   
 Faber Stapulensis interprets it, “that upon (on the condition of) better promises   
 what wag shewn to Moses in the mount those which are about to be par-   
 was not the truth itself, only an adum- ticularized in the following citation. Theo-   
 bration and idea of it.” And so Schlich- doret says, “For the old covenant had   
 ting, concluding, “so that the ancient joined to it material promises, a land   
 tubernacle was only an example of an flowing with milk and honey, and abun-   
 example, and a shadow of a shadow.” dance of children, and the like: but the   
 This view is strongly eontroverted by uew has eternal life, and the kingdom of   
 Delitzsch, who takes the pattern to be heaven.” But as Bleek objects, it would   
 the veritable heavenly things themselves, be very improbable that the Writer should   
 not seen however by Moses directly and intend to refer the promises, on which the   
 naturally, which would be impossible, but old covenant was based, to mere earthly   
 made visible to him in a vision, I do blessings, in the face of such a designa-   
 not see that there is much to choose tion of the hope of Abraham and the   
 between the two views. If the latter be patriarchs, as we find in ch. xi. 10—19).   
 tuken, then surely the vision thus youcl 7.] Argumentation, exactly as in ch.   
 safed to Moses was itself only an\_inter- LL, ‘from sayings of God, to shew the   
 mediate representation, and go this view impel efection of the former covenant.   
 comes much to the same as the other. For if that first (covenant) were (or, had   
 6.] But now (the logical, not the been) blameless (without defect in that   
 temporal now, as in ch. ix. 263 xi. 16, for which a covenant with God is intended.   
 and frequently in St. Paul, meaning, “as It is the contrary of “weak and profit-   
 the fact really is”) He hath obtained less,” ch. vii. a place would not be   
 a more excellent ministry (than that of (not, would not have been) sought (i.e.   
 any earthly priests), in proportion as He space opened, viz. in the words of the fol-   
 is’ also (also, introducing a special re- lowing prophecy, whicli indicate the sub-   
 ference to Il. already acknowledged fact, stitution of such a covenant for the old one.   
 as in ch. vi. 7, where see note) mediator Bleek gives a rather far-fetched interpreta-   
 (the meaning of the word is, one who tion,—that the place is the place in men’s   
 Teeomes a goer between two persons, as- hearts, as distinguished from the tables of   
 suring to each the consent of the other to stone on which the first covenant was   
 some point agreed ou in common. The written; referring to 2 Cor. iii. for a   
 genitive after mediator may either be of similar distinction. But it is better to   
 the persons between whom, as in 1 Tim.