HEBREWS. VIII. 13.   
   
 AUTHORIZED VERSION REVISED, AUTHORIZED VERSION,   
 ciful to their iniquities, °and their merciful to their unright-   
 sinst will I remember no more. eousness, and their sins   
 and their iniquities will I   
 omitted 13? In that he saith, A new [cove- remember no more, ™ In   
 ‘the of nant], he hath made the first old. that he saith, A new cove-   
 our ancient But that which deeayeth and waxeth nant, he hath made the   
 old is ready to vanish away. first old. Now that which   
 TX. 1 Now aceordingly the first decayeth and waxeth old is   
 covenant had also ordinances of di- ready to vanish away.   
 IX.\* Then verily the   
 [first covenant had also   
   
 by the former guilt of His sinful people, been shewn ont of Scripture: and it has   
 and beginning a now relation of grace been proved that the old covenant was by   
 with them, is this blessed change made that Scripture pronounced to be transitory   
 possible.” “De Wotte) I will be merciful and near its end. As such, it is now com-   
 to their iniquities, and of their sins will I pared in detailwith this second and better   
 make mention no more. one, as to its liturgical apparatus and   
 13,] Transition the antithetical paral- proffered means of access to God. These   
 ldl which he is about to draw between the fare detailed somewhat minutely, mention   
 former, earthly and ceremonial, and the being even made of some which are not in-   
 latter, heavenly and actual tabernacle: see sisted on, nor their symbolism explained :   
 summary at ch. ix.1. In saying (here, as and the main point of comparison, the access   
 in cach’ of those, the subject is God, be- into the holiest place, is hastened on. In   
 longing here to the following verb : “ zohen this particular especially the infinite   
 God saith”), A new [covenant], he hath riority of the new covenant is insisted on:   
 made old (made old, viz. by speaking of, and the whole access of Christ into   
 and where God is the speaker, actually in ence for us is elaborately contrasted   
 dceree establishing, secing that all God's ith the former insufficient ceremonial ac-   
 sayings are realities,—a new one) the first cess hy means of animal sacrifices. In one   
 [covenant]. But (transition from a par- point, above all, is this contrast brought   
 ficnlar assertion, to an axiomatic general out: the supreme efficacy of the blood   
 truth: as in Rom. xiv. 23) that which is of Christ, as set against the nullity of the   
 being made old (the saying of God hath Blood of bulls and of goats to purge away   
 made old that first covenant : the state of sin, Then the subject of the heavenly   
 antiquation thereby induced, continues, as + tabernacle and holy place is recurred to,   
 the perfect tense shews,—and hence the and the future prospect of Christ’s re-   
 covenant is continually being made old) appearing from thence opened.   
 and getting into old age is nigh unto 1—5,] The liturgical appliances of the   
 vanishing away (the writer uses the ex- first covenant. 1,] Now accordingly   
 pression of the whole time subseqnent to (this takes up the thought of ch. viii. 5,   
 the utterance of the prophecy. At that where the command is recited directing   
 time the being made old began, by the Moses to make the tabernacle after the   
 mention of a new covenant: and from that pattern shewn him in the mount. In pur-   
 time the first covenant might be regarded suance of that command it was that the   
 as ever dwindling away, so to speak, and first covenant had, &c.) the first [cove.   
 near its end, which God might bring on at nant] (not, the first tabernacle, as the   
 any time. It is far better to regard the received text in the Greek wrongly and   
 being ready to vanish away thus, than, clumsily glosses. ‘There is no question be«   
 with some, to place it at the time of the tween a first and second tabernacle: the   
 Writer, when in fact it had already taken greater and more perfect tabernacle is a   
 place). prototype, not an afterthought. ‘The gloss   
 Cuap. IX. 1.] The chief train of has probably arisen from a blunder in in-   
 and argument, although in the main for- terpreting “the first tabernacle” ver. 8:   
 warded, has been for the present somewhat see there) had (it was no longer subsisting   
 broken, by the long citation in the last in the Writer’s time asa covenant, however   
 chapter. “It is now resumed. Christ is observances might be still surviving.   
 the High Priest of a heavenly tabernacle, Or perhaps the word had may refer back   
 the Mediator of a covenant, established to the time indicated in ch.   
 upon better promises. This latter has Moses made the tabernacle :