638 HEBREWS. Ix.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 apaniz2. and obtained eternal redemption tion for us. ™8 For if the   
 etersvit for us. 3 For if ®the blood of blood of bulls and of goats,   
 and the ashes of an heifer   
 fXupb.ais.2, goats and of bulls, and ‘ashes of sprinkling the unclean,   
 1%, an heifer sprinkling the defiled, sanctifieth to the purifying   
 sanctifieth to the purity of the flesh of the flesh: 4 how much   
 1thow much more 8 shall the blood} more shall the blood the   
 of Christ, "who through the eternal   
 4.   
 1 Pet. 18,   
   
 key opening the holiest to Him) His own formed the actual wilt of God which willed   
 blood entered once for all (sco ch. vii. salvation [ch. x. 1—10]: our Sanctification   
 into the holy place, and obtained (not is now for ever accomplished, and the ex-   
 “having obtained,” ns A.V. The re- alted Saviour reigns in expectation of ulti-   
 demption was not accomplished when He mate victory [x.11—14] : and the promised   
 entered, but accomplished by His entering. new covenant has come in, resting on an   
 Here, as there, the contemporancons cor eternal forgiveness of sins which requires no   
 pletion of the two acts must be kept in further offering [x. 15—18].” Delitzsch,   
 View, and any such rendering as Ebrard’s, 18, 14.] Argument, from the less to   
 “in bringing about,” carefully avoided) the greater, to shew the cleansing power   
 eternal redemption for us (eternal, an- of Christ’s blood. For (rendering a reason   
 swering to “once for all” above: as for ‘the obtaining of eternal redemption’)   
 Hofmann remarks, the redemption is the if (with the indicative “sanctifieth,” ‘as   
 aim and end of the approach of our High know it does’) the blood (the blood, com-   
 Priest to God: if then this approach pared with the blood below, because it is   
 once for all taken place, the redemption not the one blood compared with the other   
 is therewith for ever accomplished. In in its quality, but the shedding of the one   
 the word redemption, as applied to onr blood compared with the shedding of the   
 final redemption at the coming of Christ, other: the articles then distribute the   
 the idea of ransom is rather in the back- subject in each case) of goats and bulls   
 ground, and that of deliverance prevails (viz, the yearly offering on the day of   
 over it: but in both, as applied to the ment, Levit. xvi.), and ashes of an heifer   
 redemption which Christ by His (see the whole ordinance, full of   
 death, the idea of price paid for redemp- in Num, xix, 1—22. ashes has no article,   
 tion and redemption by that price, is because the ashes were to be laid up, anda   
 kept prominent. The price paid for our portion used as wanted) sprinkling those   
 redemption is His death [ver. 15] as ‘who have been defiled, sanctifieth to (so   
 crifice of Himself. Titus ii.145 to bring about) the purity (not “purify-   
 —His blood, Eph. i.7, His ing,” as A, V.) of the flesh (it is   
 life, Matt. xx 19, And here that the Writer speaks only of the Levitical   
 also it is blood which is the price paid). rites in their results as works   
 18—X. 18.] Enlargement upon, and sub- done, not of any divine grace which might   
 stantiation of, this obtaining of eternal accrue to the soul of the faithful Israelite   
 redemption; on which then follows,x.19 ff, from a spiritual partaking in them. The   
 the third or directly hortatory part of the outward effect of the sacrifices of the day   
 Epistle. For the blood of His self-oflering of atonement, as well as of sprinkling of   
 purifies inwardly unto the living service of the ashes of the heifer, was, to render cere-   
 the living God [vv. 13,14]: His redeeming monially pure before God, in the one case   
 death is the inaugurating act of a new from the imputation of the defilement of   
 covenant and of the heavenly sanctuary sin on the whole people, in the other, from   
 [vy, 15-23]: His entrance into the anti. the defilement actually contracted by con-   
 typical holiest place is conclusion of his tact with death or uncleamess. These   
 all-snfficing for sin[vv.24—26), effects they had in themselves : what others   
 after which only remains his Feappearance they had, out of themselves, belonged not   
 to complete the realization of Redemption so much to them, as to that great Sacrifice   
 [vy.27, 28]. In distinction from the legal which they represented) : how much more   
 offerings which were constantly repeated, (see the logical connexion at the end) shall   
 He has, by his offering of Himself, per- the blood of [the] Christ, who through the