690 HEBREWS. IX,   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 1 Timm. fies. God? 15" And for this cause living God? 8 And for   
 che is the mediator of a new cove- this cause he is the media-   
 nant, Pin order that, death having tor of the new testament,   
 taken place, for the propitiation of for the redemption of the   
 the transgressions under the first transgressions that were   
 under the first testament,   
 acute — Govenant, ‘they which have been they which are called might   
 called may 1 eive the promise of the receive the promise of eter   
 15 For where a nal inheritance. +6 For   
 eternal inheritance. where a testament is, there   
 testament is, there must also of) must also of necessity be   
 necessity be implied the death of! the death of the testator.   
 usiits, him that made it. 17 For ‘a testa- 17 For a testament is of   
   
   
 torth Bow this blood of Christ acts in puri- of eh. iii. 1 pare also “the high call-   
 fying the conscience : it is his aim now ing” of Phil. iii, 14. Calvin well re-   
 to speak of our way of participation of its marks, “ He speaks of the ealled, that he   
 benefits, but merely of i#s cleansing power the better c e the Jews, who   
 itself) in order to the serving (ministering were partaker calling.” This end,   
 to, which the unclean might not do in the wf the called being pnt in possession of the   
 ceremonial sanctuary, uor can the unclean promise of the eternal inheritance, is to be   
 do in heart and life) the living God (Gol attained “dy death having taken place   
 spiritual reality and ibsolute holi- Sor the propitiation of the transgressions   
 : not a God concealed by veils and under the first testament.” Without this   
 signs, but approached in his verity by the death, it “could not be attained. The   
 sanctified soul) ? 15.) Seesummary full reason of this, that death must take   
 above at ver. 13. This pre-eminent spi- place first, presently gone into: itis with   
 ritual virtue of His redeeming blood con- the concluding words of this clause tl   
 stitutes his fitness be the Mediator of the we are at present concerned. These frau:   
 new covenant, the main blessing of which, gressions under the first covenant are in   
 forgiveness, extends even back over the fact those of all mankind. Israel was a   
 i nt former one, and ensures the pattern of God’s dealings with all: and   
 nce to the called, And on this His revelation of His will to extended   
 account (on account of this virtue of categorically to all mankind. Against this   
 His blood + or if it better, extend the will, primavally revealed, revealed to the   
 reference further back still, vy. L1— patriarchs, revealed in the law, our parents   
 11, 0» account of the great work which and the antedilovian earth, the sons of   
 He hath accomplished by his death: Noah and the postdiluvian earth, Israel   
 “because these things are so”) is itself as people, had deeply and repeatedly   
 mediator of a new covenant (sve ch. viii. transgressed : and before a new inheritance   
 6 and note), in order that,—death having hy testament could come in, there must be   
 taken place, for the propitiation of the a propitiation of all these former traus-   
 transgressions under the first covenant, gressions. All the propitiatory sacrifices,   
 —they wha have been called may receive called, of the former covenant, were but   
 the promise of the eternal inheritance imperfect and typical: bnt as this is to be   
 (first, object of the uew covenant is an a real inheritance, so there must be real   
 eternal inheritance, —sce 11; eh sud actual propitiation. See the remark-   
 and therefore the idea of having rallel, xiii, 16.) For   
 onee come in, gives to the word covenant justification of the death taking place,   
 [diatheké] that shade of meaning whieh Dy an appeal to common usage) Where a   
 is deepened and insisted on below, viz. testament is (that it is quite vain to nt-   
 that of a TESTAME: RY covenant or ar- tempt to deny the testamentary sense of   
 rangement. receiving the promise is to diatheké in this verse, see my Greek Test.),   
 he taken in the sense of receiving the ful- there is necessity that the death of him   
 filment of a promise, not merely of having who made it (the testator, as A. V., but   
 she promise granted. ‘Then, the ealled are it is important to mark that it is him that   
 the “partakers in the heavenly calling” made it, not him that maketh it, as it