IX.   
 HEBREWS.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 the book its If, and all the people, Loth the book, and all the   
 20 saying, \* This is the blood of the people, saying, This is   
 x Exop. xxiv. testament which God enjoined unto the blood of the testament   
 8. Matt. 21 Moreover Yhe in like man- which God hath enjoined   
 xxvi. 38, you. unto you. 3 Moreover he   
 Lev.   
 0.8   
 18,15, 18,19.   
 was wrapt round with scarlet wool to of all things, has bequeathed to us His   
 make it absorb the blood, being tied with people an everlasting inheritance ; has died,   
 the same wool to a staff of cedar-wood to sealing the testament with His blood. In   
 keep it stiff. On Ayssop itself, there are the former all this is formally, though in-   
 various opinions. “he most approved adequately represented. The inheritance,   
 makes it to be plant growing on walls, faintly shadowed forth by temporal posses-   
 <hyssopus officinalis,’ small lancet- sions, had yet a recognized blessed \_mean-   
 formed woolly leaves, about an-inch long, ing far beyond those possessions: the tes-   
 a knotty stalk from 1 to 14 foot high, tator was imperfectly, but still formally   
 with blue [sometimes white} flowers), represented by the animals slain in sacri-   
 sprinkled both the book itself (nothing is fice: there was a death, there was a   
 said of this in Exod. xxiv. The book is sprinkling of and sealing by blood: and   
 of course that out of which he had just. surely it requires no more stretch of   
 read the ordinances of God. If, as Stier concession to acknowledgé the victim in   
 supposes, Moses took the book [Exod. sacrifice to represent the Lamb of God in   
 iv. 7] from off the altar where it was his sonship and his heritorship, than it   
 ying when he sprinkled the altar with does in his innocence and propitiatory   
 Blood, then the book was sprinkled like- power. The one idea is just as poorly   
 wise: but nothing in the text of Exodus ‘and inadequately set forth by it as the   
 implies tliis), all the people (of course other. But in both cases there is an   
 the words all the people are not to be inheritance, and in both it is the same.   
 en to mean that he sprinkled every in- In both it is bequeathed: in the latter   
 dividuals but merely the whole mass, as actually by One who has come in person   
 they stood), saying, This is the blood of and died: in the former, only typically, by   
 the testament (in Exod. xxiv. 8, “ Behold the same Oue ceremonially present. Si   
 the blood...” It has been suggested, that, if our whence in ver. 18 were to be   
 that the change has heen made by the filled it would be, “ Whence, i. e.   
 Writer after the tenor of the New Test. the former covenant also had its testamen-   
 inauguration of the testament by our tary side, and thus was analogous toas well   
 Lord, “This enp is the New ‘Testament as typical of the latter.” ‘The charge   
 in my blood,” Luke xxii. 20) which God hrought against the Writer on account of   
 (in Exod. xxiv. “the Lord 3” Jchovah: his transition of meaning in diatheké, is   
 changed apparently to preserve more com- equally without Heis thinking   
 pletely the Old Test.’ character of the in Greek. In Greek, the word has these   
 saying) commanded in regard to you (it two meanings: not divided off from one   
 mueh disputed, how the logic of this another by any such line of demarcation   
 passage can cohere: seeing that how pro- as when expressed by two separate words,   
 perly soever the latter diatheké may be but both lying under one and the same   
 spoken of and argued on as being a testa- word. What more common, or more   
 ment, the former one could have no such ordinarily accepted, than to educe out of   
 character, and conseqnently cannot be thus some one word its various shades of mean-   
 argued on. And the question is very va- ing, and argue on each separately as re-   
 riously answered according to the stand- gards the matter in hand? Take the very   
 ing point of different Commentators. ‘The word “Testament ” as an example. In our   
 matter seems to stand thus. ‘The word common parlance it now means a book ;   
 diatheké has the double sense a covenant the Old Testament, the book of the former   
 and a testament. Both these senses may covenant, the New Testament, the book of   
 be applied to both corenants : to the latter the latter. But we do not therefore sink   
 more properly belongs the testamentary the other and deeper meaning; nay, we   
 sense, but to the former also in as far as it rather insist on it, that it not become   
 was typical of and foreshadowed the other. Jost in that other and more familiar one.   
 In the latter, all is Christ, the heir Lcannot sce how the Writer's method of