L0—23. HEBREWS.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REV yISED.   
 sprinkled with Llood oth! ney spr kled with the blood the   
 the tabernacle, and all the tahernacle, and all the vess Is of the   
 vessels of the ministry.   
 ” tnd almost all things | ministry. 22 And one may almost   
 are by the law purged with! say, tha 1 things are a cording to   
 Blood ; and without shed- ‘the law purged with blood ; and that   
 ding of blood is no remis-   
 sion, \*31t was therefore |? 3 part from. shedding of blood re- 2 tee.   
 necessary that the patterns mission cometh not. 31t was there-   
   
   
 procedure here differs essentially this). The fact that almost in all eases the   
 21,] And moreover he in like manner purified by blood, provides for such exeep-   
 sprinkled with the blood the tabernacle, tions as Exod. xix. 10; Lev. xv. 5 th   
 and all the vessels of the ministry (this according 285 xxii. 6; Numb, receive 2—24)   
 cannot be spoken of the same occasion as purification); and that apart from shed-   
 that referred to in the pre for ding (literally, out) of blood (there   
 at that time the tabernacle did not exist. has been a question, whether this pour-   
 Nor again can it be said of any practice of out imports the shedding of blood in   
 sprinkling with blood whichexisted throngh- the slaughter of the vietims, or the pour-   
 some one act, and the s for the tense in ing out of the blood at the foot of the   
 is, as before, Moses. the reference to be ta altar, so often enjoined in the ordinances   
 mst look beyond the ordinances the verb of legal sacrifice, “Tt seems most probable   
 law itself the fact here detailed. For that the Writer here has the shedding of   
 all that wo haye in the law respecting the bfeod in wind. It would not by any means   
 dedication of the tabernacle and its vessels follow, that he treats this blood-shedding   
 is in Exod. xl. 9, 10, where Moses is com- ‘a propitiation, He does not directly   
 manded to take the anointing oil, and to it the medium of forgiveness, he says   
 anoint the tabernacle and all that is only, that apart from it there was no   
 and to hallow it, and all vessels thereof. remission, that it is the indispensable   
 So that our Writer is probably referring to means to obtain the expiatory life’s blood,   
 some traditional account, which added to . - One thing which determines the re-   
 this anointing with oil, the sprinkling ference to be to the shedding of blood,   
 with blood. And this is not merely a hypo- is the expression, ‘which is being shed   
 thesis. For Josephus gives an account for you, in the institution of the Lord’s   
 agreeing with ours abnost verbatim. In Supper in Luke xxii. 20,—at all events   
 Levit. viii. from which the account of the close parallel in word and in thought   
 anointing Aaron and his sons is taken, to this. It is hardly probable that the   
 distinct mention is made of sprinkling on Writer wonld mean @ pouring ont of blood,   
 them, and on their garments, the blood of which that so called on Christ’s part is   
 which was on the altar. It was a natural not the antitype : not to say that since ver.   
 dition, to extend that sprinkling to the 13, blood and death have been ideas most   
 tabernacle and its vessels: especially as closely connected,” Velitzseh) there cometh   
 (Levit. ver. 15] the altar was already to not (taketh not place) remission (viz. of   
 he touched with the blood), 22.) And sins, Asto the fact, Lev. xvii.11   
 almost (one may say, that) in (with J blood proves it: and the Rabbis deduced from   
 all things are purified (there is a coinbin that passage an axiom ahnost verbatim the   
 tion throughont of the ideas of the inherit- me as our text: “There is no expiation   
 ance by testament, whereof the death is a except through blood.” The case of the   
 condition, and the purification by covenant, poor man, who cannot afford the animal   
 whereof the death is tue canse. victim, Lev. vy. 11—13, seems to present.   
 ‘The combination is not a rhetorical figure an exeeption, and to justify the application   
 in the mind of the Writer, but a decp of the “one may almost say” to this   
 truth in the verity of God. The same clause). 23.] There [was] (more   
 Death which purifies us from guilt, makes probably than ‘is? seeing that he was   
 us partakers of the kingdom of glory; the lefore speaking, not of the renewed   
 same Blood which cleanses us from’ sin, cleansing year by year, but of the solemn   
 seals the testament of our inheritance. inauguration: and much more, now that   
 he is coming to speak of the heavenly   
 “LL