12—18. HEBREWS. 703   
   
 AUTHORIZED VERSION. | AUTHORIZED VERSION REVISED.   
 the Holy Ghost also is 2) {[oly Ghost also is a witness to us:   
 witness to us: for after for after that he had said, 16? ‘This p yeas.   
 that he had said before, ch, vill.   
 16 This is the covenant that|is covenant that I will make ™™   
 Twill make with themafter| with them after those days, saith   
 those days, saith the Lord, | the Lord, putting my laws into their   
 L will put my laws into   
 their hearts, and in their| hearts, and on their mind will I   
 minds witl I write them ;| write them; Wand, their sins and   
 Wand their sins and ini-| their iniquities will I remember no   
 quities will I remember no | 18 Now where remission of   
 more, %8 Now where re- these is, there is no more offering   
 mission of these is, there is for sin,   
 no more offering for sin.   
   
   
 purification from sins [for both these are “Here ends the finale (x. 1—18) of the   
 alike contained in the idea], is the way great tripartite arrangement (vii. 1—25,   
 whereby the objective perfection already vii, 26—ix. 12, ix. 18—x. 18) of the mid-   
 provided in the self-sacrifice of Christ le portion of the Epistle. ‘Christa High   
 gradually renders itself subjective in men.” Priest for ever after the order of Melchise-   
 Delitzsch). ce,’ this was its theme, now brought   
 15—18.] See summary at ver. 1, The to a conclusion. That the Priesthood of   
 prophetic word testifies the same, making Christ, as Melchisedevite, is as high above   
 absolute and final forgiveness of sins a the Levitical as God’s heaven is above the   
 characteristic of the new Covenant. More- earth,—that Christ, with His One High-   
 over the Holy Spirit also testifies to us priestly self-sacrifice, accomplished that   
 (Christians in general): for after having which the Levitical priesthood with its   
 said (then the citation proceeds much as sacrifices was unable to accomplish,—that   
 in ch. viii. 10 ff. with some differences, heneeforth, both our present possession of   
 noticed below, On the common points, salvation, and our future completion of sal-   
 see notes there), This is the covenant vation, are as certain to us as that He is   
 which I will make with them (in viii. 10, with God, ruling as a Priest and reigning   
 “with the house of Israel.” Here the as a King, once more to appear, no more   
 prophecy is taken out of its national limits as @ bearer of our sins, but in glory as a   
 and universalized) after those days, saith Judge ;—these are the three great funda   
 the Lord, giving my laws into their mncntal thoughts, now brought to their fall   
 hearts (ch. viii. “ their mind”), and on development. What it is, to be a high   
 their mind (‘their heart,” ch. viii. 10) priest after the order of Melchisedee am   
 will I inscribe them (now comes the not of Aaron, is set forth, ch. vii. 1-25   
 finish of the sentence after the words That Christ however us High Priest is   
 « after that he had said before :” a whole Aaron's antitype, ruling in the true holy   
 clanse, expressed in ch. viii. 10, 11, place by virtne of His self-sacrifice here   
 omitted [see below], he further says); and, earth, and Mediator of a better covenant,   
 their sins and their transgressions will I whose essential character the old covenant   
 remember no more (ver. 17 carries the only shadowed forth aud typified, we   
 whole burden of the citation with it. This 6—ix. 12. And that the self-sa   
 is the object of the citation, to prove that , offered through the eternal Spizit,   
 there needs no more sacrifice for sins. is of everlasting power, as contrasted with   
 And the previous portion of it is adduced the unavailing cycle of legal offerings, is   
 to shew that this, the oblivion of sins, established in the third part, ix. 13—x.   
 does form an integral part of the prophecy the second holf of this portion, x.1—18,   
 of the introduction of the new and spi- being devoted toa reiterated and eonclu-.   
 ritual covenant). 18.] But (or, now: sive treatment of the main position of the   
 it is the ‘but’ of the demonstration, re- whole—the High Priesthood of Christ,   
 ferring to a well-known axiomatic fact as grounded on His oifering of Himself,—its   
 contrasting with the contrary hypothesis) Kingly character, its eternal accomplish-   
 where there is remission of these, there is ment of its end, confirmed by Ps. xl.   
 no longer offering concerning sin. Vs, ox. Jer. xxi.” Delitasch.