19—23. TIEBREW 705   
   
 AUTHORIZED VERSION. | AUTHORIZED VERSION REVISED,   
 near with a tree heart) with a true heart 7in full: assurance \* ph. ti1   
 in full assurance of faith, of faith, having our hearts sprinkled Siuniew (5   
 having our hearts sprinkled “from an evil conscience, and our e¢ VJotin il.   
 from bodies washed with pure| holy washed with pure water. 23° Let   
   
 water. \* Let us hold fast   
   
 High t ; but here his Priesthood, not Dut the second, pureness of heart and   
 his High Priesthood, is more bronght into conscience in God’s sight. The washing   
 prominenee. Heis a great Priest, bees with water also [Exod, xxix. 4] was to be   
 Tle is a Priest on his a kingly part of the cleansing of Aaron and his sons:   
 Priest, and priestly King) over the house nor only so, but as often as they entered   
 of God (the house of God here need not the holy place or approached the altar,   
 be more limited in meaning than in the they were to wash their hands and feet in   
 similar passage ch. iii. 2. It is alleged the brazen laver, Exod. xxx. 205 xl. 30—   
 that the expression here must mean the 32: and the High Priest, on the di   
 heaven. But Delitzsch well observes that: atonement, was fo wash ‘his whole body   
 the one meaning, the narrower, need not with water, Lev. xvi. 4. There can be uo   
 exelnde the other, the wider, It is hardly reasonable doubt that this clause refers   
 probable, to begin with, that our Writer direetly to Christian baptism. The “fou   
 should in two places describe Christ as set of the water” of Eph, v. 26, and the   
 over the house of God, in meauings cn- “font of regeneration,” it. iii. 5, are   
 tirely different each other, Clearly, analogous expressions: and the express   
 the heavenly sanctuary is regarded by hin mention of body here, as distinguished   
 as also including the earthly, the church from “heart” before, stamps this in   
 above as the home of the church below : pretation with certainty. This distinetion   
 see ch. xii, 22 ff.) 22.] let us ap- makes it impossible, with Calvin, and   
 proach (draw near to God. Sosthat the others, to spiritualize away the meaning   
 clauses which follow are best regarded as iuto “the Spirit and doctrine of Clirist,—   
 hoth belonging to this approach, since they the spiritual water with which Christ   
 also describe reqnisite preparations for sprinkles his own: even His blood is   
 ship: see this further treated below, on not here excluded” [Schlichting]; for the   
 yer. 23) with a true heart (without hypo- word body confines the reference an out-   
 crisy, Chrysostom. So Hezekiah pleads, wardact. And so the wajority of Commen-   
 Asa. xxx 3, “I have walked before thee tators. Still in the externality   
 in truth witha perfect (Septuagint, ‘ true’) of the words, as referring, and referring   
 heart”) in fall assurance (ch. vi. 11: see solely, Baptism, we must remember, that   
 note there) of faith (with no doubt as Baptism itself is not a mere external rite,   
 to the certainty of our access to God by but at every mention of it carries the   
 the blood of Jesus), having our hearts thonght further, viz, to that spiritnal   
 sprinkled from (meaning, “sprinkled, and washing of which it is itself symbolical   
 by that sprinkling cleansed from”) an and sacramental. Notice here that the   
 evil conscience (a conscience polluted word is body, and not “flesh,” as ch.   
 with the guilt of sin: for “if a man’s 13: our whole natural life, and not the   
 practice be bad, his conscience, in so far mere outside surface: that in which our   
 it is the conscionsness of that prac- soul dwells and works, the seat of the   
 tice, is evil”), and having our body emotions and desires: this also must be   
 washed with pure water (both these purified in those who would approach God   
 clanses refer to the decal purifications of in Christ. So that I would understand   
 the Levitieal priests, which place by with Delitzsch, that the sprinkling the   
 mieans of blood and water. At their first heart from an evil conseience is, to speak,   
 dedication, Aaron and his sons were intra-sacramental, a spiritual application   
 sprinkled with blood, their bodies and of the purifying Blood, beyond sacramental   
 their clothes, Exod. xxxi. 21; Lev. v' rites, and the washing the body with pure   
 8). And so are we to be as Gotl’s priests, water is purely sacramental, the effect of   
 having access to Him, sprinkled with haptism taken in its whole blessed mean-   
 blood, not outwardly with that of the ram ing and fulfilment as regards our natural   
 of consecration, but inwardly with that existence. The end of his note very   
 of the Lamb of God: the first could only Deantifil: “As priests we are sprinkled,   
 yroduco purity of the flesh [eb. ix. 13], as priests we are bathed : sprinkled so that