liturgical appliances were first provided.  
But I prefer the other view) **also** (as well  
as this second and more perfect covenant:  
not that this has all the things below mentioned, but that it too possesses its corresponding liturgical appliances, though of a  
higher kind) **ordinances** (“the old covenant also had liturgical ordinances, which  
were of divine right, ordinances which  
rested their obligatory right upon revelation from God and declaration of His will.”  
Delitzsch) **of service** (*worship:* see ch. viii. 5 and note), **and its** (or, *the:* see below)  
**worldly sanctuary** (as the whole passage treats of the distinction between the two  
sanctuaries, one into which the Levitical  
priests entered, and the other into which  
Christ is entered, it is certain that the signification must be local only.

**worldly**, i.e. *‘mundane,’* belonging to this world. It stands opposed to *heavenly*, and is an epithet distinguishing the sanctuary of the  
first covenant from that of the second, not  
one common to the two. This is also shewn  
by the article *the*. The first covenant had  
not merely *a* worldly sanctuary, but the  
only sanctuary which was upon earth:  
that one which was constructed after the  
pattern of things in the heavens).

**2–5.]** *Explanatory of the worldly  
sanctuary by a particular detail.* **For  
the tabernacle was established** (set up  
as a tent), **the first one** (in situation to  
those entering: see Acts xvi. 12 note), **in  
which were the candlestick** (with seven  
lights: of gold, carved with almond flowers,  
pomegranates, and lilies: see Exod. xxv.  
31–39, xxxvii. 17–24. There were *ten*  
of these in the Temple of Solomon, see  
1 Kings vii. 49; 2 Chron. iv. 7: but  
in the second Temple, the Mosaic regulation was returned to, and *only one*  
placed in the tabernacle: see 1 Macc. i. 21,  
iv. 49. Josephus describes Vespasian's triumph, and the candlestick us borne in it, which is now to be seen in relief on the  
arch of Titus at Rome), **and the table** (for  
the shewbread: of shittim [acacia?] wood,  
overlaid with gold, Exod. xxv. 23–30,  
xxxvii. 10–16, of which there was *one  
only* in the Mosaic tabernacle, and in the  
second temple [1 Macc. as above], but *ten* in  
Solomon’s temple, see 2 Chron. iv. 8; also ib.  
ver. 19; 1 Chron. xxviii. 16; 1 Kings vii.  
48), **and the shew of the bread** (so literally.  
There can be little doubt that Tholuck and  
Delitzsch are right, who understand this  
not of the *custom of exhibiting* the bread,  
but, seeing that the Writer is speaking of  
concrete objects, as the heap of bread itself  
thus exhibited); **which tabernacle** (“that  
tabernacle namely, which”) **is called the  
holy place** (literally, places or parts: there  
is no substantive expressed).

**3.] But**(as bringing out by anticipation the same  
contrast which we have in vv. 6, 7) **after**  
(i.e. in entering: *“behind,”* as we should  
say, if regarding it ‘in situ’) **the second veil**  
(or curtain hanging before the sanctuary.  
There were in reality two of these, as described in Exod. xxvi. 31–37: one before the  
holy of holies itself [vv. 31–35], the other  
before the tabernacle door [vv. 36, 37])  
the (not *“a,”* see above) **tabernacle which  
is called holy of holies** (literally **holies**);  
**having** (see below) **a golden censer** [or,  
**altar of incense**] (there is considerable  
difficulty here. The word used may  
mean either an *altar upon which*, or a  
*censer in which*, incense was burnt. On  
the side of the latter meaning it is remarkable, that much stress is laid by the  
Mischna upon the *censer to be used on the  
day of expiation*, as distinguished from  
that used on any other day: on the fact of  
its being *of gold*, and of a particular and  
precious kind of gold. But if this latter  
interpretation be adopted, we are involved  
in the following difficulty. This *golden  
censer* is nowhere named in the law: the