*mercy-seat*, or *place of propitiation.* It  
was the footstool of God, 1 Chron, xxviii. 2  
Ps. xcix. 5, cxxxii. 7; Lam. ii. 1; the spot  
where He, the God of the covenant, met.  
with Israel, the people of the covenant: see  
Exod. xxv. 22; Lev. xvi. 2; Numb. vii. 89);  
**concerning which it is not** [**opportune**]  
**now to speak one by one** (i.e. particularly.  
The clause refers evidently not to the  
cherubim only, but to all the contents of  
the Sanctuary just mentioned).

**6,7.]** We now have that whereunto the  
above details have been tending, viz. *the  
use made of the Sanctuary by the High  
Priest on the day of atonement.* **But**(transitional) **these things being thus  
arranged, into the first** (foremost) **tabernacle** [indeed] **continually** (i.e. day by  
day, at any time, without limits prescribed by the law: certainly, twice at  
least in every day, see Exod. xxx. 7 ff.)  
**enter** (on the *present*, sce above. It must  
not be rendered by an imperfect, as A. V.,  
‘went’) **the priests** (the ordinary priests),  
**accomplishing the services** (the services  
meant are the morning and evening care  
of the lamps, the morning and evening  
offering of incense, and the weekly change  
of the shewbread);

**7.] but into  
the second** (innermost, the Holy of holies)  
**once in the year** (i.e. on the day of  
atonement, the 10th day of the 7th month;  
the same expression is used in reff. Exod.  
and Levit. The entrance took place, on  
*that day*, twice at least, from Levit. xvi.  
12–16: the Mischna says, four [three?]  
times, Joma v. 1; vii. 4. Much trouble has  
been spent by antiquarians on the question:  
see the whole treated in Bleek, if it be  
thought worth while: it may suffice here  
to say that the Writer follows the ordinary  
way of speaking among the Jews and ourselves, meaning by “once,” *on one occasion*. No one would think, if I said I was  
in the habit of seeing a certain person but  
once in every year, of asking how long I  
spent in his company during that day, and  
how often I looked upon him) **the High  
Priest alone, not without** (see ch. vii. 20)  
**blood, which he offers** (see ch. viii. 3)  
**on behalf of himself, and the ignorances**  
(sins of ignorance, see ch. v. 2. But the  
word may have a wider meaning than  
mere sins of ignorance) **of the people** (I  
have in my Greek Test. discussed the  
question whether this sentence will bear  
to be taken “for his own ignorances, and  
for those of the people” and have found  
it not improbable, that this may have  
been intended):

**8.] the Holy Spirit  
signifying** (by the typical arrangement  
of the sanctuary, excluding all from it  
except the High Priest once a year: the  
reference of *“signifying”* is not to be  
referred back to the prophecy of Jeremiah  
above quoted. We often have the verb in  
this meaning of *“signifying by a representation:”* so in ch. xii. 27) **this** (which  
follows), **that the way to the holy place**  
(i.e. the true holy places in heaven: for  
is of antitype, not of type, that the  
Writer is here speaking. Hence there is  
no danger of mistaking *the holy place*here for the outer tabernacle: it is as in  
Ezek. xli. 23; Lev. xvi. 16, 17, 20, 23, 27,  
*the holy place*, par excellence) **has not  
yet been manifested** (not, *had* not: the  
present form is maintained throughout: