after the word **High Priest** is not an  
attributive, but an objective one : the *good  
things to come* are the objects and ultimate  
regard of His High Priesthood), **through  
the greater and more perfect tabernacle,  
not made with hands, that is, not of this  
creation** (1) *How are these words to be  
constructed?* 2) *to what tabernacle do  
they refer?* 1) *they belong to* **entered** below, not to *what went before*. For in  
that case **neither** would he left without  
any preceding member of the negation to  
follow, or it must be considered as the  
sequence to *“not made with hands,”* or to  
*“not of this creation,”* either of which  
would be absurd. 2) the **through** is *local:*  
as the Jewish High Priest passed through  
the *first tabernacle* in entering into the  
earthly *holy place*, so our High Priest has  
passed through the *greater and more  
perfect tabernacle* to enter into the heavenly *holy place*. But, this settled, 2)  
*what is* this greater and more perfect  
tabernacle? The Fathers for the most  
part interpret it of *Christ's body* or  
*human nature*. Ebrard takes it of *Christ's  
holy life*, aud *“the holy place”* of His  
exaltation ; passing, in fact, from reality  
into symbol: others explain it of *the  
Church on earth:* others, of the *whole  
world:* Hofmann, of *the glorified Body  
of Christ*, which, and not the Body of  
His flesh, he maintains can alone be said  
to be *not of this creation*, and in which  
dwells [Col. ii. 9] all the fulness of the  
Godhead bodily: Bleek, De Wette, Lünemann, and Stier, of the *lower region of the  
heavens*, through which Christ passed in  
ascending to the throne of God. Tholnek  
thinks it to be merely a superadded feature, having no representation in reality  
but serving only to complete the idea of  
a heavenly sanctuary. Delitzsch keeps to  
his interpretation in ch. viii. 2 [which see discussed in note there], as against  
Hofmann. But here, as there, I believe  
that his and Hofmann’s views run up into  
one; though perhaps here the weight is  
on his side, as it was there on Hofmann’s.  
The *tabernacle* here, as in ch. viii. 2, is the *heavens* [see ch. iv. 14] through which Christ passed not only locally, but conditionally, being the abode of blessed spirits and just men made perfect: corresponding  
to His mystical Body [see on ch. viii. 2:  
and below, on the other epithets of this  
tabernacle], and *the holy place is the  
heaven itself* [ver. 24], the especial abode  
of the invisible and unapproachable God.  
As regards the epithets of this *tabernacle*,  
first it is distinguished by the article *the*,  
*“that tabernacle of which we know.”* Then  
it is called **greater**, in contrast with the  
small extent and import of that other,  
and more **perfect**, in contrast with its ineffectiveness and its exclusion from the  
divine presence: perhaps also with its  
merely symbolical, and its transitory nature. “The indeterminate **not made with  
hands**, a word of St. Luke in similar connexion, Acts vii. 48; xvii. 24, is explained  
by the Writer himself by **not of this  
creation**, and serves as an apposition to  
the preceding. That tabernacle is not built   
by hands of men, but by the Lord Himself,  
ch. viii. 2; it is of His own immediate  
placing, not belonging to this creation, not  
only not to this material creation which  
surrounds us, out of which we get our building materials, but altogether not to  
this first and present creation : it belongs  
to the age of the future, to the glorified  
world.” Delitzsch. The rendering *“not  
of this building,”* A.V. is wrong, and  
misses the idea, giving in fact a tautological explanation for *“not made with* *hands”*); {12} **nor yet** (as if it were said, “no,  
nor with any of the typical accompaniments of that other tabernacle”) **through**  
(as a medium of preparation and approach. The instrumental sense very nearly approaches the local: so that takes need be  
no scruple about the apparently different  
senses given in the two clauses : see above)  
**blood of goats and calves** (the plurals are  
simply generic: for this portion of the  
ceremonies of the day of atonement, sce  
Lev. xvi. 14, 15), **nay rather** (strongly contrasting) **through** (see above: through,  
us His medium of entrance: it was as a