**holy places made with hands** (such as  
those into which the Jewish high priests  
entered: see above, ver. 11: and the two  
expressions Acts vii. 48; xvii. 24) **did  
Christ enter, counterfeits of the true**[holy places] (literally, **antitypes**, correspondent to the *type*; either, as in this  
case, *copies from* a pattern, viz. the *type*  
shewn in the mount, however understood,  
ch. viii. 5, also Rom. v. 14, or the *reality  
corresponding* *to* a previously shewn figure,  
as baptism in 1 Pet. iii. 21, where baptism is the *antitype* to the food of Noah:  
which latter is our more usual English  
sense of antitype. The *true*, genuine *holy*  
*places* are those in heaven, where God's  
presence is manifested. See below); **but  
into the heaven itself** (none of the *heavens*,  
all of which the Lord *has gone through*,  
ch. iv. 14,—but the very holiest place,  
where God peculiarly reveals Himself, and  
which is uncreated. Delitzsch quotes from  
Sebastian Schmidt, “The heaven into  
which Christ hath entered is not any form  
of the created heaven, but the heaven in  
which God is irrespective of any created  
heaven,—the very divine glory itself.”  
Hence what follows), **now** (in the present  
dispensation: almost equivalent to *henceforth*. It is an anticipation of the next  
verse) **to be manifested** (as to the peculiar propriety of the term **to be made  
manifest**. It is one found mostly in  
St. Luke (Acts). It. is there principally  
in the sense of *making manifest*, giving  
information: in Matt. xxviii. 53, it is  
used of the bodies of the saints appearing to many: and in John xiv. 21, 22, of  
Jesus manifesting himself to his people.  
But the key-text to the understanding of  
it here is Exod. xxxiii. 13. Moses desired  
to advance beyond the mere vision of God,  
and prayed *“manifest thyself to me”* [so in  
the Greek of the Septuagint, the same  
verb being used as here]. This, which  
might not be granted to Moses [nor to  
any man, compare Lev. xvi. 13]—this  
open sight of God, is that which takes  
place between the Father and the Son.  
“None knoweth the Son but the Father.”  
There is no veil hiding the Father’s face  
from the Son: so completely does this  
*manifestation* take place, that he is the  
perfect image of the Father: “He that  
hath seen me hath seen the Father:”  
“No man knoweth the Father but the  
Son, and he to whom the Son will reveal  
Him”) **to** (before) **the face of God**Rev. xxii. 4, where it is said that the servants of God shall see *His face*) **for us** (this  
is the intent of His entrance into the heavenly sanctuary, to appear and to plead *for*  
*us:* see ch. vii. 25. “He brings before the  
face of God no offering which has exhausted itself and, as only sufficing for a  
time, needs renewal; but He himself is in  
person our offering, and by virtue of the  
eternal Spirit, i.e. of the imperishable life.  
of His person, now for ever freed from  
death, our eternally present offering before  
God.” Delitzsch).

**25–28.]** In ver. 24,  
His having entered into a mere typical  
sanctuary was denied: now it is denied,  
that His sacrifice needs, as those others  
did, to be repented continually. **Nor yet**  
(did He enter into heaven) **that He may**  
(i.e. with this intent, to) **oftentimes offer**  
**Himself** (before God in the holiest place :  
continue, as those High Priests, year by  
year coming in before the face of God in  
His sanctuary. This *offering himself* is  
not to be understood of Christ’s *death*,  
nor confounded, as many have done, with  
*his suffering*, below: see there), **just as  
the** (Jewish) **High Priest entereth into the  
holy** (holiest) **place year by year with**  
(literally, **in:** not instrumental, but elemental: he enters, furnished with, as it  
were clad with, that which follows. We  
use our *“in”* of even the lesser articles  
of personal wear in a similar sense: “a  
man in spectacles”) **blood of others** (i.e.  
“not his own,” which is an important  
point of contrast with Christ: see this