have any antitypical reference, but can  
only import that which throughout the  
Epistle it has imported, viz. the Jewish  
tabernacle: see ch. viii. 5, ix. 21, &c.).

**11.**] **For** (reason why this exclusion  
has place: because our great Sacrifice   
is not one of those in which the  
servants of the tabernacle had any share,  
but answers to one which was wholly taken  
out and burnt; see below) **of the animals  
of which the blood is brought into the  
holy place by the high priest, of these  
the bodies are consumed by fire outside  
the camp** (there was a distinction in the  
sacrifices as to the subsequent participation  
of certain parts of them by the priests.  
Those of which they did *partake* were:  
1) the sin-offering of the rulers [a male  
kid], and the sin-offering of the common  
people [a female kid or lamb], Lev. iv.  
22 ff., 27 ff. [compare the rules in ch. vi.  
about eating and not eating the sacrifices]:  
2) the dove of the poor man, Lev. v. 9:  
8) the trespass-offering, Lev. vii. 7: 4) the  
skin of the whole burnt-offering, ib. ver. 8:,  
5) the wave-breast and heave-shoulder of  
the peace-offerings: 6) the wave-offerings  
on the feast of weeks, entire. But those of  
which they *did not partake were* 1) the  
sin-offering of the high priest for himself,  
Lev. iv. 5–7, esp. ver. 12: 2) the sin-offering   
for sins of ignorance of the congregation,   
Lev. iv. 16–21, see Num. xv.  
24: 3) the sin-offering for high priest and  
people combined, on the great day of atonement,   
the blood of which was brought not  
only into the holy but into the holiest  
place, Lev. xvi. 27. Besides which we  
have a general rule, to which doubtless  
the Writer here alludes, Lev. vi. 30,  
“No sin-offering, whereof any of the  
blood is brought into the tabernacle of  
the congregation to reconcile withal in  
the holy place, shall be eaten: it shall be  
burnt in the fire.” As regards particular  
expressions: **the holy place** here, as in ch.  
ix. 8, 12, 24, 25, and x. 19, probably means  
not the holy place commonly so called,  
but the holy of holies, into which the blood  
of the sin-offering was brought on the  
day of atonement, and which only typified  
heaven, whither Christ as High Priest is  
entered with His Blood. **Without the  
camp** refers to the time when Israel was  
encamped in the wilderness: the enclosure   
of the camp was afterwards succeeded  
by the walls of Jerusalem, so that **without  
the gate** below answers to it).

**12.**] **Wherefore** (as being the antitype of  
the sin-offering on the day of atonement)  
**Jesus also, that He might sanctify** (see on  
ch. ii. 11) **the people** (see on ch. ii. 17)  
**through His own blood, suffered outside  
the gate** (of Jerusalem. It is necessary in  
order to understand this verse rightly, to  
trace with some cure the various steps of  
the symbolism. The offering of Christ consists   
of two parts: 1) His offering on earth,  
which was accomplished on the cross, and  
answered to the slaying of the legal victim   
and the destruction of its body by  
fire, the annihilation of the fleshly life:  
and 2) His offering in the holy place  
above, which consisted in His entering  
heaven, the abode of God, through the  
veil, that is to say his flesh, and carrying  
His blood there as a standing atonement  
for the world’s sin. This, the sanctifying  
of the people through His own blood, was  
the ulterior end of that sacrifice on earth:  
and therefore whatever belonged to that  
sacrifice on earth, is said to have been done  
in order to that other. This will sufficiently  
account for the clause indicating purpose  
here, without making it seem as if the ultimate   
end, the sanctification of God’s people,  
depended on the subordinate circumstance  
of Christ’s having suffered outside the  
gate. It did depend on the entire fulfilment   
by Him of all things written of Him  
in the law: and of them this was one).  
**So then let us go forth to Him outside**