VIL. 1— HEBREWS. 675   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED,   
 which the Lord the true tabernacle, which the Lord cen.is.u.   
 not man, 3 For every high   
 priest is ordained to offer pitehed, and not man. 8 For 4every aaner   
 gifts and sacrifices: where- high priest s appointed to offer g fis   
 Sore it is of necessity that and sacrifices: whenee ° it is neces- epn.v.2.   
 this man have somewhat sary that this man have somewhat oh. fx.   
 also to offer. ‘For if he Iso to offer.   
 ++Yea, if he were tsar,   
   
 true (archetypal, only true, as so often in or what is the Heavenly Jerusalem ?   
 St, Jom, and in one passage St. Luke, Vhut but the aggregate, in their persons   
 11) tabernacle, which the Lord (here ant their glorions abiding-place, of the tri-   
 evidently the Father: sec note on ch. umphaut saints servants of God ? And   
 14) pitched, not [any] man (it is an imm- what is this aggregate, but the mystical   
 portant question, syiabolically considered, body of which Christ is the Head and they   
 whether any and what distinction is in- e the members, in its fulfilment and per-   
 tended by the Writer, between the holy fection ? ‘That glorified body of His, in   
 place and the tabernacle. Delitzsch has whieh they are accepted before God, and in   
 goue into it at length, and Hofmann has which as a heavenly temple they serve God,   
 treated of it in two places. Both are and God dwells, He has passed through,   
 agreed that the holy place betokens the not hy passing out of it, but by finally   
 unediate immaterial presence of God, the establishing it as an accomplished thing in   
 veritable Holy of Holics, beyond, and ap- God's sight, aud inand as proceeding forth   
 proached through, the heavens, ch. iv. 14. from it carrying on his intercession and   
 But as regards the tabernacle they differ. ministration in the true tabernacle, in the   
 Hofinaun maintains it to be the glorified holy place itself, Sce more on this subject,   
 Vody of Christ, and argues that it alone v $08). and the views of Bleck, Tholuck,   
 will satisfy such expressions as that in 3—6.] This heavenly office and work   
 ch. ix. 11, “ not this creation :” in order our the text, vol. must of his Predigten,   
 to satisfying which, this ¢abernacle must veritably a High Priest. 3.] For   
 Delong to the new ereation, the regenera- every high priest is appointed to offer   
 tion, which commences with the glorifica- gifts and sacrifices (sce the very similar   
 tion of Christ. This glorified body of His passage, ch. v. 1, and note there)! whence.   
 is the new and abiding temple of God, in it is necessary that this (High Priest)   
 whieh He dwells and meets with us who also have somewhat which He may   
 are united to aud have put on that glorified offer (there is here considerable difficulty.   
 body, our honse, eternal in the heavens : For the Writer is evidently, from what   
 for so Hofmann interprets 2 Cor. v. 1 ff. follows, laying the stress on the heavenly   
 Ou the other hand, Delitzsch controverts “ministry” of Christ: and this “ some-   
 this view, as inconsistent with the sym- what to offer” applies therefore to His   
 bolism in ch. ix. 11, 12, where Christ, work, not on carth, but in heaven, Ifso,how   
 “through the greater and more perfect comes it to be said that He has somewhat   
 tabernacle .... entered into the holy to offer in heaven, secing that His oifering,   
 place,” taking this connexion of the word: of Himself, was made onee for all, in   
 and also with ver. 5, where the Mosaic contradistinetion to those‘of the Levitical   
 tabernacle is set forth as the priestswhich were being constantly offered ?   
 and shadow of the heavenly. Accordingly, See especially ch. x. 11, 12, which, on this   
 he believes the tabernacle here to be the view, brings the Writer here into direct   
 heavenly Jernsulem, the worship-place of contradiction to himself, In order to avoid   
 blessed “spirits [Ps. xxix. 9] and of those this, body] whieh and Hofmann attempt to   
 men who have been rapt in vision thither make surely “somewhat a view which cannot   
 [Isa. vi.].—the “temple of the tabernacle be admitted. our sentence makes for neces   
 Of witness,” of Rey. xv.5,—the where have [there, in heaven] somewhat [viz.   
 God's visible presence [in coutradistinetion   
 to His personal and invisible presence in   
 the holy places} is manifested to his crea-   
 tures angelic and human, Tn weighing   
 these two opinions, | own they seem to me   
 to run into one, and of that one by far the   
 larger component is on Hofinanu’s side,