IX. I—1. HEBREWS.   
 681   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 ordinances of divine ser-) vine service, and \* the worldly sanc- a Exca. 5,   
 vice, and a worldly sanc- 2>For the tabernacle was » p00. s.via.   
 tuary. ? For there was a tnary   
 tabernacle made ; the first, established, the first one, ¢ wherein ¢kx0a. x1.   
 wherein wus the candle-| was “the candlestick, and © the table, 422"   
 stick, and the table, and| hewbread ; that tabernacle, °   
 the shewbread; which is and the s ulled the holy place. 8f But xsiv.b,   
 called the sanctuary. 34nd | Which the second veil, the tabernacle %! od x   
 33.8   
 tabernacle of att; is Which is called holy of holies ;   
 had the golden censer, and|\* having a golden censer, and § the s #2042.   
   
 28, 8 x13,   
   
 liturgical appliances were first provided. which is now to be scen in relief on the   
 But 1 prefer the other view) also (as well arch of Titus at Rome), and the table (for   
 as this second and more perfect. coveuan the shewbread : of shittim [acacia ?] wood,   
 not that this has all the things below me id with gold, Exod. xxv. 23—30,   
 tioned, but that it too possesses its corre- xxxvii. 10-16, of which there was one   
 sponding liturgical appliances, though of a only in the Mosaic tabernacle, and in the   
 higher Kind) ordinances (“the old cove- second temple [1 Mace.asabove]}, but ¢en in   
 nant also had liturgical ordinances, which Solomon’s temple, see 2 Chron. iv.8; ib.   
 were of divine right, ordinances which ver. 19; 1 Chron. xxviii. 16; 1 Kings vii.   
 rested their obligatory right upon revela- 48), and the shew of the bread (so literally.   
 tion from God and declaration of His will.” ‘There can be little doubt that Tholuck and   
 Delitzsch) of service (worship : see ch. vii Delitzsch are right, who understand this   
 5 and note), and its (or, the: sce below) not of the custom of exhibiting the bread,   
 worldly sanctuary (as the whole passi but, seeing that the Writer is speaking of   
 treats of the distinction between th concrete objects, as the heap of bread itself   
 sanetnaries, one into which the Le thus exhibited) ; which tabernacle («that   
 priests entered, and the other into which - tabernacle namely, which”’) is called the   
 stands opposed to it certain that the signi- holy place (literally, or parts : there   
 thet distinguishing the sanctuary of the is no snbstantive expressed 3.] But   
 first covenant from that of the second, not (as bringing out by anticipation the same   
 one common to the two. This is also contrast which we have in vv. 6, 7) after   
 by the article the. The first covenant had (ie. in entering: “behind,” as we should   
 not merely a worklly sanctuary, but the say, ifregarding it ‘in the second veil   
 only sanctuary which was upon earth: (or curtain hanging before the sanctuary.   
 that one which was constructed after the ‘There were in reality of these, as de-   
 pattern of things in the heavens). scribedin Exod.: 31—37: one before the   
 2—5.] Explanatory of the worldly holy of holies itself (vv. 81—35), the other   
 sanctuary by @ particular detail. For before the tabernacle door [vv. 36, 37])   
 the tabernacle was established (set up the (not “a,” see above) tabernacle which   
 as a tent), the first one (in situation to is called holy of holies (literally holies) ;   
 those entering: see Acts xvi. 12 note), in having (sce below) a golden censer [or,   
 which were the candlestick (with seven altar of incense] (there is considerable   
 lights: of gold, carved with almond flowers, difficulty here. The word used may   
 pomegranates, and lilies: see Exod. xxv. mean cither an altar upon which, or a   
 31—39, xxxvii. 17—24. There were fen censer in which, incense was burnt. On   
 of these in the ‘Temple of Solomon, sce the side of the latter meaning it is re-   
 1 Kings vii. 49; 2 Chron. iv. 7: but markable, that much stress is laid by the   
 in the second Temple, the Mosaic regu- Mischna upon the censer to be used on the   
 lation was returned to, and only one day of expiation, as distinguished from   
 placed in the tabernacle: see 1 Mace. i. 21, that used on any other day: on the fact of   
 iv. 49. Josephus deserihes Vespasian's tri- its being of gold, and of a particular and   
 uinph, and the candlestick us borne in it, precious kind of gold. But if this latter   
 interpretation be adopted, we are involved   
 in the following difficulty. This golden   
 censer is nowhere named in the law: the