684, HEBREWS. IX.   
 AUTHORIZED VERSION REVISED.   
 we cannot now speak particularly. 1   
 6 Now these things being thus ar- AUTHORIZED VERSION   
 mNunb. ranged, ™the priests enter alway we cannot now speak par   
 vars the first tabernacle, accomplishing ticularly. 6 Nowwhen these   
 the service of God; 7 but into the | things were thus ordained,   
 ntoaex. second the high priest alone \* once the priests went always iato   
 the first tabernacle, accom-   
 plishing the service of God.   
 7 But into the second went   
 the high priest alone once   
 Lev. xv every year, not without blood, ° which every year, not without   
 11, 13,18, he offereth for himself, and for the blood, which he offered for   
 pehex. 10,20, of the people: 8? the himself, and for the errors   
 Holy Ghost this signifying, Sthe Holy   
 athe way into the holy place hath is signifying, that   
 4 Jobn xiv. the way into the holiest of   
 not yet been made manifest, while | fest,while asthe made taber-   
 the first tabernacle is as yet stand- nacle was yet standing :   
 which tabernacle is a |2which was a figure for   
 ing: 9 the   
 mercy-seat, or place of propitiation. It   
 was the footstool of God, 1 Chron, xxviii. 2 thought worth while: it may suffice here   
 Ps. xcix. 5, cxxxii.7; Lam. ii.1; the spot to say that the Writer follows the ordinary   
 where He, the God of the covenant, met. way of speaking among the Jews and our-   
 with Israel, the of the covenant: see selves, meaning by “once,” on one occa-   
 Exod. xxv. 22; xvi.2; vii. 89); sion, No one would think, if I said I was   
 concerning which it is not [opportune] in the habit of seeing a certain person but   
 now to speak one by one (i. particula once in every year, of asking how long I   
 The clause refers evidently not to the spent in his company during that day, and   
 cherubim only, but to all the contents of how often I looked upon him) the High   
 the Sanctuary just mentioned), Priest alone, not without (see ch. vi   
 6, 7.] We now have that whereunto the blood, which he offers (see ch. viii.   
 above details have been tending, viz. the on behalf of himself, and the ignorances   
 use made of the Sanctuary by the High (sins of ignorance, see ch. v. 2. But the   
 Priest on the day of atonement. But word may have a wider meaning than   
 (transitional) these things being thus niere sins of ignorance) of the people (I   
 arranged, into the first a) taber- have in my Greek Test. discussed the   
 nacle [indeed] continually (i.e. day by question whether this sentence will bear   
 day, at any time, without limits pre- to be taken “for his own ignorances, and   
 scribed by the law: certainly, twice at for those of the people” and have found   
 least in every day, see Exod, xxx. 7 fl.) it not improbable, that this may have   
 enter (on the present, sce above. It must been intended): .] the Holy Spirit   
 not be rendered by an imperfect, as A. V., signifying (by the typical arrangement   
 ‘ went’) the priests (the ordinary priests), of the sanctuary, excluding all from it   
 accomplishing the services (the services except the High’ Priest once a year: the   
 meant are the morning and evening care reference of “signifying” is not to be   
 of the lamps, the morning and evening referred back to the prophecy of Jeremiah   
 offering of incense, and the weekly change above quoted. We often have the verb in   
 of the shewbread) ; 7.) but into this meaning of “ signifying by a repre-   
 the second (inuermost, the Holy of liolies) sentation :” 30 in ch. 27) this (which   
 once in the year (i.e. on the day of follows), that the way to the holy place   
 atonement, the 10th day of the 7th month ; the true holy places in heaven: for   
 the same expression is used in reff. Exod. is of antitype, not of type, that the   
 and Levit. ‘The entrance took place, on Writer is here speaking. Hence there is   
 that day, twice at least, from Levit. xvi. no danger of mistaking the holy place   
 12—16: the Mischna says, four [three ?] here for the outer tabernacle: it is as in   
 times, Joma y, 1; vii. 4. Much trouble has Ezek. xli. 23; Lev. xvi. 16, 17, 20, 23, 27,   
 been spent by antiquarians on the question: the holy place, par excellence) has not   
 see the whole treated in Lleck, if it be yet been manifested (not, had not: the   
 present form is maintained throughout :