6—10. TLEBREWS. 635   
   
 AUTHORE: VERSION. AUTIIORIZ ED VERSION REVI   
   
 the time then present, in parable for the time now present ;   
 which were offered both according to which are offered both   
 gifts and sacrifices, that gifts and sacrifices, "having no power Fal.   
 could not make him that vil. 19,   
 did the service perfect, to perfect in conscience him that &\*!"   
 as pertaining to the con- serveth ; 10 consisting only in \* meats #ter-3.3,   
 science; which stood only   
 see below), while the first tabernacle is obliged to do violence. Accordingly we   
 as yet standing (what first tabernacle? have modifications of this view, e.g. that   
 That which was first in time, first in of Ebrard, and others, that the time meant   
 order of space? Clearly the latter, which is the present time of offering Old ‘Test.   
 has already been used in ver. no reason ifices, in which the readers of the   
 can be given for changing the sense to le were still taking a part. “Tho   
 the temporal one, especially as the Writer author might have the time of the   
 is regarding the whole as present, and Old Test. worship ‘the past time,’ and   
 drawing no contrast as to time. In fact, he would donbtless have so called it, had   
 if time be regarded, the heavenly, not hie been minded to speak from his own   
 the earthly tabernacle is the Still less standing-point: but with wisdom   
 ean we understand the tabernacle in the he here speaks from that of his readi   
 wilderness, as distinguished from the tem- who yet joined in the temple worship, and   
 ple: which would yield no assignable sense. for whom the period of sacrifices was not:   
 Bleck supposes that the first tabernacle, yeb passed away.” Ebrard:— that of!   
 thus understood, symbolizes the whole Bleek, Tholuck, and Liinemann, This   
 Jewish Levitical worship which took place first tabernacle is, or there lies in its   
 in the first or outer tabernacle: Ebrard, establishment, a parabolic setting forth   
 that the whole, exterior and interior taber- of the character of the present time in   
 nacle, is symbolical, exterior of relative, general, i.e. the time of the Old Test.,   
 the of absolute holiness. But both —of Judaism.” Bleck. And so A.V,   
 of these ideas are well refuted by Delitzsch, “which was a figure for the time then   
 who reminds us that the first as well as present.” See tore below under “the   
 the second tabernacle was symbolical of time of reformation”); according to which   
 heavenly things): the which (viz. first i accordance with which typical   
 or anterior tabernacle, and that especially meaning ; © specification accounting for   
 considered as obstructing, by its yet re and justifying the profitless character   
 anaining, the way into the holiest) is (not, of the ordinances about to be spoken of)   
 “was,” see above) a parable for (in re- both gifts and sacrifices are offered (the   
 ference to) the time (period, or season, present implies only the matter-of-fact   
 with reference to the divine dispensations) endurance of the Levitical offerings, not   
 now present (so Primasins,—\* for what their subsistence in the divine having   
 was then done in the temple, was a figure no power to perfect in conscience (see   
 and similitude of that truth which is now below) him that serveth (i.e. not the   
 fulfilled in the church.” And thus re- priests, but the people, offered through   
 cently, and to my mind decisively, De- them. “The offering Israelite assures,   
 Xtzseh. But observe, the first tabernacle —loing, as he does, that which God’s   
 was not a parable of the present time, so law requires,—his part, as a member, in   
 (inat the time should be the thing the people of the law and of the promised   
 represented :—but a parable—for, re- salvation : he obtains also, if he does this   
 served unto, or given in reference to, the with right fecling, operations of divine   
 present time,—of heavenly things, to whieh grace, which he seeks in the way pre-   
 the access is in the present time revealed. scribed: but, secing that the Holy of   
 ‘This application of the expression is not yet unveiled, the offerings caunot   
 to the time now present, has not been the perfect him in conscience, i.e. put   
 general view of Commentators. Chry- his moral-religions consciousness, in its   
 sostom and others have interpreted it of inward feeling, into a state of entire and   
 the time then present, the time before the Joyful looking’ for of salvation, so tl   
 coming of Christ. But this meaning, “the his conscience should be an onward-w   
 time which was instant,” would not agree ing consciousness of perfect restoration,   
 with the present tense, are offered, to of entire clearing up, of total emancipa   
 which consequently those interpreters’ are tion, of his relation to God.” Delituseh :