11, 12. NEBREWS. GS7   
   
 AUTHORIZED VERSION. | AUTHORIZ ED VERSION RE SED.   
   
 tabernacle, not made with’ more perfect tabernacle, not made   
 hands, that is to say, not | hands, that is to say, not of   
 of this building ; neither | this creation; 1? nor yet through   
 by the blood of goats and “the blood of goats and ealves, but sem=+   
 calves, but by his own \*through his own blood he entered vacsx.s   
 obtained entered in once for all into the holy place,   
 into the holy place, having   
 © Zech. ver. 2,28.   
 v9,   
 after the word High Priest is not an   
 nttributive, but an objective one : the U not only locally, Int ¢   
 things to come are the objects ultimate being the ubode of blessed s;   
 regard of His High Priesthood), through n made per corresponding   
 the greater and more perfect tabernacle, ical Body [see on ch. viii,   
 not made with hands, that is, not of this 1d below, on the other epithets of this   
 creation (1) ow are these words to be hernacle], and the holy place is the   
 constructed? 2) to what tabernacle do heaven itself 24], especial abode   
 they refer? 1) they belong to entered of the invisible and nnapproachable God.   
 Iclow, not to what went before. For in As regards the epithets of this tabernacle,   
 that ease neither would he left without first it distingnished by the article the,   
 any preceding member of the negation to “that tabernacle of which we know.” Then   
 follow, or it must be considered as the it is called greater, in contrast with the   
 sequence to “not made with hands,” or to small extent and import of that other,   
 “not of this creation,” vither of which and more perfect, in contrast with its in-   
 would be absurd. 2) the through is focal : etletiveness and its exclusion from the   
 as the Jewish High Priest passed throngh divine presence: perhaps also with its   
 the first tabernacle in entering into the merely symbolical, and its transitory na-   
 earthly holy place, so our High Priest has ture. “The indeterminate not made with   
 passed through the greater and more hands, a word of St. Luke in similar con-   
 perfect tabernacle to enter into the hea- nexion, Acts vii. 48; xvii. 24, is   
 venly holy place. But, this settled, 2) by the Writer himself by not of this   
 what is this greater and more perfect creation, and serves as an apposition to   
 tabernacle? ‘The Fathers for the most the preceding. That tabern is not   
 part interpret it of Christ's body or by hands of men, but by the Lord Himself,   
 Auman nature, Ebrard takes it Christ's ch. viii. 2; it is of His own immediate   
 holy life, aud “the holy place” of His Placing, not belonging to this creation, not   
 exaltation ; passing, in fact, from reality only not to this material ereation which   
 into symbol: others explain it of the surronnds us, out of which we get onr   
 Church on earth: others, of the whole Dnilding materials, but altogether not to   
 world: Hofmann, of the glorified Body this first and present e1 : es   
 of Christ, which, and not the Body of to the age of the future, to the glorified   
 His flesh, he maintains can alone be said world.” “Delitzsch. ‘The rendering “ wof   
 to be not of this creation, and in which of this building,” A.V. is wrong, and   
 dwells [Col. ii. all the fulness of the misses the idea, giving in fact a tauto-   
 Godhead bodily: Bleek, De Wette, Line- logival explanation for “not made with   
 unann, and Stier, of the lower region of the hands 3 nor yet (as if it said, “no,   
 heavens, through which Christ passed in nor with any of the typical aceompani-   
 useending to the throne of God. Tholnek iments of that other tabernacle”) through   
 thinks it to be merely a superadded fea (as a medium of preparation and approach.   
 ture, having no representation in reality ‘The instrumental sense very nearly ap-   
 but serving only to complete the idea of proaches the local: so that tikes need be   
 a heavenly sanetnary. Delitzsch keeps to no scruple xhout the apparently different   
 his interpretation in ch. viii. [which senses given in the two clanses : see above)   
 see discussed in note there], as against blood of goats and calves (the plurals are   
 Hofmann. But here, as there, 1 believe simply generic: for this portion of the   
 that his and Hofmam’s views rm up into ceremonies of the day of atonement, sce   
 one; thongh perhaps here the weight is Ley. xvi. 14, nay rather (strongly co   
 on his side, as it there on Hofmann’s. trusting) through (sce above: through,   
 ‘The tabernacle here, as in ch. viti. 2, is us Lis medium of entrance: it was ax a