694 HEBREWS. Ix.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 ach.vitl.s. fore necessary that the “figures of of things in the heavens   
 things themselves with better sac should be purified with   
 benviee the things in these. heavens should be} tiese; but the heavenly   
 purified with these ; but the heavenly | things themselves with bet-   
 ter sacrifices than these.   
 24 For Christ is not enter-   
 24 For Christ|ed into the holy places   
 entered not into holy places made   
   
 sanctuary, must hebe asserting a necessity that the heaven itself needed, and obtained,   
 not of continnally renewed cleansing, but purification by the atoning blood of Christ.   
 of a past one, once for all) there- ‘And if we enquire how this could be, we   
 fore (this first inference follows from the may find an answer in reflecting on the   
 facts just mentioned : and is introduced consequence of man’s sin on the mind aud   
 only to lead the way to the second, “but aspect of God towards him. That un-   
 the heavenly things themselves, §c.,” which clonded benignity wherewith the Creator   
 itself is a conclusion from the analogy contemplated his creation, Gen. i. 31, had   
 between type and antitype, and is the become overcast by the divine anger on   
 converse of the proposition of verses 13, account of sin, but was again restored bj   
 14) that the delineations (or figures; wile Et ee   
 not, “ patteras :” at least not in the pre- darkness heing by His blood turned   
 sent aeceptation of that word. The hea- into light, the frown into an eternal smile.   
 venly things themselves would be\_ the So Delitzsch beautifully : “If I see aright,   
 patterns, or antitypes. See on eh. viii. 5) the meaning of the Writer is, in its   
 of the things in the heavens (i.e. of the thought, this: the supernal holiest place,   
 heavenly tabernacle with its contents : sev ie. as ver. 24 shows, heaven itself, the   
 below) should be purified (for the “ dedica- uncreated eternal heaven of God, although   
 fion”” was in fact not an inauguration, in itself untroubled light, yet needed a   
 but a purification likewise: and the pro purification in so far as the light of   
 position of ver. 22,— wherever tl Love towards man was, so to speak, ont-   
 remission, there is blood-shedding,”—will flared and obscured by the fire of wrath   
 hear converting,—wherever there is a against sinfal man; and the heavenly taber=   
 sprinkling with blood, there is remission, nacle, i.e. place of God’s revealing of   
 and consequently, purification) with these His majesty and grace for angels and men,   
 (i.e. thevarions purifications needed a purification, in so fur as men   
 up to this time, the ashes of red heifer had rendered this place, was destined   
 included; for these last were never used to for them from the beginning, unapproach-   
 purity the tabernacle or its vessels: nor able by reason of their sin, and so it must   
 again, “blood and the like,” e.g. the oil be changed into an approachable place of   
 which was used with it; for this has not manifestation of a God gracious to men”)   
 been mentioned: nor, with such things, with sacrifices (categorie plural of an ab-   
 viz. Levitical ordinances, which is far too stract proposition: not therefore impl   
 vague. It is the blood, and that only, that the sacrifice repeated : appli   
 which is meant: the plural being used in its reality, only tle one Sacrifice of   
 most probably to indicate the animals the body of Christ once for all, most em-   
 slain, the “goats and calves”); but the phatically designating that as @ sacrifice)   
 heavenly things themselves (i.e. heaven better than (see on ch. i, 4) these.   
 and the things therein: see the next 24.) He now reasserts, under the   
 verse, of which Bleck well remarks, that fuller Tight which has since been cast   
 the junetion to this by “for” can ouly upon it, that which was enounced in verses   
 then be valid when those “words refer to 11, 12, and by it shews at wl the term   
 the same as our “heavenly things them- heavenly places above pointed. In fact,   
 selves.” But it has appeared difficult to as Delitasch observes, the proposition of   
 Commentators to understand, how heaven vy. 11, 12, has been in course of elucida-   
 itself should need this cleansing. Con- tion ever since: in vv. 13, 14, he explained   
 sequently various expedients have b “through his own blood,” in yv. 15—23   
 adopted: and various meanings giv the “high priest of the good things to   
 which I have discussed in my Greck ‘Te: come,” and now the “entered once for all   
 and have found all equally futile. into the holy place.” For (resumption   
 must rest in the plain and literal sem of the heavenly things above) not into