24-—26. HEBREWS. 695   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 made with hands, whi with hands, counterfeits of ¢the een viu.2,   
 ure the figures of the true ; true; but into heaven itself, now   
 but into heaven itself, now “to be made manifest before the arom.sii,   
 to appear in the presence   
 of God for us: \* nor yet free of God for us: 2 nor yet th: Bch. vi   
 that he should offer hin-| 25, 1dohn   
 self often, the highpriest he may offer himself often, as thie ever.z.   
 entereth into the holy place | high priest entereth into the holy   
 every year with blood of| place every year with blood of   
 others ; ® for then must he others ; °6 for then it were necessary   
 often havesuffered since the   
   
 holy places made with hands (such as open sight of God, is that which takes   
 those into which the Jewish high priests place between the Father and the Son.   
 entered: see above, ver, 11: and the two “None knoweth the Son but the Father.”   
 expressions Acts vii. 48; xvii. 24) did ‘There is no veil hiding the Father’s face   
 Christ enter, counterfeits of the true from the Son: so coinpletely does this   
 [holy places] (literally, corre- manifestation take place, that he is the   
 spondent to the type; either, as in this perfeet image of the Father: “He that   
 case, copies from a pattern, viz. the type hath seen me hath seen the Father :”   
 shewn in the mount, however understood, “No min knoweth the Father but the   
 ch. viii, 5, Rom. v. 14, or the reality Son, and he to whom the Son will reveal   
 corresponding toa previously shewn figure, Him”) to (before) the face of God   
 as baptism in 1 Pet. iii, 21, where bap- Rey. xxii. 4, where it is said that the sei   
 tism is the antitype to the food of Noah: vauts of God shall see His face) for us (this   
 which latter is our more usual English is the intent of His entrance into the hea-   
 sense of antitype. ‘The true, genuine holy yenly sanctuary, to appear and to plead for   
 places are those in heaven, where God's us: see ch. vii, He brings before the   
 presence is manifested. See below); but ce of God no offering which has ex-   
 into the heaven itself (none of the heavens, hausted itself and, as only sufficing for a   
 all of which the Lord has gone through, time, necds renewal ; but ie himself is in   
 ch. iv. 14,—but the very “holiest phice, person our offering, and by virtue of the   
 where God peculiarly reveals Himself, and eternal Spirit, i.e. of the imperishable life.   
 which is uncreated. " Delitzsch quotes from of’ His person, now for ever freed from   
 Sebastian Schmidt, “The heaven into death, our eternally present offering before   
 which Christ hath entered is not any form God.” Delitzsch). 25 —28.] Inver. 24,   
 of the created heaven, but the heaven in His having entered into a mere typical   
 which God is irrespective of any created sanctuary was denied: now it is denied,   
 heaven,—the very divine glory itself.” that His sacrifice as those others   
 Hence what follows), now (in the present did, to be repented continually. Nor yet   
 dispensation: almost. equivalent. to hence- (did He enter into heaven) that He may   
 forth. It is an anticipation of the next (i.e. this intent, to) oftentimes offer   
 Verse) to be manifested (as to the pecn- Himself (before God in the holiest place :   
 liar propriety of the term to be made continue, as those High Priests, year hy   
 manifest. It is one found mostly in ear coming in before the face of God in   
 St. Luke (Acts). It. is there principally His sanctuary. This offering himself is   
 in the sense of making manifest, giving not to be understood of Christ’s death,   
 information: in Matt. xxviii. 58, it is nor confounded, as many have done, with   
 used of the bodies of the saints appear- his suffering, below: see there), just as   
 ing to many: and in John xiv. 21, 22, of the (Jewish) High Priest entereth into the   
 Jesus manifesting himself to his people. holy (holiest) place year by year with   
 But the key-text to the understanding of (literally, not instrumental, but cle-   
 it here is Exod. xxxiii. 13. Moses desired mental: he enters, furnished with, as it   
 to advance beyond the mere vision of God, were clad with, that which follows. We   
 and prayed “manifest thyself to me” [soin use our “ia” of even the lesser articles   
 the Greck of the Septuagint, the same of personal wear in a sim   
 verb being used as here]. This, which man in spectacles”) blood of others (i.e.   
 might not be granted to Moses [nor to “not his own,” which is an important   
 any man, compare Lev. xvi. 13]—this point of contrast with Christ: see this