746 HEBREWS. XUI.   
   
 AUTHORIZED VERSION REVISED. | AUTHORIZED VERSION.   
 przot-sxis- Pthe bodies of those beasts, whose | bodies of those beasts,   
 i® blood is brought into the sanctuary blood is brought into the   
 <i by the high priest+, are burned [for sin, are burned without   
 12 Wherefore   
 emitted. Jesus also, that he might sanctify the camp. ¥ Wherefore   
 Gow ellat® the people through his own blood, Jesus also, that he might   
 atohnzix 17 4 suffered outside the gate. sanctify the people with   
 us go forth therefore unto him out- his own blood, suffered   
 reuzi-?0.. side the camp, bearing his reproach. without the gate. 8 Let us   
 go forth therefore unto him   
 without the camp, bearing   
   
   
 have any antitypical reference, but can ix. 8,12, 24, 25, and x. 19, probably means   
 only import that which thronghont the not the holy place commonly so called,   
 Epistle it has imported, viz. the Jewish but the holy of holies, into the blood   
 tabernacle: see ch. viii. 5, ix. 21, & of the sin-offering was brought on the   
 11.] For (reason why this exch day of atonement, and which only typified   
 sion has place: because our great Sacri- heaven, whither Christ as High Priest is   
 fice is not one of those in which the entered with His Blood. Without the   
 servants of the tabernacle had any share, camp refers to the time when Isracl was   
 but answers to one which was wholly taken encamped in the wilderness: the enclo-   
 out aud burnt; see below) of the animals sure of the camp was afterwards succeeded   
 of which the blood is brought into the by the walls of Jerusalem, so that without   
 holy place by the high priest, of these the gate below answers to it).   
 the bodies are consumed by fire outside 12.) Wherefore (as being the antitype of   
 the camp (there was a distinction in the the sin-offering on the day of atonement)   
 sacrifices to the subsequent participation Jesus also, that He might sanctify (see   
 of certain parts of them by the priests. ch. ii, 11) the people (see on ch.   
 Those of which they did partake wer through His own blood, suffered outside   
 1) the sin-offering of the rulers [a male the gate (of Jerusalem. It is necessary in   
 kid], and the sin-offering of the common order to understand this verse rightly, to   
 people {a female kid or lamb], Lev. iv. trace with some cure the various steps of   
 22 ff, 27 ff. [compare the rules in ch. vi. the symbolism. The offering of Christ   
 about eating and not eating the sacrifices sists of two parts: 1) His offering on earth,   
 2) the dove of the poor man, Lev. v. 9: which was accomplished on the eross, and   
 8) the trespass-offering, Lev. vii.7: 4) the answered to the slaying of the legal vic-   
 skin of the whole burnt-offering, ib. ver. :, tim and the destruction of its body by   
 5) the wave-breast and heave-shoulder of fire, the annihilation of the fleshly life:   
 the peace-offerings: 6) the wave-offerings and 2) His offering in the holy place   
 on the feast of weeks, But those of above, which consisted in His entering   
 vhich they did not partake were 1) the heaven, the abode of God, throngh the   
 sin-offering of the high priest for himself, veil, that is say his flesh, and carrying   
 Lev. iv. 5—7, esp. ver. 12: 2) the sin- His blood there as a standing atonement   
 offering for sins of ignorance of the con- for the world’s sin, This, the sanctifying   
 gregation, Lev. iv. 16—21, see Num. xv. of the people through His own blood, was   
 24: 8) the sin-offering for high priest and the ulterior end of that sacrifice on earth :   
 people combined, on the great day of atone- and therefore whatever belonged to that   
 ment, the blood of which was brought not sacrifice on earth, said to have been done   
 only into the holy but into the holiest in order to that other. This will sufficiently   
 lace, Lev, xvi. 27. Besides which we account for the clause indicating purpose   
 oD general rule, to which doubtless here, without making it scem if the ulti-   
 the Writer here alludes, Lev, vi. 30, imate end, the sanctification God’s people,   
 “No sin-offermg, whereof any of the depended on the subordinate circumstance   
 blood is brought into the tabernacle of of Christ’s having suffered outside the   
 the congregation to reconcile withal in gate. It did depend on the entire fulfil-   
 the holy place, shall be eaten: it shall be ment by Him of all things written of Him   
 burnt in the fire.” As regards particular in the law: and of them this was one).   
 expressions: the holy place here, as in ch. So then let us go forth to Him outside