*anticipate*, by frequently dropped hints,  
and by *asserting* that, which he intends  
very soon to *demonstrate*.

**14.] Having therefore a great High Priest** (the fact of this being Christ’s office is as yet *assumed:* see above, ch. ii. 17, iii. 1:—  
but now with more points of contact with  
what has been already said; e.g. ver. 10,  
where the *entering into His rest* has close  
connexion with the High Priest entering  
within the veil. **Great,** as in ch. xiii. 20,  
*“the* **great** *Shepherd of the sheep:”* answering very much to the use of *true*, in  
St. John,—*“I am the true vine,”*—*“this  
was the true light:”*—one archetypal High  
Priest,—one above all), **passed through**  
(not *‘into,’* as A. V.: see below) **the  
heavens** (as the earthly High Priest passed  
through the veil into the holiest place, so  
the great High Priest through the heavens  
to God’s throne: see ch. ix. 11: with reference also to ver. 10, the entering of Jesus into His rest. In this fact, His greatness is substantiated. On the  
**heavens,** plural, see on ch. i. 10. “By  
the heavens are understood all those  
heavens which are interposed between us  
and God: viz., both the whole region of  
the atmosphere, which is also called heaven  
in Scripture, and the heavens wherein are  
the sun, moon, and stars, and lights of the  
world, than all of which Christ is become  
greater: see ch. vii. 26. Eph. iv. 10.  
After these is that heaven where God  
dwells, the habitation of immortality,  
which our High Priest entered, and did  
not pass through.” Schlichting. Thus, as  
Theophylact remarks, our Lord became  
greater than Moses, who neither entered  
himself into the land of promise, nor lod.  
the people into it), **Jesus the Son of God**  
(certainly not so named in this connexion  
without allusion to the *Jesus*, or *Joshua*,  
above mentioned. We cannot conceive  
that even a careful ordinary writer would  
have used the *same name* of two *different  
persons*, so designating the second of  
them, without intention, At the same  
time, there is no reason for supposing that  
such an allusion exhausts the sense of the weighty addition. It brings out the majesty of our High Priest, and justifies at  
the same time the preceding clause, leading  
the mind to supply “to God, whose Son  
He is.” Besides which, it adds infinite  
weight to the exhortation which follows),  
**let us hold fast the confession** (viz. of our  
Christian faith: not merely of Christ's  
ascension, nor merely of Christ as our  
High Priest: compare ch. iii. 1 and note,  
and ch. x. 23, which gives more the subjective side, here necessarily to be understood also. See also ch. iii. 6.

Cornelius-a-Lapide gives a beautiful paraphrase: “Come, ye Hebrews, persist in the faith of Christ, press on to your rest in  
the heavens: though they seem far above  
us, we shall easily climb and pass them  
with Christ for our Leader, who passed  
through them and opened them to us,—  
if only we firmly retain the confession,—  
the profession,—i.e. of our faith and our  
hope”).

**15.] For** (how connected? certainly not as grounding the facts just  
stated; but as furnishing a motive for  
*holding fast our confession*. The effort  
is not hopeless, notwithstanding the majesty of our High Priest, and the power of the Word of our God: *for* we are sympathized with and helped by Him. As Schlichting, “He anticipates an objection.  
Any one might say, How shall this great  
High Priest, help me,—who in proportion  
as He is greater and more remote from  
us, will probably be insensible to care for  
us?” To suppose, as some have done,  
that a contrast to the Jewish High Priests  
is intended, is to contradict directly ch. v.2. Rather is our great High Priest in this respect expressly identified with them)  
**we have not an high priest unable to  
sympathize with our infirmities** (primarily, our inner and innate weaknesses,—be they *physical*, and thereby lending to  
exposure to suffering and disease, which  
itself is sometimes called by this name,—  
or *spiritual* and moral,—whereby misery  
arises, and sin finds entrance. as in ch. v. 2, vii. 8.  
Both these, indeed *all* human infirmities, are there included. With all does