that the words should refer to an  
act done in the state pointed out, however the nature of that act may be, in  
each ease of its being done, such as to be  
accomplished at the moment, and not  
enduring onwards: which latter would  
certainly involve the contradiction above  
spoken of. Thus regarded then, what is  
it which our High Priest in heaven has  
to offer? In ch. v.7, He is described as  
*having offered* prayers and supplications  
in the days of His flesh: and it might be  
thought that His *interceding for us*, ch.  
vii. 25, might be here meant, the offering  
being those intercessions. But this would  
hardly satisfactorily give the force of the  
word **somewhat**, which,as Delitzsch remarks,  
is too concrete for such an interpretation.  
It must be something with which and by  
virtue of which, and as offering and applying which, our High Priest enters and  
ministers in the Holy of Holies above.  
Now if we look to the analogy of ch. ix. **7, 12,**   
we see (1) that the high priest  
entered the holy place “*not without blood,  
which he offers for himself, and for the  
ignorances of the people,*”—(2) that Christ  
is entered into the *holy places of heaven,  
not with the blood of goats and bulls, but  
by* **His own blood**: see also ib. ver. 25.  
This BLOOD of the one offering, Christ is  
represented as bearing into the Holy Place,  
and its application is set ever forth to us as  
a continuing and constantly repeated one.  
Thus this *blood of sprinkling* is regarded  
us being in *heaven*, ch. xii. 24: as *being  
sprinkled on the believer as the end of his  
election*, 1 Pet. i. 2: as *cleansing us from  
all sin*, 1 John i. 7: as *that wherein the  
saints wash their robes and make them  
white*, Rev. vii. 14. Still, as Delitzsch also  
remarks, this is not the place to enlarge on  
this matter, seeing that it is merely incidentally introduced here, the present object  
being to shew that it is in heaven, and not  
on earth, that our High Priest ministers).

**4.] Yea, if** (the connexion is obvious: “our High Priest must have  
somewhat to offer. But *on earth* this  
could not be: yea, &c.”) H**e were on  
earth, He would not even** *be* **a Priest**  
(observe the emphasis: which is not, as  
Bleek, He would not even be a *priest*,  
*much less a High Priest*, but the stress  
is on the verb be, and it is taken as a  
matter agreed that the *High Priest* belonged to the genus *priest*: “He would  
not even belong to the category of priests.”  
In the background lies, “and if not so,  
certainly could not be a High Priest:” but  
it is not brought forward, nor does it belong  
to the argument), **since there are** (‘there  
are already:’ not, “*were*,” as is shewn by  
the *present tense* below. The time indicated  
is that of writing the Epistle) **those who  
offer the gifts according to** (the) **law:  
{5} men who serve** (this word thus rendered  
occurs eight times in St. Luke, four times  
in St. Paul, and six times in this Epistle.  
It has the general sense of “serving,”  
either God, as almost always: or some  
especial portion of divine service or sacred  
things, as here and ch. xiii. 10) **the delineation** (the word cannot, as in ch.iv.11, mean,  
a pattern, or example: but must be taken  
as meaning a suggestive representation, or  
sketch) **and shadow** (‘adumbration.’ See on  
ch. x. 1, where the *shadow* and *image* are  
contrasted) **of the heavenly things** (i.e. the  
things in heaven, in the heavenly sanctuary. Chrysostom understands  
it of *spiritual* things:—and then goes on to  
instance the work of the Spirit in baptism,  
the power of the keys, the utterance of  
Christian praise, &c. But the context  
clearly requires the other view), **even as  
Moses was commanded** (“*admonished of  
God*,” A. V., an excellent rendering)  
**when about to complete** (not in distinction from *beginning*, as if he were about  
to put the finishing stroke to the work  
already nearly ended: but involving the  
whole work: “to take in hand and carry  
on to completion”) **the tabernacle: for**