key opening the holiest to Him) **His own  
blood entered once for all** (see ch. vii. 27)  
**into the holy place, and obtained** (not  
*“having obtained,”* as A.V. The redemption was not accomplished *when* He  
*entered*, but accomplished *by* His *entering*.  
Here, as there, the contemporaneous *completion* of the two acts must be kept in  
view, and any such rendering as Ebrard’s,  
“in bringing about,” carefully avoided)  
**eternal redemption for us** (**eternal**, answering to *“once for all”* above: as  
Hofmann remarks, the *redemption* is the  
aim and end of the approach of our High  
Priest to God: if then this approach has  
once for all taken place, the *redemption*  
is therewith for ever accomplished. In  
the word **redemption**, as applied to our  
final redemption at the coming of Christ,  
the idea of ransom is rather in the background, and that of deliverance prevails  
over it: but in both, as applied to the  
redemption which Christ wrought by His  
death, the idea of price paid for redemption and redemption by that price, is  
kept prominent. The price paid for our  
redemption is His *death* [ver. 15] as  
sacrifice of Himself. Titus ii. 14; 1 Tim. ii. 5 f.,  
—His *blood*, Eph. i.7, as the sacrifice of His  
life, Matt. xx 28; 1 Pet. i. 19. And here  
also it is His blood which is the *price paid*).

**13–X. 18.]** *Enlargement upon, and substantiation of*, **this obtaining of eternal**  
**redemption**; on which then follows, x.19 ff.,  
the third or directly hortatory part of the  
Epistle. “For the blood of His self-offering  
purifies inwardly unto the living service of  
the living God [vv. 13,14]: His redeeming  
death is the inaugurating act of a new  
covenant and of the heavenly sanctuary  
[vv. 15–23]: His entrance into the antitypical holiest place is the conclusion of his  
all-sufficing atonement for sin [vv.24–26],  
after which only remains his reappearance  
to complete the realization of Redemption  
[vv.27, 28]. In distinction from the legal  
offerings which were constantly repeated,  
He has, by his offering of Himself, performed the actual will of God which willed  
salvation [ch. x. 1–10]: our Sanctification  
is now for ever accomplished, and the exalted Saviour reigns in expectation of ultimate victory [x.11–14] : and the promised  
new covenant has come in, resting on an  
eternal forgiveness of sins which requires no  
further offering [x. 15–18].” Delitzsch.

**13, 14.]** *Argument*, from the less to  
the greater, *to shew the cleansing power  
of Christ’s blood*. **For** (rendering a reason  
for ‘the obtaining of eternal redemption’)  
**if** (with the indicative *“sanctifieth,”* ‘as we  
know it does’) **the blood** (*the* blood, compared with *the* blood below, because it is  
not the one blood compared with the other  
in its quality, but the shedding of the one  
blood compared with the shedding of the  
other: the articles then *distribute* the  
*subject* in each case) **of goats and bulls**  
(viz, the yearly offering on the day of atonement, Levit. xvi.), **and ashes of an heifer**(see the whole ordinance, full of significance,  
in Num, xix. 1–22.

**ashes** has no article,  
because the ashes were to be laid up, and a  
portion used as wanted) **sprinkling those**  
**who have been defiled, sanctifieth to** (so as  
to bring about) **the purity** (not *“purifying,”* as A, V.) **of the flesh** (it is evident,  
that the Writer speaks only of the Levitical  
rites in their matter-of-fact results as works  
done, not of any divine grace which might  
accrue to the soul of the faithful Israelite  
from a spiritual partaking in them. The  
outward effect of the sacrifices of the day  
of atonement, as well as of the sprinkling of  
the ashes of the heifer, was, to render ceremonially pure before God, in the one case  
from the imputation of the defilement of  
sin on the whole people, in the other, from  
the defilement actually contracted by contact with death or uncleaness. These  
effects they had in themselves : what others  
they had, out of themselves, belonged not  
so much to them, as to that great Sacrifice  
which they represented) : **how much more**(see the logical connexion at the end) **shall**  
**the blood of** [**the**] **Christ, who through the**