procedure here differs essentially from this).

**21.] And moreover he in like manner  
sprinkled with the blood the tabernacle,  
and all the vessels of the ministry** (this  
cannot be spoken of the same occasion as  
that referred to in the previous verses: for  
at that time the tabernacle did not exist.  
Nor again can it be said of any practice of  
sprinkling with blood which existed throughout the legal ordinances: for the tense in original  
shews the reference to be to  
some one act, and the subject of the verb  
is, as before, Moses. This being so, we must look beyond the ordinances of the law itself for the fact here detailed. For all that we have in the law respecting the dedication of the tabernacle and its vessels is in Exod. xl. 9, 10, where Moses is commanded to take the anointing oil, and to anoint the tabernacle and all that is therein, and to hallow it, and all the vessels thereof. So that our Writer is probably referring to some traditional account, which added to this anointing oil, the sprinkling with blood. And this is not merely a hypothesis. For Josephus gives an account  
agreeing with ours almost verbatim. In  
Levit. viii. 30, from which the account of  
anointing Aaron and his sons is taken,  
distinct mention is made of sprinkling on  
them, and on their garments, the blood  
which was on the altar. It was a natural  
addition, to extend that sprinkling to the  
tabernacle and its vessels: especially as  
(Levit. ver. 15] the altar was already to  
be touched with the blood).

**22.] And  
almost (one may say, that) in** [**with**] **blood  
all things are purified** (there is a combination throughout of the ideas of the inheritance by testament, whereof the death is a  
condition, and the purification by covenant,  
whereof the death is the efficient cause.  
The combination is not a rhetorical figure  
in the mind of the Writer, but a deep  
truth in the verity of God. The same  
Death which purifies us from guilt, makes  
us partakers of the kingdom of glory; the  
same Blood which cleanses us from sin,  
seals the testament of our inheritance.  
The face that *almost* in all cases the law purified by blood, provides for such exceptions as Exod. xix. 10; Lev. xv. 5 ff.; xvi. 26, 28; xxii. 6; Numb. xxxi. 22–24) **according to the law** (i.e. receive legal  
purification); **and that apart from shedding** (literally, **pouring out**) **of blood** (there  
has been a question, whether this **pouring out** imports the shedding of blood in  
the slaughter of the victims, or the pouring out of the blood at the foot of the  
altar, so often enjoined in the ordinances  
of legal sacrifice. “It seems most probable  
that the Writer here has the *shedding of  
blood* in mind. It would not by any means  
follow, that he treats this blood-*shedding*as a propitiation. He does not directly  
call it the *medium* of forgiveness, he says  
only, that apart from it there was no  
remission, that it is the indispensable  
means to obtain the expiatory life’s blood.  
...One thing which determines the reference to be to the *shedding* of blood,  
is the expression, *‘which is being shed  
for you,’* in the institution of the Lord’s  
Supper in Luke xxii. 20,—at all events  
the close parallel in word and in thought  
to this. It is hardly probable that the  
Writer would mean *a pouring out of blood,*  
of which that so called on Christ’s part is  
not the antitype : not to say that since ver.  
13, *blood and death* have been ideas most  
closely connected,” Delitzsch) **there cometh  
not** (taketh not place) **remission** (viz. *of  
sins*, As to the fact, Lev. xvii. 11 sufficiently  
proves it: and the Rabbis deduced from  
that passage an axiom almost verbatim the  
same as our text: “There is no expiation  
except through blood.” The case of the  
poor man, who cannot afford the animal  
victim, Lev. vv. 11–13, seems to present.  
an exception, and to justify the application  
of the *“one may almost say”* to this  
clause).

**23.] There** [**was**] (more  
probably than *‘is’* seeing that he was  
before speaking, not of the renewed  
cleansing year by year, but of the solemn  
inauguration: and much more, now that  
he is coming to speak of the heavenly