sanctuary, must hebe asserting a necessity  
not of continually renewed cleansing, but  
of a past one, once for all) **necessity therefore** (this first inference follows from the  
facts just mentioned : and is introduced  
only to lead the way to the second, *“but  
the heavenly things themselves, &c.,”* which  
itself is a conclusion from the analogy  
between type and antitype, and is the  
converse of the proposition of verses 13,  
14) **that the delineations** (or **figures**;  
not, *“patterns:”* at least not in the present acceptation of that word. The heavenly things themselves would be the  
patterns, or antitypes. See on ch. viii. 5)  
**of the things in the heavens** (i.e. of the  
heavenly tabernacle with its contents : see  
below) **should be purified** (for the *“dedication”* was in fact not only an inauguration,  
but a purification likewise: and the proposition of ver. 22,—“wherever there is  
*remission*, there is *blood-shedding*,”—will  
bear converting,—wherever there is a  
sprinkling with blood, there is remission,  
and consequently, purification) **with these**  
(i.e. not the various purifications mentioned  
up to this time, the ashes of the red heifer  
included; for these last were never used to  
purity the tabernacle or its vessels: nor  
again, “blood and the like,” e.g. the oil  
which was used with it; for this has not  
been mentioned: nor, with such things,  
viz. Levitical ordinances, which is far too  
vague. It is the blood, and that only,  
which is meant: the plural being used  
most probably to indicate the animals  
slain, the *“goats and calves”*); **but the  
heavenly things themselves** (i.e. heaven  
and the things therein: see the next  
verse, of which Bleck well remarks, that  
the junction to this by *“for”* can only  
then be valid when those words refer to  
the same as our *“heavenly things themselves.”* But it has appeared difficult to  
Commentators to understand, how heaven  
itself should need this cleansing. Consequently various expedients have b  
adopted: and various meanings given,  
which I have discussed in my Greek Test.,  
and have found all equally futile. We  
must rest in the plain and literal sense:  
that *the heaven itself needed, and obtained,  
purification* by the atoning blood of Christ.  
And if we enquire how this could be, we  
may find an answer in reflecting on the  
consequence of man’s sin on the mind and  
aspect of God towards him. That unclouded benignity wherewith the Creator  
contemplated his creation, Gen. i. 31, had  
become overcast by the divine anger on  
account of sin, but was again restored by  
Him in whom the Father *was well pleased*  
the darkness being by His blood turned  
into light, the frown into an eternal smile.  
So Delitzsch beautifully : “If I see aright,  
the meaning of the Writer is, in its ground-thought, this: the supernal holiest place,  
i.e. as ver. 24 shows, *heaven itself*, the  
uncreated eternal heaven of God, although  
in itself untroubled light, yet needed a  
*purification* in so far as the light of  
Love towards man was, so to speak, outflared and obscured by the fire of wrath  
against sinful man; and the heavenly tabernacle, i.e. the place of God’s revealing of  
His majesty and grace for angels and men,  
needed a *purification*, in so far as men  
had rendered this place, which was destined  
for them from the beginning, unapproachable by reason of their sin, and so it must  
be changed into an approachable place of  
manifestation of a God gracious to men”)  
**with sacrifices** (categoric plural of an abstract proposition: not therefore implying  
that the sacrifice was repeated : applicable  
in its reality, only to the one Sacrifice of  
the body of Christ once for all, and most emphatically designating that *as a sacrifice*)  
**better than** (see on ch. i. 4) **these.**

**24.]** He now reasserts, under the  
fuller light which has since been cast  
upon it, that which was enounced in verses  
11, 12, and by it shews at what the term  
*heavenly places* above pointed. In fact,  
as Delitzsch observes, the proposition of  
vv. 11, 12, has been in course of elucidation ever since: in vv. 13, 14, he explained  
*“through his own blood,”* in vv. 15–23  
the *“high priest of the good things to  
come,”* and now the *“entered once for all  
into the holy place.”* **For** (resumption  
of *the heavenly things* above) **not into**