

200927-1 He 9, 1-15, The Tabernacle Service & Sanctuary Is a Parable of Christ- CThurman

The topic that began in chapter 8, 'we have such and high priest,' continues through to the end of chapter 10. I

Beginning in the 7th chapter Paul began to describe Christ's high priestly office. There he said that it is preeminent, perfect, promised, and perpetual. And in the 8th chapter he showed Christ to be the minister of the sanctuary, the holy place, and of the true tabernacle, which the Lord pitched, and not man. (cf. 1, 2) These words are intended to help lead his baptized-believing, church-related Jewish brethren away from the old service under the old covenant so that they might appreciate Christ's service to God *for them* as the Man appointed over *the house of God* to be high priest forever. (cf. He.10.21).

Incidentally, there is a priesthood of the believer. This priesthood is the holy services of this membership in this church. (He.8.1; 10.21; Re.1.6; 5.10)

It could also be said that from chapter 7 to the present chapter that Paul proved that there is another, legitimate, unchangeable priesthood which their father Abraham and their beloved king David acknowledged. And there is an high priest ministering in the very presence of God in a body that God prepared for Him so that He could offer gifts and sacrifices as mediator of a better, new covenant that is established on better promises: 6 promises given in 8.10, 12, which are 1. I will put my laws into their minds. 2. I will write my laws into their hearts. 3. I will be to them a God. 4. I will that they shall be to me a people. 5. I will be merciful to their unrighteousness. And, 6. I will remember no more their sins and their iniquities.

In this 9th chapter Paul shows the brethren that the tabernacle was a parable until the time when this was corrected by the coming of Jesus Christ. (vss. 9, 10)

Chapter 9

εἶχέν μὲν οὖν καὶ ἡ πρώτη
1 ¶ Then verily the first [covenant] had also **ordinances** **of divine service,**
So requisites, v.10

had, εἶχέν, 3ps. imperf. of the verb ἔχω, *to have, possess*.

‘Webster quotes from Donaldson the following definition of the imperfect: “The imperfect denotes an incomplete action, one that is in its course, and is not yet brought to its intended accomplishment. It implies that a certain thing was going on at a specified time, but excludes the assertion that the end of the action was attained” (*Syntax and Synon. of the Gr. Test.*, p.87)

...

‘[T]he imperfect represents process without attainment.’ *A Manual of the Greek New Testament*, Dana & Mantey p.187, 189

ordinances, δικαιώματα, acc. pl. of the noun δικαίωμα tss.
ordinances (He.9.1, 10), *judgments, righteousness, justification*; has the idea of *requisites, regulations, order, legislation* (cf. LXX, Ge.26.5; Ex.145.25, and esp. Ps.118 (119). 33 (often in this chapter) .

divine service, λατρείας, gen. sing. of the noun λατρεία, tss. *service* (4, **He.9.6**), *divine service* (1, **He.9.1**),

and a worldly sanctuary.
earthly [ordered]

worldly, κοσμικόν, acc. sing. neut. of the adj. κοσμικός, tss. *worldly* (2, cf. Tit.2.12, *worldly* [lusts]); a sanctuary of this world’s order (compared to v.11, a greater and more perfect tabernacle, not made with hands.).

sanctuary, ἁγίων, gen. pl. of ἅγιον, a noun, tss. *sanctuary, [H]holiest of all, holy place, holy places* and only in the book of Hebrews. (He.8.2; **9.1, 2, 3, 8, 12, 24, 25**;10.19; 13.11)

Then – or ‘So ...’, marks the time *before* the old covenant became old and geriatric. Also, notice the past tense verb of *have, had* in this verse. *Then* the first covenant which *is* old and geriatric (decrepid) *had* ... (descriptive

of a man well-advanced in years plagued with failing health and at the point of dying.

So, the first covenant had rules or requisites of divine service and an earthly sanctuary, an holy place in which to serve. Those of you that have been following along in our lessons as we have taught through the books of Exodus, Leviticus, and now Numbers should have a better understanding of those things involved in the service of the tabernacle.

Paul now considers the tabernacle with its two compartments each having its own furniture, its own ministers, and its own times for ministering, and how these things should lead them to understand the present order of things under the new covenant.

1 εἶχέν μὲν οὖν καὶ ἡ πρώτη σκηνὴ δικαιώματα λατρείας τὸ τε ἅγιον κοσμικόν

2 For there was a tabernacle made;

[the whole tent here considered, made with men's hands]

was ... made, κατεσκευάσθη, 3ps. aor. ind. pass. of the verb κατασκευάζω, κατά by, down, at, to work out (cf. Phl.2.12, prefix) + σκευάζω, LXX, σκευάζω, 3Mac.5.31, *should have furnished*; Liddell & Scott, for σκευάζω, *to prepare, make ready: esp. to prepare or dress food: Generally, to provide*; see σκεῦος, tss. *goods, vessel, stuff, sail*; κατασκευάζω, is tss. *to prepare* (6, He.11.7), *to build* (3, He.3.3, 4 [twice]), *to make* (1, He.9.2), *to ordain* (1, He.9.6); 6 times in Hebrews.

the first , **wherein was the candlestick, and the table, and the**
[veil, door, part
or compartment]

first, πρώτη, dat. sing. fem. of the adj. πρῶτος.

shewbread; which is called the sanctuary.

holy [place]

sanctuary, ἅγια, an adj., or *holy* [place].

There is no mention of the altar of incense. This altar was situated in this same room where the table and candlestick were located. The table was situated on the south side of the tent, the candlestick on the north, and the altar of incense on the west side against the veil which leads into the holiest of all, which place is described in the next verse. (cf. Ex. 30.1-10)

The sanctuary measured ten cubits wide, ten cubits high, and twenty cubits long. (Ex.26.16; 36.21; 36.9, There are a number of methods that these measurements can be discovered.)

2 σκηνή γὰρ κατεσκευάσθη ἡ πρώτη ἐν ἧ ἢ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων ἧτις λέγεται Ἅγια

μετὰ δὲ

3 And after the second veil , **the tabernacle which is called the Holiest of all;**
But (& so, the 2nd part)

3 μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνή ἡ λεγομένη Ἅγια Ἀγίων

4 Which had **the golden censer,**
[for its service] [which is otherwise tss. a firepan]

censer, θυμιατήριον, a noun, and only this once in He.9.4; in the OT, the Hebrew for *censer*, מַחְתָּה, mach-tah, is also tss. *firepan* (Ex.27.3; 38.3; 1Ki.7.50). (It is also tss. *snuffdishes*. [Ex.25.38; 37.43; Nu.4.9])

the golden censer – once a year, on the Day of Atonement, יוֹם כִּפּוּרִים, Yom Kippur, as the high priest began to offer the sin offerings of the bull, which was for himself, and the goat for the sins of the people. But before he did this the high priest first took burning coals from the brazen altar (Le.16.12; Nu.16.46; Re.8.5) and put them into a golden censer (a firepan made of gold); also he would take his hands full of a special blend of spices called incense or perfume (Ex.30.35-38). When once he entered the holiest

of all he would put the incense upon the coals so that smoke the smoke would especially cover the mercyseat. After this the high priest would go to retrieve the blood of the bull, which was for him and his house, and then the blood of the goat which was for the sins of the people. All of this is performed only once a year by the high priest with no one else in the tabernacle during this time. (Leviticus chapter 16; He.9.7)

*Lev.16.12 And he shall take a [which was of gold (He.9.9)] censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail:
13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:*

I can't prove what became of the golden altar of incense which was placed before the vail, nor can I say from where the golden censer came. But certainly it can be said that the altar of incense and the censer do not refer to the same things. The golden incense altar had rings built into it for receiving staves so that the Kohathites could carry it upon their shoulders during the sojourn. (cf. Ex.30.1-6; 37.25-28; Nu.4.11) There must have been a number of censers in the sanctuary (cf. 1Ki.7.50), all of which would have been made of solid gold. All other instruments for service in the sanctuary were made of pure gold. For this reason I believe it is correct to conclude that the censers used here also were made of pure gold. Certainly the high priest used a golden censer to bring in the hot coals to burn incense in the holiest of all.

*1Ki.7.48 ¶ And Solomon made all the vessels that pertained unto the house of the LORD (the Temple): the altar of gold, and the table of gold, whereupon the shewbread was,
49 And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold,
50 And the bowls, and the snuffers, and the basons, and the spoons, and the censers of pure gold; and the hinges of gold,*

both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.

and the ark of the covenant overlaid round about with gold,

ark, κιβωτὸν, acc. sing. of the noun κιβωτός, and always tss. with the English word *ark* (6); the *ark* which the LORD commanded Noah to build, and into which he and his family, with many animals were saved from the destruction of the universal, world-wide flood, (Mt.24.38; Lk.17.27; He.11.7; 1Pe.3.20; and the *ark of the covenant* (He.9.4; Re.11.19), which is, among other pieces of furniture in the tabernacle, a picture or type of Jesus Christ.

All of the wood used in the construction of the various parts of furniture, boards, pillars, and bars (excepting the candlestick and the mercyseat was shittim wood (the wood of the Acacia tree). This shittim wood was always overlaid with gold. The combination of these two materials represents the humanity overlaid with Deity. So, Jesus Christ is the 2nd Person of the Trinity, the Son of God come into human flesh. (cf. Mt.1.23) Now, the ark of the covenant was a box constructed of this combination of materials. It reveals something peculiar about Jesus Christ. So we read the word *wherein*, meaning *inside* the box ... were some things placed.

wherein was the golden pot that had manna,
inside which

pot, στάμνος, a noun, only this once in the NT, as is the case for the Hebrew (תַּזְנִית, tzin-tze-neth) in Ex.16.33 referring to the same vessel, which is probably a *jar*, *vase*, or *urn*.and probably ; the LXXE also tss. the Greek into *pot* in Ex.16.33.

But it is not a pot in the sense of a *cauldron* (Jer.52.18), used for boiling vegetables and flesh for food or washing clothes, tss. from the Hebrew, שֵׂרֵץ, seer, *flesh pots* (cf. Ex.16.3; 2Ki.4.41; Ez.24.3; Ps.60.8; 108.9).

The golden pot of manna: Jesus Christ is the Divine Food, the Bread of heaven come down to earth. (cf. Ex.16.33; Jn.6.33-35, 48, 53-58)

and Aaron's rod that budded,

sceptre, ῥάβδος, noun, tss. *staff* (2, He.11.21), pl. *staves* (2), *rod* (6, He.9.4), *scepter*, British sp. for the English, *scepter* (2, He.1.8, twice).

Aaron's rod that budded: Jesus Christ is life eternal (Jn.1.4; 11.25; 14.6; , ever flourishing even after death. (cf. Nu.17.10)

and the tables of the covenant;

The tables of the covenant inside of the ark of the covenant is the second set which the LORD had Moses to hew of stone after Moses had cast the first set down and brake them. We might recall that the LORD had called to come upon into the mount to receive the law of God. And at the end of forty days and nights the LORD have to him his holy law. It was then that Moses descended the mount and discovered the people worshipping the golden calf. It was then that He cast down the first tables and they were broken. (cf. Due. 9.9-17) It was these unbroken second tables were immediately placed into the ark of the covenant. Together these things are a type for Jesus Christ who kept perfectly the law of God, He being the Righteousness of God in human flesh. (Cf. Deu.10.1-5; Mt.5.17, 18; 1Co.1.30)

These three items were placed inside the ark of the covenant. (Ex.25.21b)

4 χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης
περικεκαλυμμένην πάντοθεν χρυσίῳ ἐν ἧ ἑστάμνος χρυσοῦ ἔχουσα τὸ μάννα
καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ πλάκες τῆς διαθήκης

5 And over it

the cherubims of glory shadowing

[that is, over the golden ark of the covenant]

glory, δόξη, dat. sing. of δόξα; is tss. *honor, worship* (Lk.14.10), *praise* (Jn.9.24), *dignities* (2Pe.2.10) & *glory* (**He.1.3; 2.7, 9, 10; 3.3; 9.5; 13.21**)

shadowing, κατασκιάζοντα, nom. pl. neut. part. pres. of the verb κατασκιάζω, κατά down, as + σκιάζω to shadow, to shade; the verb κατασκιάζω, is only this once in the NT and means that their shadow is cast down upon the mercyseat.

LXX, the Gr. adj. κατάσκιος is only tss. *shady* (Jer.2.20; Ez.20.28; Hab.3.3; Zec.1.8)

	περὶ	ῶν	κατὰ μέρος
the mercyseat;	of	which we cannot now speak	particularly.
	concerning	gen. pl	

mercyseat, ἰλαστήριον, an adjective tss. *a propitiation* ('a propitiatory' sacrifice (Ro.3.25), and *mercyseat* (He.9.5); the verb ἰλάσκομαι, *to make reconciliation for, to be merciful*; ἰλασμός, tss, 1Jn.2.2; 4.10, *the propitiation*; Wycliffe (1382) tss. *propitiatory*.

particularly, μέρος, a noun tss. *part, coast, portion, piece, particular, respect, behalf*.

The mercyseat was constructed of a single, solid piece of gold. The cherubims overshadowed the mercyseat. The cherubins were a part of the mercyseat. The cherubins that were on both ends of the mercyseat were shaped into form by beating out the gold. (Ex.25.17-22) It is from this place of mercy that the LORD gives His commandments to His people.

It is worth noting that it is the cherubim that were appointed to *keep* or *preserve* the way of the Tree of life as well as preventing fallen man from eating in this corrupted state of its fruit since he fell in sin. (cf. Ge.3.24) Are these two things synonymous? (Cf. Deu.10.1-5; 1Co.1.30)

of which we cannot now speak particularly – might be understood a couple of ways. One meaning is to imply that Paul doesn't understand the

matter concerning the cherubim clearly enough at this time so that he might explain. But the true and better sense is that it simply is not the purpose of this letter to the Hebrews to take the time to explain what all of these things, the furniture and vessels, signify.

Interlinear interpretation: *of which we cannot now speak particularly, or, about which [pieces there] is not now [time] to speak about [each] piece; of as this man wrote: lit. 'about which things to speak in detail is not now (cf. Gerhard Raske's 'Grammatical Bible,' a grammatically diagrammed NT text.*

5 ὑπεράνω δὲ αὐτῆς χερουβιμ δόξης κατασκιάζοντα τὸ ἱλαστήριον περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος

6 Now **when these things were thus ordained,**
on the one hand prepared, made or built

were ... ordained, κατασκευασμένων, gen. pl. part. perf. pass. of the verb κατασκευάζω, κατά by, down, at, to work out (cf. Phl.2.12, prefix) + σκευάζω, LXX, σκευάζω, 3Mac.5.31, should have furnished; Liddell & Scott, for σκευάζω, to prepare, make ready: esp. to prepare or dress food: Generally, to provide; see σκεῦος, tss. goods, vessel, stuff, sail; κατασκευάζω, is tss. to prepare (6, He.11.7), to build (3, He.3.3, 4 [twice]), to make (1, He.9.2), to ordain (1, He.9.6); 6 times in Hebrews.

the priest_s went always into the first tabernacle,
[part of the] [called the sanctuary [v.2]]

went ... into, εισίσαιν, 3ppl. pres. of εἶσεμι, εἰς into + εἶμι to come or go; tss. to go into, went in, entered into, went into.

always, διαπαντός, διά + παντός, (πας, adj. all), Liddell & Scott, throughout, Moulton, through all time; cf. He.2.15, for διὰ παντός, 'all [their] lifetime,' and the idea is 'at all times.'

accomplishing the service of God.
fulfilling

accomplishing, ἐπιτελοῦντες, nom. pl. masc. part. pres. act. of the verb ἐπιτελέω, ἐπί upon, on, over + τελέω, a verb tss. *to go over, make an end, to finish, to pay, perform, accomplish, to fulfil, to finish*; ἐπιτελέω is tss. *to do, to perform, to perfect, to finish, to make (He.8.6), to accomplish (He.9.6)*

service, λατρείας, acc. pl. of the noun λατρεία, tss. *service (4, He.9.6), divine service (1, He.9.1).*

Notice the plurality of priests which entered into this first room of the tabernacle, which is called the Sanctuary, to minister in the holy things of the LORD. Here was the ordered the table, the incense altar, and the candlestick. The priests were busy in this place. Every morning and evening they burned incense upon the golden altar of incense as they trimmed the light of the golden candlestick. Every 7th day Sabbath fresh unleavened cakes of bread were added to the table and the old removed. (cf. Ex.40.23; Lev.24.5-9; 1Sa.21.6)

6 Τούτων δὲ οὕτως κατεσκευασμένων εἰς μὲν τὴν πρώτην σκηνὴν διαπαντός εἰσίασιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες

7 But *into the second went the high priest alone once every year,*
on the other hand

not without blood, which he offered for himself, and for the errors of the people:

without, χωρὶς, adv. tss. *without, beside, by itself.*

offer, προσφέρει, of προσφέρω, πρὸς at, to, toward, unto + φέρω *to bring, to bring forth, to bear*; προσφέρω, is tss. *to present, to bring, to offer, to deal with* and is most often found in the book of Hebrews (20, the number representing *redemption*); cf. **He.5.1, 3, 7; 8.3 (twice), 4; 9.7, 9, 14, 25, 28; 10.1, 2, 8, 11, 12; 11.4, 17 (twice); 12.7; also see φέρω at He.6.1.**

which he [the high priest] **offered** [the blood of the sacrificial victim by sprinkling it upon the mercyseat and forward toward the east seven times. **for himself** – that is, for him and his house.

Le 16:6 And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. (cf. also Le.9.7; 16.11; 4.3; He.5.3; 7.27;)

It was into this second compartment that only one man, and he the God-ordained high priest. This man came alone and only once every year.

Le 16:2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

The high priest came at the appointed time into this place:

*Lev.16.29 ¶ And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:
30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.*

And he came alone and remained alone until his full service in that place was accomplished.

Le.16.17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

A number of the details of the high priest's service in this second compartment, otherwise called the Holiest of All were given above in verse 4. The day that this special service was performed was on *The*

Day of Atonement, the Hebrew, Yom Kippur. This was on the the tenth day of the seventh month. It suffices to say that this man was certainly clothed with all of the holy garments before coming into this place. He was clothed with his holy garments, with the priestly coat called the ephod, the breastplate of judgment in which were 12 stones bearing the names of the twelve tribes of Israel, and in which is the Urim and Thummim situated over His heart, having the mitre on his head, with the gold plate bound to it, which had the engraving of the words 'holiness to the LORD' (cf. Ex.28.36), and the robes having upon the hem pomegranates made of garment materials of certain colors with golden bells between each pomegranate, etc. Then the very first thing he would do is take hands full of the finely ground incense/perfume (cf. Ex.30.35-38), the golden censer (a gold firepan) filled with coals that were taken from off of the brazen altar, and come into the holiest of all. Here he would begin putting the incense onto the coals so that the smoke would especially cover the mercyseat. After this he would begin to bring in the blood of the bull for himself and his house and the blood of the goat, which was for the sins of the people. This blood he would sprinkle upon the mercyseat and move eastward and sprinkle it seven more times. In all of these it appears that the high priest came in and out a few times until his work was complete. (Le.16.11, 12, 14, 15, 18-20, 23, 29, 34; 23.26-32)

This part of the service, Paul explains, the Holy Spirit of God was showing that the way into the holiest of all was at point unrevealed. In other words how may the people of the LORD gain access to God?

7 εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς οὐ χωρὶς αἵματος ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων

8 ¶ The Holy Ghost this *signifying,* that the way into the holiest of all declaring, showing

signifying, δηλοῦντος, gen. sing. neut. part. pres. act. of the verb δηλώω, tss. *to declare, to signify (He.9.8, 12.27), to shew*; the adj. δηλός is tss. *it is manifest, it is evident, it is certain.*

was not yet made manifest, while as the first tabernacle **was yet standing:**
had been manifested yet had a foothold,
a station, point of
reference, a ground

was ... made manifest, πεφανερῶσθαι, perf. infin. pass. of the verb φανερόω, tss. to be manifest, to appear (to be apparent), to shew (to be evident), to declare.

was (?), έχούσης, gen. sing. fem. part. pres. of ἔχω, to have or possess; Wigram on this has for 'was yet standing' (lit. yet had standing, or yet having a standing).

standing, στάσιν, acc. sing. of the noun στάσις, and the idea is standing; the LXXE tss. this rest, stood, standing, but best in Ne.8.7; 9.3, 6, place; perhaps the idea, if we keep with the noun form of this Greek word is 'a foothold, a rank, a station, a ground, a point of reference.'

The Holy Ghost this signifying – pointing out that by the unique manner of the high priest's approach to the holiest of all it should be evident that the way into the holiest of all was not understood. The words *while as yet the first tabernacle was standing* seem to mean that as long as one saw only the literal tabernacle they could not properly appreciate Christ's function as their high priest. At best the two would always be confused.

8 τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν ἔτι τῆς πρώτης σκηνῆς έχούσης στάσιν

9 Which [was] a figure for the time then present, in which were offered
[tabernacle] parable [time]

a figure, παραβολή, a noun tss. with the English parable (46), comparison (1 [Mk.4.30]), proverb (1 [Lk.4.23]), and figure (2 [He.9.9; 11.19]).

present, ἐνεστηκότα, acc. sing. masc. part. perf. of the verb ἐνίστημι, ἐν by, in, with + ἵστημι to stand, set, appoint; ἐνίστημι, is tss. *present* (i.e., things present, present distress, present evil world), *is at hand*, *shall come*, and *present*.

Which – tabernacle was a figure, a parable. A parable is for hiding the truth not revealing it.

Ps.78.2 I will open my mouth in a parable: I will utter dark sayings of old:

3 Which we have heard and known, and our fathers have told us.

4 We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

Mt 13:10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

both gifts and sacrifices, that [offered] **could not make** perfect **him that did**

gifts, δῶρα, acc.. pl. of δῶρον, tss. *gift* (8), *offering* (1), **which refers to freewill offerings. There were offerings which were voluntarily given by the people, offerings freely given. (Le.22.18, 21, 23, 29); cf. δωρεά, He.6.4the gift; cf. He.5.1; 8.3, 4; 9.9; 11.4.**

that could, δυνάμεναι, nom. pl. fem. part. pres. of δύναμαι, expresses the ability, *can, able, possibility, power; He.2.18; 7.25, is*

able; 3.19, could; 4.15, which cannot; 5.2, who can; 5.7, that was able; 9.9, that could; 10.1, 11 can.

make ... perfect, τελειῶσαι, aor. infin. act. of τελειόω; tss. to fulfill, to perfect, to finish, to consecrate; He.2.10; 7.19; 9.9; 10.1, to make perfect; He.7.28, to consecrate; He.10.14, hath perfected; He.5.9; 11.40; 12.23 made perfect.

the service perfect, κατὰ - συνείδησιν as pertaining to the conscience;

conscience, συνείδησιν, dat. pl. of the noun συνείδησις, σύν together, with + οἶδα or εἶδέω, to see, to know, to know how, to tell; the faculty of the mind which is trained to compare ideas (conscience, 'com' Latin 'together' + science (knowledge') to discern between things that are either good and evil.

That first tabernacle was a parable, a figure at that time which showed that the gifts and sacrifices related to it could not perfect the conscience of him that he did the service, whether he be the giver (Israelite) or the offerer (priest).

9 ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα καθ' ὃν δῶρά τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα

10 [Which stood] only in meats and drinks, and divers washings,
 [service of gifts and sacrifices]

divers, διάφοροι, dat. pl. masc. of the adj. διάφορος, διά by, through, among + φέρω, to bring, bear, bring forth, carry, uphold; διάφορος, is tss. Ro.12.6, differing, He.1.4; 8.6 more excellent, & He. 9.10, divers.

cf. to He.6.2, doctrine of baptisms; washings

LXX, of the verb διορθοῦν: Pv. 16.1, *to rightly order*; Is. 16.5; 62.7, *to be established*; Jer. 7.3, 5, *to correct*.

In other words this priest's entire service, the place where he served, how he served was temporary until the time of the coming of the high priest, Jesus Christ, who would correct that whole OT system, as is stated in the following texts.

10 μόνον ἐπὶ βρώμασιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς καὶ δικαιώμασιν σαρκὸς μέχρι καιροῦ διορθώσεως ἐπικείμενα

11 But Christ being come an high priest

during the time of His earthly ministry

being come, παραγενόμενος, nom. sing. masc. part. aor. of παραγίνομαι, παρά beside, by, near + γίνομαι to be, become; παραγίνομαι, tss. *to come, to be present*.

of good things to come,

which is, as Paul leads us to, that He should offer up Himself sacrifice for the sins of His people.

to come, μελλόντων, gen. pl. masc. of the verb μέλλω, 'to be on the point of doing, about to do' (cf. Liddell & Scott); cf. He.1.14; 2.5; 6.5; 8.5; 9.11; 10.1, 27; 11.8, 20; 13.14; for tss. of μελλόντων, gen. pl. masc. see Ac.26.22, *should*; 27.30, *though ... would have*; Col.2.17, *things to come*; 1Ti.1.16, *which should hereafter*; He.9.11; 10.1; 11.20, *to come*; 2Pe.2.6, *that after should*; Re.8.13, *which are yet*.

διὰ
by ***a greater and more perfect tabernacle,***
through tent [which is a temporary building]
by means of

more perfect, τελειότερας, gen. sing. fem. compar. of the adj. τέλειος tss. *perfect* (17), *men* (1), *of full age* (1); He.5.14, *of full age*; 9.11, *perfect*.

not	made with hands, that is to say, not of this building;	κτίσεως
hand-made		creation [referring to the worldly sanctuary (v.1)]

made with hands, χειροποιήτου, gen. sing. fem. of the adj. χειροποίητος, χείρ hand + ποιήτος made; χειροποίητος, tss. *made with or by hands* (6); of the temple of Jerusalem or temple in general (Mk.14.58; Ac.7.48; 17.24), of the performance of circumcision (Eph.2.11), of the tabernacle in the wilderness (He.9.11), and an earthly holy place (He.9.24).

building, κτίσεως, gen. sing. of the noun κτίσις, tss. *creation* (6), *creature* (11), *building* (1), *ordinance* (1, 1Pe.2.13).

Paul moves the Jewish believing, church-related brethren away from the OT tabernacle to consider what it represented; which was that Jesus Christ, the High Priest of God would take to Himself a human body to offer for the sins of His people.

The incarnation of the Son of God was the result of God forming in the womb of the virgin Mary a body not of man's making, not conceived of man's seed, but of God's.

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me ...

Lu 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

11 Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς οὐ χειροποιήτου τουτέστιν οὐ ταύτης τῆς κτίσεως

δι'

διὰ

12 Neither by the blood of goats and calves, but by his own blood he entered in

entered in, εἰσῆλθεν, 3ps. aor. ind. of εἰσέρχομαι, εἰς into + ἔρχομαι, to come; εἰσέρχομαι, tss. to come into, to enter into; 17 times in Hebrews (3.11, 18, 19; 4.1, 3 (twice), 5, 6 (twice), 10, 11; 6.19, 20; 9.12, 24, 25; 10.5)

ἐφάπαξ εἰς

once into the holy place,

at once

[being the minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. cf. 8.2]

once, ἐφάπαξ, adv., ἐπί on, upon + ἅπαξ only tss. once (15); ἐφάπαξ, tss. Ro.6.10, he died unto sin once; 1Co.15.6, he was seen of above five hundred brethren at once; He.7.27, for this he did once, when he offered up himself; He.9.12, he entered in once into the holy place; He.10.10, through the offering of the body of Jesus Christ once for all.

having obtained eternal redemption [for us].

gotten an everlasting ransom

obtained, εὐράμενος, nom. sing. masc. part. aor. mid. of the verb εὐρίσκω, to find, to get, obtain.

eternal, αἰώνιαν, acc. sing. fem. of the adj. αἰώνιος, tss. everlasting, eternal, and forever.

redemption, λύτρωσιν, acc. sing. of the noun λύτρωσις, tss. redemption (3); the verb λυτρόω, is tss. to redeem (3); see the root λύω, tss. to break, loose, put off, to dissolve, to destroy.

LXXE, λύτρωσις, tss. Le.25.29, Jud.1.15, *ransom* (both texts twice); Le.25.48; Nu.18.16; Ps.48 (49).8; 110 (111).9; 129 (130).7; Is.63.4, *redemption*; etc.

The statement in verses 10 and 11 reads: But Christ entered ...! Christ being come an high priest entered ...!

- By a greater and more perfect tabernacle (His human body)
- Not by the blood of goats and calves
- By His own blood
- Once, at once, once-for-all (by a singular act)
- Into the Holiest of all
- Having obtained eternal redemption for us.

In other words it was by His own blood (the means) that He came into the holy presense of God *for us*, thereby obtaining eternal redemption for us. On this point there is some confusion even among the true churches of Jesus Christ.

Our Lord Jesus didn't have to take His blood into glory and into the presense of God. Rather, the phrase *by his own blood* means that by means of His blood He came into the presence of God as THE MAN OF GOD OWN CHOOSING to representative His people. (Put away the strange notion which I believe has roots in the Pentecostals movement that it was necessary for Christ to take His blood in a bowl into glory to sprinkle before His Father upon a mercyseat there. See this: He, Jesus Christ IS the Mercyseat, and when He was beaten and crucified the blood, His own blood sprinkled upon His body. It is by this one-time act that He entered for us into the Holiest of All. (cf. Mt.13.44, 46; 1Co.6.20; Re.5.9; Ac.20.28; Eph.1.14, the price of blood was paid and an everlasting purchase of all of His people made)

12 οὐδὲ δι' αἵματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια αἰωνίαν λύτρωσιν εὐράμενος

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling

sprinkling, ῥαντίζουσα, nom. sing. fem. part. pres. act. of the verb ῥαντίζω, is always tss. *spinkling* (4); the noun ῥαντισμός, is tss. *sprinkling* (He.12.24; 1Pe.1.2).

πρὸς
the unclean, sanctifieth to the purifying of the flesh:
hallows purification [externally, outwardly
symbolically, ritualistically]

santifieth, ἀγιάζει, 3ps. pres. ind. act. of the verb ἀγιάζω, which is tss. *to hallow, to sanctify, to make holy*.

purifying, καθαρότητα, acc. sing. of καθαρότης.

13 εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα

[Then]

14 *How much more shall the blood of Christ, who through the eternal Spirit*
- thus having the
power of an
endless life (cf.7.16)

how much, πόσῳ, dat. sing. neut. of the adj. πόσος, tss. *how much, how many, how long*.

offered himself without spot to God,

offered, προσήνεγκεν, 3ps. aor. ind. act. of the verb προσφέρω, προς at, to, toward, unto + φέρω, to bear; προσφέρω, tss. *to present, to bring, to offer, to deal with*.

without spot, ἄμωμον, acc. sing. fem. of the noun ἄμωμος, ἄ negative particle + μῶμος, a noun tss. *blemish*; ἄμωμος, tss. Eph.1.4, *without blame*; Eph.5.27; 1Pe.1.19, *without blemish*; Col.1.22, *unblameable*; He.9.14, *without spot*; Jude 24, *faultless*; Re.14.5, *without fault*. How many different ways can this be

interpreted so that the children of God may assuredly know the quality, the sufficiency, the suitability of the sacrifice of Jesus Christ which the Son of God to put away sins forever?

Jesus Christ as a man died, but never as God. For God to die in spirit would be He corrupted and became subject to death, dying as a result of sin. But Jesus Christ's dying for sin doesn't mean that He died by sin. No. Christ died because He commanded to give up His spirit, something which no other man can do.

Lu 23:46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

Ec 8:8 There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.

Then, after giving commandment to die, Jesus Christ died, else death could have no dominion over Him. (cf. Ro.6.9, *death has no more dominion over Him*, meaning as a man in His bodily form, but certainly never as God)

ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν

- **purge your conscience from dead works to serve the living God?**
shall for to

shall ... purge, καθαριεῖ, 3ps. fut. of the verb καθαρίζω, to clean, to cleanse, to purge (He.9.14, 22), to purify (He.9.23).

works, ἔργα, acc. pl. of ἔργον, from which we have our English work, ergonomics, and such; tss. deed, doing, labor, work (He.1.10; 2.7; 3.9; 4.3, 4, 10; 6.1, 10; 9.14; 10.24); the verb ἐργάζομαι, tss. in He.11.33, wrought.

When the sinner receives the bestowment of the gift of life (cf. 1Jn.3.1-3) His conscience is immediately sensitized before God. When the Spirit of

God instructs the mind of a sinner through the preaching of the gospel of Jesus Christ he is for the first time in his life justified in his mind to serve God. Yes, the sinner sees himself a sinner, but more, He sees Christ as the atoning sacrifice for his sins. He knows that he is forgiven. He's justified.

Ac 13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Ro 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ ...

Lk.18.10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (Which man served God in spirit and in truth? You know the answer to this question.)

Until then the sinner cannot and will not serve God.

14 πόσω μάλλον τὸ αἷμα τοῦ Χριστοῦ ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ καθαρῆ τὴν συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι

Καὶ διὰ τοῦτο

15 ¶ And for this cause he is the mediator of the new testament,
covenant

mediator, μεσίτης, a noun always tss. mediator (6); only once in the Gr. version of the OT (LXX), Job 9.33.

LXX, Job 9:33 *Would that he our mediator were present, and a reprover, and one who should hear the cause between both.*

KJV, Job 9.33 *Neither is there any daysman betwixt us, that might lay his hand upon us both.*

For this cause, to bring about this result He is the mediator of the new covenant. Remember the 6 promises upon which that covenant is established?

1. I will put my laws into their minds. 2. I will write my laws into their hearts. 3. I will be to them a God. 4. I will that they shall be to me a people. 5. I will be merciful to their unrighteousness. And, 6. I will remember no more their sins and their iniquities.

εἰς

that by means of death, for the redemption of the transgressions that were

redemption, ἀπολύτρωσις, acc. sing. of the noun ἀπολύτρωσις, ἀπό from, of, out of + λυτρόω, to redeem; ἀπολύτρωσις, tss. *redemption* (9), *deliverance* (1).

transgressions, παραβάσεων, gen. pl. of the noun παράβασις, tss. Ro.2.23, *breaking* (1); Ro.4.15, *transgression* (6).

ἐπὶ

under the first testament, they which are called might receive the promise of eternal inheritance.

which are called, κεκλημένοι, nom. pl. masc. part. perf. pass. of καλέω, to call, to bid; He.2.11; 3.13; 5.4; 9.15; 11.8, 18.

might receive, λάβωσιν, 3ppl. aor. subj. act. of λαμβάνω, to take away, to receive, to hold, to catch, to accept, to attain.

Christ is (by means of death) Mediator ... that ... they (*the called*) might receive eternal inheritance.

Jesus is the central figure of the new covenant. Based on His, whether the child of God believed under the OT dispensation or the New they received life. Under the OT the child of God didn't understand the same things or as clearly as those under the NT, but both were made able and willing Godwardly by that covenant.

for the redemption of the transgressions – answers the question, which is, If the sacrifices did not truly remedy sin, then what about those sins by the people of God when they were living and dying and under that old covenant? The repetition of the sacrifices year after year raised the issue of sins again and again as being unsatisfied. These always pointed to the One sacrifice that truly propitiated, atoned, appeased, satisfied God for sins.

Notice the words, *that they which are called*. Paul teaches a limited atonement. Not every Israelite was considered under the atoning sacrifice of Jesus Christ. Not every soul is atoned for sins. The atonement is applied only to some, and they are *the called of God*.

Ro 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

Based upon the word of God, the following statements are correct:

- Christ's atoning sacrifice excluded the sins of the nations (Gentiles). Christ did not die for them. They were not the *called of God*.
- Christ's atoning sacrifice excluded the sins of Israel committed by those that were not *the called of God*.
- Christ's atoning sacrifice applies only to *the called of God*, whether they lived under the OT dispensation or afterward.

As Christ died for the sins of His people that preceded His death on the cross (retroactive), He also died for the sins of His people that should come after His death (prospective). Christ's death '*once-for-all*' atoned for all the sins of *ALL* of His people throughout all of human history. That atonement was applied to the first human pair, Adam and Eve in Ge.3.21 as well as to the very last of the *called* in the end of the world. (cf. Is.53.4, 5, 8, 10, 11; Mt.1.21; Jn.19.30; Jn.16.11)

(cf. Re.22.17, And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

His death is shown in the Bible as being applied to sins both retroactively (Ro.3.25; He.9.15), and prospectively (Lk.22.43; Jn.17.20; Ac.18.10).

One great proof of the difference between the OT saints and the NT saints is the places to which each came when they died. The OT saints did not come directly into the presence of God at their deaths, but were held in what is called *prison*, which was the *hell* of the OT dispensation (cf. Lk.16.22, 23; 1Pe.3.19); the place where our Lord Jesus came when He died awaiting the time of His resurrection. (cf. Mt.12.40) It was these that Christ took with Him into glory when He raised from the dead and ascended to the right hand of the Heavenly Father. (Eph.4.8a) And since Christ's death all of the saints that die in the Lord come immediately into His presence (2Co.5.8; Phl.1.23), not glorified (Ro.8.17; 1Co.15.51-53; 1Th.4.16, 17), but (whose souls are under the altar [Re.6.9]) awaiting the time of the first resurrection, which is the time of the placement or standing as sons, the adoption, which is synonymous to *glorification*. (Ro.8.23; Ga.4.5; Eph.1.5)

There aren't different means for propitiation. There is only one. Christ died for sinners. If there is any other atonement Christ's death was unnecessary. It matters not whether a child of God lived under the old covenant system or after it. The common denominator for those to whom God applies Christ's atoning sacrifice is *their calling*.

Heb 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

By the word of God we may say that Christ died for none but the *called* of God.

Though the Galatians had become corrupted from the doctrine of the grace of God, they were the called of God.

Ga 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel ...

The apostle Paul confessed that God had called Him to Christ and subsequent to that revealed His Son, Jesus to him.

*Ga 1:15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,
16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:*

All the children of God are saved by Christ's death and called into that experience.

2Ti 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Calling is the center link to what is commonly called *the golden chain of salvation*.

Ro.8.28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

29 ¶ For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

This *calling* is always effectual. (cf. Jn.10.1-3, 3 ... *and he calleth his own sheep by name, and leadeth them out.*

Jn.10.16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

Jn.10.27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30 I and my Father are one.

He knew who His people were that preceded His death on the cross, and He knows those who follow after His death. All of them were given by the Father gave to the Son in eternity past. (Jn.17.5; Eph.1.4) And only these does the LORD apply the atonement.

Christ by bearing the punishment upon Himself removed the issue of sins, past, present, and future for all of the elect at once. When He died all of the sins of the saints of the past were forgiven retroactively.

Abel, Enoch, Noah (his wife and family), Abraham & Sarah, Isaac & Rebekah, Jacob, Rachel and Leah, the twelve sons of Jacob, Moses, Aaron, Eleazar, Ithamar, Joshua, Caleb, Samson, Jephthae, Deborah, David, Solomon, all of the prophets ...

Ro.5.8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

...

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Then since the death of Christ the sins of those that shall believe are forgiven prospectively. The sin problem was answered fully at Christ's death. Jesus Christ truly died for ALL of the sins of His people at that moment at Calvary. All that remains for those that shall come to Christ is the Spirit reveal it to their hearts and minds at the time of faith.

*Gal.1.15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,
16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood ...*

Paul, before his conversion wasn't *looking, seeking, or willing* in the least concerning anything of Jesus Christ. Suddenly! things changed and Paul became willing to follow Christ.

Ac 26:19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision ...

There is no other atoning sacrifice. If so, Christ died for nothing.

Remember the main point of this text today was to teach the Hebrew brethren that the old tabernacle was a parable which showed a greater truth, and that greater truth is Jesus Christ is the high priest of God that offered Himself to God for their sins. Do you know that Christ died for you?

15 Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας