

Hebrews - Chapter 8 & 9, Part I

The Sanctuary and Atonement

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Read the first six verses of Hebrews chapter 8: **Hebrews 8:1:** *Now of the things which we have spoken this is the sum...* (sum of what has been said, the principle thing, main idea)

1. Jesus became High Priest - set at the right hand of the Father
2. A minister of the true tabernacle, which the Lord pitched
3. A mediator of a better covenant, with better promises (covered in part II)
4. The earthly ministry is a type - earthly high priest offers gifts according to the law
5. Who serve as an example - a shadow of heavenly things
6. The pattern of the tabernacle per God's instructions to Moses at Mt. Sinai

Heb 9:1: *Then verily the first (covenant) had also ordinances of (divine) service, and a worldly sanctuary.* Attached to the first covenant were the tabernacle services and laws of sacrifice and feast days. However, reading verse 2-7 it will be noted that the focus is only on the holy and most holy places, wherein the blood was brought in under certain conditions. The court is not included, which also limits the sacrifices spoken of as shadows in the book of Hebrews. (For details of the services, please read Lev 4:1-21 and Lev 16) The concluding chapter of Hebrews confirms this idea also: **Heb 13:11-13:** *11. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. 12. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. 13. Let us go forth therefore unto him without the camp, bearing his reproach.* The idea of the temple, even the city and the mountain, as types, came from the O. T. (Examples - Ex 15:16-17; Isa 57:13; Isa 66:20)

In Heb 8:2, Jesus is said to be a minister of the holy places⁽³⁹⁾ and of the true tent,⁽⁴⁶³³⁾ making reference to the part of the tabernacle Moses built and covered with animal skins. In later permanent constructions, the two compartments are often called the temple, while everything outside the temple were courts. The sanctuary in the wilderness had a court in which sat a tent, 10 cubits wide, 30 cubits long and 10 cubits high. A veil inside the tent divided it into two compartments, the first being 20 cubits long, and the second being 10 cubits, making it 10 x 10 x 10 cubits. The Old Testament refers to the two compartments using various Hebrew words so, context is important to determine which part is in focus. The purpose of this study is to show how Paul uses the services of the two compartments as a parable of how Jesus Christ was perfected, and that the righteous will also be made complete in the same manner. There are other studies that go into the meaning of the lamp stand, bread of presence, etc. Because of translation problems, a more accurate Bible version, or the Greek interlinear will be quoted. The supplement attached identifies the problem word, and scriptures are grouped according to the Greek spelling. The particular word is Strong's number 39, the neuter form of 40, used only 10 times, and only in the book of Hebrews. It is in the plural most of the time.

Heb 9:8-9: *8 the Holy Spirit making known this, that the way of the holy places⁽³⁹⁾ was not yet made known, (while) the first tabernacle⁽⁴⁶³³⁾ (the earthly one - cp 9:1), (was) yet having a standing (i.e. still in effect); 9 which (is) a parable in regard to the present time... The sanctuary and services are spiritual types of the process of becoming transformed in our thinking by the true tabernacle (Jesus Christ), which God established in Christ by means of his experience in human form. The details of the services, not only reveal Christ's completion (Heb 5:8-9), but also how the Father is transforming our hearts to conform to His way of the understanding of Himself, the Son and our own nature.*

Additionally, in the same chapter, the two compartments are said to be ‘figures’: **Heb 9:24-25:** *For the Christ entered not into holy places⁽³⁹⁾ made with hands, figures⁽⁴⁹⁹⁾ (antitypes) of the true, but into heaven itself, now to appear before the face of God in our behalf, 25 nor that often he should offer himself, even as the high priest enters into the holy places⁽³⁹⁾ through-out (the) year with blood of others...* Understand that this concept lends credence for us to looking at every aspect of the sanctuary and it’s services as symbols, shadows which reveal the Father’s ministry through His only begotten son for the benefit of making us into the Son’s image.

Being connected to the ‘old covenant’, the literal rituals ceased to be in effect after the cross: **Heb 8:13:** *In the saying 'new,' He made the first old, and that becoming old and obsolete is near disappearing.* (Greek Interlinear) **Heb 10:9:** *Then said he, Lo, I come to do thy will, O God. He takes away the first, that he may establish the second.* Why did God institute, through Moses, the sacrificial service to begin with?

Heb 9:9-12: *9. ...in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; 10. Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. (or, the setting things straight) 11 But Christ, becoming high priest of the good things, coming by means of the greater and more perfect tabernacle (mind of Christ), not made with hands, that is to say, not of this creation, 12 neither through blood of goats and calves, but by his own blood, entered in once into the holy places⁽³⁹⁾ (the Father’s understanding), having obtained eternal redemption (or release from bondage of sin). {Greek Interlinear} The services were imposed as types to teach, performance of which cannot themselves perfect the conscience. However, Israel and its whole economy is a parable of the over comers who will be in God’s kingdom. So, everything is to be currently viewed as a parable, figures, types of what God, in His infinite wisdom, is doing for those who love Him and enter His rest.*

Heb 9:13-14: *13 For if the sprinkling of the unclean with the blood of goats and bulls and with the ashes of a heifer sanctify one toward the purity of the flesh, 14 how much rather the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God.* (Greek Interlinear) The fact that Christ shed his blood is not what cleanses the conscience from dead works, but it is the understanding of why he did it, and then applying the knowledge to the heart. Now, what is meant by ‘dead works?’ **Gal 3:1-2:** *1 O foolish Galatians, who bewitched you, not to obey the truth - before whose eyes Jesus Christ was described before, crucified in you? 2 this only do I wish to learn from you - did ye receive the Spirit by works of law, or by the hearing of faith?* (Greek Interlinear) No one can be justified by works, or deeds of the law (Rom 3:20). Attempting to be justified by keeping the letter of the law will lead to certain spiritual death (2 Cor 3:6). **Rom 9:31-32:** *31. But Israel, following after a law of righteousness, did not attain to a law of righteousness. 32. Why? Because it was not by faith, but as by works of law. For they stumbled at that stumbling stone.* Israel as a nation, did not accept the truth about Jesus, and therefore, could not be cleansed by the blood of Christ. They continued in the dead works of the temple service until Jerusalem was destroyed by Rome. Modern day ‘dead works’ is similar in that entities make their religion external. Some seem to be applying more of the gospel inward, but their foundation is based on a false God.

Heb 9:15: *And for this cause he is the mediator of the new [covenant], that by means of death, for the redemption of the transgressions that were under the first [covenant], they which are called might receive the promise of eternal inheritance.* Because Jesus shed his blood, those who answer the call of God will receive the inheritance - the promised new spirit (Gal 3:4-14, 18; Eze 36:24-39)

The final cleansing is typified in the Day of Atonement on the 10th day of the 7th month, when the high priest enters the most holy compartment, described in Leviticus 23 and 16. Besides the offerings, there were three things required that day:

Do no work: In the parable of the vine & branches (Jn 15) Jesus said: *without me ye can do nothing*. So, To 'do no work' is to stop keeping the law according to your own, or other people's opinions, and look to Christ for direction.

An offering by fire: The sacrifices offered represent the laying down of our riches - i.e. the understanding we have received from the world (sea), how we perceive God (heavens) and spiritual things we have concocted by interpreting the Bible our selves (earth) - i.e. we will have a new heaven and a new earth. Each burnt offering is a symbol of God's word consuming our errors. **Jer 23:29**: *Is not my word like as a fire? saith the Lord; and like a hammer that breaks the rock in pieces?* God's word will consume the error of sin, or it will consume the individual.

Afflict your souls: The underlying Hebrew for 'afflict' is *'anah* ⁽⁶⁰³¹⁾. Another meaning for the word is 'to humble, or to submit', which is what we do when coming into harmony with God. (Cp Gen 16:9; Ex 10:3) The Day of Atonement was a final cleansing of the sanctuary, and a day prescribed for fasting. God's definition of fasting, defined in Isa 58:5-11, is primarily to loose the bonds of wickedness and break every yoke. This will happen when God comes into our temples - His Sanctuary. It is a day of reconciliation:

2 Cor 5:17-18: *17. So that whoever is in Christ, becomes a new creation: old things are passed away; behold, all things have become new. 18. Moreover, all the things are from the God, who reconciled us to himself by Jesus Christ...* (Greek Bible) Webster's Dictionary gives the meaning of the word reconcile as: Restore to communion, friendship, or harmony; to come to submit to or accept. The underlying Greek word, *katallasso*, is a compound word of which one word has the meaning 'to change, transform, exchange.' The same word is used to describe the change of the resurrected when the corruptible put on incorruption, and the mortal put on immortality. (1 Cor 15:51-53) Being reconciled to God begins in this world as the Father, through the Son, transforms our ideas and opinions about Himself by giving to us His way of thinking (Eph 4:21-24). The process of our reconciliation to God is revealed by the cross of Christ, which is understood by the sanctuary services.

Is there a dual atonement, as some teach? Or, was our atonement completed on the cross 2000 years ago, as most teach? **Heb 7:27-28**: *26. For it was fitting that we should have such a high priest...* (Revised Standard) *27. Who needs not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. **Heb 9:12, 26, 28**:: *Neither by the blood of goats and calves, but by his own blood he entered in once into the [holy places], having obtained eternal redemption for us.... 26. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself... 28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.* Jesus only entered the experience once! This is shown also by making the holy and most holy into one compartment by destroying the veil (Mt 27:50-51), a symbol of the flesh which is keeping us from seeing God fully as He is. Shortly after his ascension, Jesus came back as the Holy Spirit. The next time he will appear in physical form will be when the righteous are resurrected. Jesus bear the sins of the world by taking humanity's sin nature and putting it to death on the cross. Because of this, he is the type of what we are to become. The atonement takes place individually in a person's own lifetime. Only Christ was made complete at the cross.*

Summary: The tabernacle and its services are a parable of the true events. Sacrifices are the riches, your own understanding you give up; the shed blood is your breath, your way of life being poured out; hands (works) and feet (direction of the heart) must be washed at the laver, and only a priest can enter the tent. When you enter, there are seven lamps of truth which are fueled by oil (holy spirit), and give light in your sanctuary; there is bread

(Christ) to eat; incense is put on coals of fire (purified communication with God). Finally, there is a day when the flesh is subdued (veil comes down), and you see God clearly - now you are a high priest. The ark is a symbol of the heart in which has always been the letter of the law, but now the spirit of it, because it is Christ's faith covering you (solid gold lid); the two gold cherubim are a beaten work of gold, shaped by an artisan's hammer (God's word, Jer 23:29). They represent you before and after the blood is sprinkled in your understanding.

The Son of God was offered ONCE, he is our example, and the temple types explain the details. Why would there be a temple in heaven that looks similar to the one on earth, in which Christ is ministering like a high priest? Our sins are NOT being transferred into heaven. Here are some verses to support the fact that there is NO temple in heaven, but the ministering is taking place in our own hearts - WE ARE THE TEMPLE OF GOD!! **2 Cor 6:16:** *And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them (by thoughts, ideas and opinions), and walk in them; and I will be their God, and they shall be my people.* **1 Cor 3:16-19:** *16. Know ye not that ye are the temple of God, and that the Spirit of God dwells in you? 17. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. 18. Let no man deceive himself. If any man among you seems to be wise in this world, let him become a fool, that he may be wise. 19. For the wisdom of this world is foolishness with God... Man's interpretation of the Bible is foolishness with God. We must come to know the way God teaches, and enter into His understanding. Then, and only then, will we be one with the Father and Son.*

Jer 23:5-6: *5. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. 6. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, the Lord our righteousness.*

Zech 6:12: *12. And speak unto him, saying, Thus speaks the Lord of hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord:*

Mal 3:1-3: *1. Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. 2. But who may abide the day of his coming? and who shall stand when he appears? for he is like a refiner's fire, and like fullers' soap: 3. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.*

Rev 21:10, 22: *10. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God... 22. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.*

Figuratively, the tabernacle represents the new made mind-set that the Father established in the Son, the conclusion of which was the cross. Now, each, in his own generation, has the opportunity to become a temple of the Lord by hearing and doing as the Son instructs, and be reconciled to God. So let it be your will Father!

Supplement to the study of Hebrews, Chapters 8 & 9

The transliteration of Greek letters into English do not necessarily represent the original spelling. (i.e. the Greek ‘omikron’ and ‘omega’ are transliterated as ‘o’ in English) The neuter form of *hagios* ⁽⁴⁰⁾ is only used in the book of Hebrews. It has a common root with 53 (pure, chaste), and a basic meaning of separation, indicating separation from the worldly and consecrated to God. The Greek ending determines, among other things, if the word is singular or plural. Therefore, it is necessary to look at the individual words in Greek to determine this. Example: The adjective *hagion* in 9:1 ends with ‘omikron, nu’, indicating the word is singular, while in 9:24 it ends with ‘iota, alpha’, indicating the word is plural. (Omega, nu also indicates the plural) While a plural Greek word can be used in a singular format, the context should dictate understanding of the application. By comparing the Greek, and other Bible translations, to the King James Bible, and by looking at the services in the O. T., it can be seen that in 9:2, 3 the plural word (*hagia*), appearing three times, should be rendered in singular form two of the times. But, in verses 9:8, 12, 25, 10:19 and 13:11 the translation is misleading. (13:11 is ok, if understood to be the two compartments) Below, are the Greek words, grouped according to the exact spelling. The first part is the exact Greek rendering in English, with the Greek spelling of the word following [must have a Greek font on your computer to display correctly], then the Greek ending transliterated into English as {omikron, nu}. The last part is the English rendering in the following order. (the KJ Bible is first, then Baker, Nestle or Green Greek Interlinears, unless they are all the same; but if different, there is a superscript noting the difference). The underlined part is the literal application, or the spiritual meaning.

Literal meaning	[Actual Greek]	{Last two letters of Greek word}	(KJV	Baker, Nestle, Green Interlinears)
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9:1 - the holy [το αγιον] {omikron, nu}, worldly (a worldly sanctuary^{KJ}; the holy place, a worldly one^B; the holy place, worldly^{N,G}) - the two compartment tent and contents, in the wilderness

9:3 - holies (used as singular) of holies [αγια αγιων] {iota, alpha & omega, nu} (holiest of all^{KJ}; holy of holies^{B,N,G}) - 2nd compartment with all its contents

9:2 - holies [αγια] {iota, alpha} (sanctuary; holy) - 1st compartment with all its contents

9:24 - holies [αγια] {iota, alpha} (the holy places; holies) - both compartments

8:2 - the holies [των αγιων] {omega, nu} (sanctuary; the holy things) - the temple of the mind

9:8 - the holies [των αγιων] {omega, nu} (the holiest of all; the holies) - temple of the mind of Father/Son

10:19 - the holies [των αγιων] {omega, nu} (the holiest; the holies) - mind-set of the Father thru the Son

9:12 - the holies [τα αγια] {iota, alpha} (the holy place; the holies) - mind of the Father

9:25 - the holies [τα αγια] {iota, alpha} (the holy place; the holies) - both compartments

13:11 - the holies [τα αγια] {iota, alpha} (the sanctuary; the holies) - 1st & 2nd compartments