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Hebrews, Chapter 9 - Part II

I have not found any Bible version that translates all of Hebrews chapter 9 accurately. It can be understood better if one is familiar with the construction of the tabernacle from the O.T. Here are some of the good renderings of key verses: Heb 9:2-4a: 2 For a tabernacle g4633 was prepared: the first part, in which were both the lampstand and the table and the showbread, which is called the holy place; 3 and after the second veil, the part of the tabernacle g4633 which is called the Holy of Holies, 4 having (connected with it) a golden altar, and the ark of the covenant having been overlaid on all sides with gold.... EMTV. (Added for clarification) To these verses agree the O.T., which describe the layout of the tabernacle, including the tent g4633 divided by a veil, Ex 26:33-34. When the holy of holies is called the holy place, it is designated as being within the veil, Lv 16:2. The holy place, or first section of the tent was also called the tabernacle of the congregation, without (outside) the veil, Ex 27:21; 28:43. Together they are called holy places, Ps 68:35 KJ; cf Ex 25:21-22; Heb 9:24.

Hebrews 9:8 is another problem area. Young has the best translation. Here are verses 8-9: Hebrews 9:8-9: 8 the Holy Spirit this evidencing (i.e. making clear) that not yet has been manifested the way of the holy places, the first tabernacle g4633 having yet a standing; 9 which is a simile (i.e. parable) in regard to the present time, in which both gifts and sacrifices are offered, which are not able, in regard to conscience, to make perfect him who is serving. In verses two &

three, skene g4633 refers to the tent with the two sections. In verse 8, skene g4633 refers to the tent and fenced courtyard where sacrifices are offered. So, the entire tabernacle system, which was a parable, would have a standing (be in effect) until Jesus would come and die on the cross, Gal 3:19-25. The rent veil, Mk 15:38, was a sign to believers that it no longer had a standing. Verse 9 adds that the old system could not perfect the conscience; but understanding the spiritual significance of it, could perfect the conscience, Heb 9:14.

Read Hebrews 9:14-22:

1. What significance did blood have to with the first and second covenants? Verses 16, 22

2. What does it mean, Christ offered himself without spot (or, without blemish)? Verse 14; 1Pt 1:18-19

3. Who will receive the promise of eternal inheritance? Verse 15; Mt 22:1-14; 1Cor 1:26-29

Read Hebrews 9:23-28: The word, patterns in verse 23, refers to the entire tabernacle, including furnishings, etc., Ex 25:9; Num 8:4. Hebrews says pattern of those in the heavens, which the majority take to be literal copies of things in heaven. If Jesus accomplished what was needed by one sacrifice, why would he need to continue to minister blood in a heavenly tabernacle? Does it make sense?

4. If not a literal copy, then what is meant by pattern of those in the heavens? Jn 3:12; Eph 1:3; 1Cor 2:12-16

5. What is Christ doing in our behalf? Verse 15; 1Tim 2:5-6

6. Verse 28: What is this phrase indicating: Christ, having been offered once to bear g399 the sins of many?

7. Verse 28: What does this phrase mean: Christ shall appeara second time without sin? 1Pt 2:24

1a. {The first covenant, a law of works, a parable, & the second, the law of

the spirit of life in Christ, Rom 8:2, a spiritual law, Rom 7:14 that changes a person inwardly; both consummated with blood. The first covenant required a daily sacrifice, Heb 7:26-28, whereas Christ offered himself once for the whole world, Heb 9:26. Thus Christ became a mediator of a better covenant, one that will purify the conscience of the believer.}

2a. {Jesus fulfilled a type, as all sacrifices for sin were to be without blemish, Ex 12:5; Lv 4:3, representing the perfect and sinless sacrifice in behalf of all humanity, Heb 4:15.}

3a. {In Matthew verses 1-6 of the parable, those called reject the message, & some slay the messengers. In verses 10-14 some respond to the call, but all do not put on the righteousness of Christ, cf Rv 19:7-8.}

4a. {Every good & perfect gift comes from above, Jam 1:17. The Levite priesthood & the law served as shadows of the heavenly things, Heb 8:5; 10:1 - i.e. they were a parable (patterns, symbols) of unseen spiritual things that can cleanse the conscience from dead works to serve the living God, Heb 9:14. We are the priests!! Heb 9:24: For Christ has entered, not into holy places made with hands, which are figures of the true, but into heaven itself, now to appear in the presence of God in our behalf.}

5a. {While the new covenant was consummated by the blood of Christ, nothing is said in scripture about Jesus ministering his blood in heaven. To mediate the new covenant is to teach it, which is what the sprinkling of blood with the finger represents figuratively. Cf Lk 11:20; Mt 12:28 where finger is a symbol for the Holy Spirit.}

6a. {The meaning of the Greek word *anaphero* g399 is to carry or bring up, Mt 17:1. Used pertaining to 'offering up' sacrifices, Heb 7:27. For those who receive the truth of the cross, the many, Jesus lifts their sins from them by giving them the truth. In symbols, he lifted our sins up on the cross, the nakedness, crown of thorns, etc. represent what has been done to us & what we have done to others. Cf Mt 8:16-17; Isa 53:4, first part.}

7a. {The Lord laid on him the iniquity of us all, Isa 53:6; he was made to be sin, who knew no sin, 2Cor 5:21. Hebrews 4:15; 9:14 says that Jesus was without sin, without blemish. How could he be made sin when he never sinned? Peter is saying, Who himself bare g399 (bare, or lifted up) our sins

in his body on the tree.... by whose stripes ye were healed. Jesus never sinned, so he was without blemish in his mind, his thoughts. His body, beaten, bruised, lacerated, naked & carrying a crown of thorns are the things which sinful man did to him. THIS is how he bare our sins. Thorns - cares of the world that prick the conscience; naked - don't know God; darkness over the land - without the light of truth. When Jesus appears the second time it will be to take us home, and not to point out our sinful condition. Praise God! Another way mention as to how Jesus bare our sins is by things Jesus was doing, Mt 8:16-17 (Isa 53:4).}

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