

- The Earthly Sanctuary 9:1-6: translations problems abound: golden censors, altar of incense
  - Limitations of the earthly service Vs.6-10: were a symbol a parable
  - The Heavenly Sanctuary: Vs.11-15: cleansing ones conscience instead of being limited to the fleshly carnal realm
  - The death of the mediator Vs. 16:-23 one of the most mistranslated and misunderstood passages in the NT which can only be reconciled in light of Gen. 12, 15, Ex 19 - 24:12 and the Golden Calf breach of Ex 32 ( testament, testators, covenants or a last will. Sounds like a bunch of lawyers got in the mix with this passage!)
  - The Ex 19-24 BoC initiation recounted Vs. 16-23: things appear in the text that were apparently absent from the Torah narrative: goats, sprinkling the book, oil, blood and hyssop.
  - The Greatness of Moshiach's Sacrifice: Vs.23-Ch10 - before the foundation of the world. You'll miss the whole point if you don't realize that its always been about he heavenly lamb!
- **9:1 Then truly the first ("covenant") priesthood 8 also had regulations of worship, and an earthly Kadosh-Place. 2 For there was a Tent of Meeting made; the first area, where the menorah, and the shulchan, and the lechem of the shechinah was; which is called the Makom Kadosh. 3 And after the second veil, the area of the Tent of Meeting which is called the Kadosh HaKedoshim; 4 Which had the golden censor....**

"Altar of incense" is not in the text, yet finds itself into many of the modern translations. This addition of "Golden alter of incense" has caused huge confusion with some teachers and one in particular chucking out the Book of Hebrews because he couldn't reconcile this chapter in particular with the Mss text and a Jewish Messianic mindset. . It was the "Golden censor" which is in the text that was brought from the Holy Place (Ex 30:1) into the Holy of Holies on Yom Kippur (Lev 16:12). This is what our author is addressing!

To solidify our understanding of V.4, 'Mizbeiach' מִזְבֵּיַח for "golden altar of incense" isn't in the text. 'Machtah' מַחְתָּה meaning 'fire holder, censor or snuffdish' rendered in the LXX as 'thumiaterion' is the actual term that appears here in 9:4 'censer.'

**.....and the Ark of the Testimony covered on all sides with gold, in which was the golden pot (LXX Ex 16:33) that had manna, and Aharon's rod that budded, and the tablets of the testimony; 5 And over it the cheruvim of tifereth shadowing the mercy seat; of which we won't now speak in detail.** (Spoken of in Ex. 25).

**6 Now when these things were prepared, the Kohanim went always into the Makom Kadosh of the Tent of Meeting, performing the services. 7 But into the Kadosh HaKedoshim went the Kohen HaGadol alone once every year, with dahm, which he offered for himself, and for the sins of the people:** (this is a major

distinction: sinful man has to offer sacrifice for his own sins, before he can even address the nation) **8 The Ruach Hakodesh therefore signifying, that the way into the Makom Kadosh was not yet made manifest for believers, while the first Tent of Meeting was still standing: 9 Which was a parable** (why do so many teachers side step this fact? The tabernacle was a PARABLE!) **for the time then present, in which were offered both gifts and sacrifices, that could not make the one that did the service perfect, regarding his conscience; 10 Which stood only in food offerings and drink offerings, and different washings, and carnal ordinances, imposed until the time of reformation .**

Three things are connected together here. Not a convenient two that the institutional church has twisted to mean dietary laws.

1. 'Bromasin kai'
2. 'Pomasin kai'
3. 'Diaphorois baptismois'

- You can't simply pluck out the dietary commandments and ceremonial washings of the Torah as being irrelevant to the faith, but then conveniently overlook drink! The Levitical priesthood and its regulations is the context here! "Food, drink, and various washings" is connected to the ministrations of the Levitical order. You can't rip out "food" and go off on "kosher dietary laws" when that's not the context at all! We're talking about the Levites being able to partake of the animal sacrifices where the priests had to wash before they were allowed to eat the meat of the guilt offerings offered before יהוה (Deut 18:1).
- The second area our author lists is 'drink,' neither is this connected to the dietary commandments but the priesthood! There is nothing in Torah prohibiting alcohol accept to the priests in their service (Lev 10:8) or the Nazarite (Num 6).
- The third area our author lists is 'various washings.' In sum, Yahusha offers a far deeper cleansing than just at the ceremonial and physical level.

**11 But Moshiach has now become a Kohen HaGadol of tov things to come, by a greater and more perfect Tent of Meeting, not made with hands, that is to say, not of this creation; 12 Neither by the dahm of goats and calves, but by His own dahm He entered in once into the Kadosh HaKedoshim, having obtained eternal redemption for us. 13 For if the dahm of bulls and of goats, and the ashes of a red heifer sprinkling the defiled, sets-apart the flesh:14 How much more shall the dahm of Moshiach, who through the eternal Ruach offered Himself without blemish to tvkt, purify your conscience from dead works to serve the living tvkt?**

Vs. 15 - 18 are one of the most misunderstood passages in the whole of the Brit Chadasha. What with covenant (*diathēkē*) translated at times, then inserted without cause at others, sometimes in italics, often not, then being replaced with 'will' and sometimes 'testament' it's no wonder people get confused!

V.15 literal translation without the King Jimmy grammar added:

**V.15 And because of this, of a new covenant (*diathēkē*) he is mediator, that, death having come, for redemption of the transgressions under the first covenant (*diathēkē* Ex 32 and BoC unfaithfulness), those called may receive the promise of the age-during inheritance (Eph 2:12).**

**V.16 for where a covenant is (*diathēkē* - Gen 15.), the death of the covenant-victim to come in is necessary (*diatithēmi* - some one had to die if Gen. 15 was broken i.e the flaying open of the pieces).**

For the making of this covenant the Greek word “*pheres*” is used. It means ‘to carry a burden’ i.e the one who made the covenant would carry the burden!

Look at the connections:

**Mk 15:22 “Then they “brought” “*pheres*”Him to the place Golgotha.”**

**Lk 23:26 “When they led Him away, they seized a man, Shimon of Cyrene, coming in from the country, and placed on him the beam to “carry” “*phero*” behind Yahusha.**

Yahusha bears the burden and carries the punishment for those who violated the BoC.

**V.17 for a covenant (*diatheke*) over dead victims is steadfast, since it is no force at all when the covenant-victim liveth (*diatithēmi*. The return to BoC living could only happen after Yahusha died and paid the death penalty position of Gen. 15. No matter what, it could not function when the covenant-victim lived. Yahusha was a covenant victim, a victim of Israel’s unfaithfulness and a victim of our unfaithfulness).**

“Men” is often inserted into the text here in V.17, but the Greek word “*aner*” or “*anthropos*” for ‘men’ is absent from the text.

**V.18 whence not even the first apart from blood hath been initiated** (not even the first covenant and priesthood at Ex 24:7 was initiated without blood, reminding the people of what had gone before 430 years earlier - Gen 15 - Gal 3:17).

The context of Ex 19-24 of which this speaks is covenant and priesthood. The BoC and the priesthood were dedicated with blood.

**19 For when Moshe had spoken every precept to all the people according to the Torah, he took the dahm of (“goats” doesn’t appear in all ancient Greek sources of Hebrews. “[A]nd the goats” appears in brackets, in critical editions of the Greek like**

*Novum Testamentum Graecae 27th Edition.) calves, with mayim, and scarlet wool, and hyssop* (Moshe followed the sprinkling procedures of worship that are laid out later in Lev 14. The scroll would have been heavy and laid down upon the stone altar - no neat sprinkling here, thus the BoC and the altar were sprinkled! Sprinkling incorporates mixing blood and water and the details are written down later. Josephus also records that in consecrating the tabernacle Moshe first took oil, then blood in the sprinkling procedures.), **and sprinkled both the scroll, and all the people, 20 Saying, This is the dahm of the will which vuvh has commanded for you. 21 In like manner later, he sprinkled with dahm both the Tent of Meeting, and all the vessels of the service.**(Ex 29:21, a later telescoping account and sprinkling procedures detailed later in Num. 19:18) **22 And almost all things are by the Torah purged with dahm** (Lev 3:2) **and without the shedding of dahm there is no forgiveness. 23 It was therefore necessary that the images of the heavenly things should be purified with these; although the heavenly objects are from a better sacrifice than these.**

**Heb 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.**

**Heb 9:23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.**

Blood was the secret weapon of יהוה that would conquer sin and Satan, and he kept this hidden from Satan from the foundation of the world:

**1Co 2:7 But we speak the wisdom of יהוה in a mystery, even the hidden wisdom, which יהוה ordained before the world unto our glory:**

**1Co 2:8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Master of glory.**

**Rev 12:11 And they overcame him [the devil] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.**

So, the heavenly temple and the articles therein had to be purged of sin with blood. Articles like:

- the ark of the covenant (Revelation 11)
- the golden altar (Revelation 8)
- the golden candlestick (Revelation 1)
- the table (Hebrews 9)
- the shewbread (Hebrews 9)
- the golden censer (Hebrews 9)

- the mercy seat (Hebrews 9)

1. His face:

***Luk 22:44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.***

2. His head:

***Joh 19:2 And the soldiers plaited a crown of thorns, and put it on his head, and they put on him a purple robe,***

3. His back:

***Joh 19:1 Then Pilate therefore took Jesus, and scourged him.***

4. His one hand:

***Joh 20:27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.***

5. His other hand:

***Joh 20:27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.***

6. His one foot:

***Luk 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.***

7. His other foot:

***Luk 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.***

### **Satan's stones**

In Genesis 49, Jacob was prophesying over each of his twelve sons. The three stones missing from Lucifer's covering (9 stones), correspond with Gad, Asher and Issachar. This prophecy spells out to us exactly why S.A.tan wasn't given these three stones in Ez 28.

1. Gad:

***Gen 49:19 Gad, a troop shall overcome him: but he shall overcome at the last. S.a.tan will never be an overcomer, and he will not overcome the kiddushim in the last hours.***

S.a.tan will never be able to bear anyone's burden.

2. Asher:

**Gen 49:20 Out of Asher his bread shall be fat, and he shall yield royal dainties.**

**S.a.tan will never yield anything royal, including a royal seed.**

He would never produce any royal seed.

3. Issachar:

**Gen 49:14 Issachar is a strong ass couching down between two burdens:**

He would never bear anyone's burden! But rather burden man with the weight of sin.

**9:24 For the Moshiach is not entered into the Kadosh-Place made with hands, which is an image of the true one; but into the shamayim itself, now to appear in the presence of vuvh for us: 25 For He does not need to offer Himself often, as the Kohen HaGadol who enters into the Kadosh HaKedoshim every year with dahm that is not His own; 26 For then He would have to suffer often from the foundation of the olam** (notice the conceptual point of Yahusha's sacrifice isn't the crucifixion - its the rebellion in heaven before the worlds Creation. Yahusha's was the sacrifice for sin before the world began, but at the crucifixion he defeated death.) **but now once at the end of the olam hazeh, He has appeared to abolish sin by the sacrifice of Himself. 27 And as it is appointed to men once to die, but after this the mishpat: 28 So Moshiach was once offered to bear the sins of many; and to those that look for Him shall He appear the second time for our deliverance, this time not carrying our sins.**