

## HEBREWS 9:1-10

### Sequence

- Yom Kippur 2017
- Place in the letter
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- Backgrounds
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### Place in the letter

- **III: B** 8:1-9:28 — Jesus the perfect high priest
  - 8:1-6: The Son is mediator of a new covenant
  - 8:7-13: The promise of a new covenant
  - 9:1-10: The worship of the old covenant
  - 9:11-28: Christ's worship in heaven
- **III: C** 10:1-18 — Jesus high priest cause of eternal salvation

### Hebrew 9:1-10

**Heb 9:1** Now the first covenant, in fact, had **regulations** for worship and its **earthly sanctuary**. **2** For a **tent** was prepared, the outer one, which contained the **lampstand**, the **table**, and the **presentation** of the loaves; this is called the **holy place**. **3** And after the **second curtain** there was a tent called the **holy of holies**. **4** It contained the golden **altar of incense** and the **ark of the covenant** covered entirely with gold. In this **ark** were the golden urn containing the **manna**, Aaron's **rod** that budded, and the **stone tablets** of the covenant. **5** And above the ark were the cherubim of glory overshadowing the **mercy seat**. Now is not the time to speak of these things in detail.

**6** So with these things prepared like this, the priests enter continually into the outer **tent** as they perform their duties. **7** But only the high priest enters once a year into the inner **tent**, and not without blood that he offers for himself and for the sins of the people committed in ignorance. **8** The Holy Spirit is making clear that the way into the **holy place** had not yet appeared as long as the old **tabernacle** was standing. **9** This was a **symbol** for the time then present, when gifts and sacrifices were offered that could not perfect the **conscience** of the worshipper. **10** They served only for matters of food and drink and various washings; they are external **regulations** imposed until the new order came.

### Background

- The altar of incense
  - Based partly on OT tradition (Ex 25:23-40) 1 Kings 7:27-37)
  - But: the altar of incense may have been inn from to go the curtain (Ex 30:1-16)
  - Josephus and Philo place it in the holy place
  - Hebrews puts it in the most holy place
- The ark of the covenant
  - OT tradition: the ark, the ten commandments and the mercy seat
  - Hebrews only: includes the manna and Aaron's rod
- The mercy seat (the hilasterion)
  - Lev 16:13-16 i.e. used on yom kippur for atonement sacrifice
  - According to Ex 25:17-22 this was the most important object in the holy of holies
  - Overleaf: a detailed account and image

- The hilasterion, the translation of the Hebrew kapporet (commonly rendered “mercy seat” in English translations), was the most important object in the most holy place in the tabernacle and temple. It was a gold plate on top of the ark of the covenant.
- On both sides were the cherubim, whose wings covered the place of the invisible God.
- It was the place where the high priest made atonement for the sins of the people on the Day of Atonement.
- The priest sprinkled the blood of a bull on the front of the mercy seat (Lev 16:15). The instructions for the construction of the hilasterion appear in Exod 25:16–21.
- Philo:
  - Table, candlestick, tabernacle, curtains and altar and symbols for the universe and the progress of the worshipper towards God
  - Holy place: the world of sense perception
  - Most holy place: the heavenly world of reality
  - See overleaf

### Philo (Moses)

**Moses 2:81** The number five is the number of the external senses, and the external sense in man at one time inclines towards external things, and at another time comes back again upon the mind, being as it were a kind of handmaid of the laws of its nature; on which account it is that the architect has here allotted a central position to the five pillars, for those which are inside of them leant towards the innermost shrine of the tabernacle, which under a symbol is appreciable only by the intellect; and the outermost pillars, which are in the open air, and in the outer courtyard, and which are also perceptible by the external senses,

**82** in reference to which fact it is that they are said to have differed from the others only in the pedestals, for they were made of brass. But since the mind is the principal thing in us, having an authority over the external senses, and since that which is an object of the external senses is the extremity, and as it were the pedestal or foundation of it, the architect has likened the mind to gold, and the object of the external sense to brass.

**Moses 2:101** And in the space between the five pillars and the four pillars, is that space which is, properly speaking, the space before the temple, being cut off by two curtains of woven work, the inner one of which is called the veil, and the outer one is called the covering: and the remaining three vessels, of those which I have enumerated, were placed as follows:—The altar of incense was placed in the middle, between earth and water, as a symbol of gratitude, which it was fitting should be offered up, on account of the things that had been done for the Hebrews on both these elements, for these elements have had the central situation of the world allotted to them. **102** The candlestick was placed on the southern side of the tabernacle, since by it the maker intimates, in a figurative manner, the motions of the stars which give light; for the sun, and the moon, and the rest of the stars, being all at a great distance from the northern parts of the universe, make all their revolutions in the south. And from this candlestick there proceeded six branches, three on each side, projecting from the candlestick in the centre, so as altogether to complete the number of seven; **103** and in all the seven there were seven candles and seven lights, being symbols of those seven stars which are called planets by those men who are versed in natural philosophy; for the sun, like the candlestick, being placed in the middle of the other six, in the fourth rank, gives light to the three planets which are above him, and to those of equal number which are below him, adapting to circumstances the musical and truly divine instrument.

**Moses 2:104** And the table, on which bread and salt are laid, was placed on the northern side, since it is the north which is the most productive of winds, and because too all nourishment proceeds from heaven and earth, the one giving rain, and the other bringing to perfection all seeds by means of the irrigation of water; **105** for the symbols of heaven and earth are placed side by side, as the holy scripture shows, the candlestick being the symbol of heaven, and that which is truly called the altar of incense, on which all the fumigatory offerings are made, being the emblem of the things of earth.

**Moses 2:106** But it became usual to call the altar which was in the open air the altar of sacrifice, as being that which preserved and took care of the sacrifices; intimating, figuratively, the consuming power of these things, and not the lambs and different parts of the victims which were offered, and which were naturally calculated to be destroyed by fire, but the intention of him who offered them; **107** for if the man who made the offerings was foolish and ignorant, the sacrifices were no sacrifices, the victims were not sacred or hallowed, the prayers were ill-omened, and liable to be answered by utter destruction, for even when they appear to be received, they produce no remission of sins but only a reminding of them.

**Moses 2:108** But if the man who offers the sacrifice be bold and just, then the sacrifice remains firm, even if the flesh of the victim be consumed, or rather, I might say, even if no victim be offered up at all; for what can be a real and true sacrifice but the piety of a soul which loves God? The gratitude of which is blessed with immortality, and without being recorded in writing is engraved on a pillar in the mind of God, being made equally everlasting with the sun, and moon, and the universal world.

- Leviticus 16
- Omits: some elements, including the scapegoat ritual
- Add: the ashes of the red heifer (Numb 19:1-10) and the ritual for inaugurating the covenant (Ex 24:3-8)

**Lev 16:1** The Lord spoke to Moses after the death of Aaron's two sons when they approached the presence of the Lord and died, **2** and the Lord said to Moses: "Tell Aaron your brother that he must not enter at any time into the holy place inside the veil-canopy in front of the atonement plate that is on the ark so that he may not die, for I will appear in the cloud over the atonement plate.

**Lev 16:3** "In this way Aaron is to enter into the sanctuary—with a young bull for a sin offering and a ram for a burnt offering. **4** He must put on a holy linen tunic, linen leggings are to cover his body, and he is to wrap himself with a linen sash and wrap his head with a linen turban. They are holy garments, so he must bathe his body in water and put them on. **5** He must also take two male goats from the congregation of the Israelites for a sin offering and one ram for a burnt offering. **6** Then Aaron is to present the sin offering bull which is for himself and is to make atonement on behalf of himself and his household. **7** He must then take the two goats and stand them before the Lord at the entrance of the Meeting Tent, **8** and Aaron is to cast lots over the two goats, one lot for the Lord and one lot for Azazel. **9** Aaron must then present the goat which has been designated by lot for the Lord, and he is to make it a sin offering, **10** but the goat which has been designated by lot for Azazel is to be stood alive before the Lord to make atonement on it by sending it away to Azazel into the wilderness.

**Lev 16:11** "Aaron is to present the sin offering bull which is for himself, and he is to make atonement on behalf of himself and his household. He is to slaughter the sin offering bull which is for himself, **12** and take a censer full of coals of fire from the altar before the Lord and a full double handful of finely ground fragrant incense, and bring them inside the veil-canopy. **13** He must then put the incense on the fire before the Lord, and the cloud of incense will cover the atonement plate which is above the ark of the testimony, so that he will not die. **14** Then he is to take some of the blood of the bull and sprinkle it with his finger on the eastern face of the atonement plate, and in front of the atonement plate he is to sprinkle some of the blood seven times with his finger.

**Lev 16:15** "He must then slaughter the sin offering goat which is for the people. He is to bring its blood inside the veil-canopy, and he is to do with its blood just as he did to the blood of the bull: He is to sprinkle it on the atonement plate and in front of the atonement plate. **16** So he is to make atonement for the holy place from the impurities of the Israelites and from their transgressions with regard to all their sins, and thus he is to do for the Meeting Tent which resides with them in the midst of their impurities. **17** Nobody is to be in the Meeting

Tent when he enters to make atonement in the holy place until he goes out, and he has made atonement on his behalf, on behalf of his household, and on behalf of the whole assembly of Israel.

**Lev 16:18** “Then he is to go out to the altar which is before the Lord and make atonement for it. He is to take some of the blood of the bull and some of the blood of the goat, and put it all around on the horns of the altar. **19** Then he is to sprinkle on it some of the blood with his finger seven times, and cleanse and consecrate it from the impurities of the Israelites.

**Lev 16:20** “When he has finished purifying the holy place, the Meeting Tent, and the altar, he is to present the live goat. **21** Aaron is to lay his two hands on the head of the live goat and confess over it all the iniquities of the Israelites and all their transgressions in regard to all their sins, and thus he is to put them on the head of the goat and send it away into the wilderness by the hand of a man standing ready. **22** The goat is to bear on itself all their iniquities into an inaccessible land, so he is to send the goat away in the wilderness.

**Lev 16:23** “Aaron must then enter the Meeting Tent and take off the linen garments which he had put on when he entered the sanctuary, and leave them there. **24** Then he must bathe his body in water in a holy place, put on his clothes, and go out and make his burnt offering and the people’s burnt offering. So he is to make atonement on behalf of himself and the people.

**Lev 16:25** “Then he is to offer up the fat of the sin offering in smoke on the altar, **26** and the one who sent the goat away to Azazel must wash his clothes, bathe his body in water, and afterward he may reenter the camp. **27** The bull of the sin offering and the goat of the sin offering, whose blood was brought to make atonement in the holy place, must be brought outside the camp and their hide, their flesh, and their dung must be burned up, **28** and the one who burns them must wash his clothes and bathe his body in water, and afterward he may reenter the camp.

**Lev 16:29** “This is to be a perpetual statute for you. In the seventh month, on the tenth day of the month, you must humble yourselves and do no work of any kind, both the native citizen and the foreigner who resides in your midst, **30** for on this day atonement is to be made for you to cleanse you from all your sins; you must be clean before the Lord. **31** It is to be a Sabbath of complete rest for you, and you must humble yourselves. It is a perpetual statute.

**Lev 16:32** “The priest who is anointed and ordained to act as high priest in place of his father is to make atonement. He is to put on the linen garments, the holy garments, **33** and he is to purify the Most Holy Place, he is to purify the Meeting Tent and the altar, and he is to make atonement for the priests and for all the people of the assembly. **34** This is to be a perpetual statute for you to make atonement for the Israelites for all their sins once a year.” So he did just as the Lord had commanded Moses.

**Num 19:1** The Lord spoke to Moses and Aaron: **2** “This is the ordinance of the law which the Lord has commanded: ‘Instruct the Israelites to bring you a red heifer without blemish, which has no defect and has never carried a yoke. **3** You must give it to Eleazar the priest so that he can take it outside the camp, and it must be slaughtered before him. **4** Eleazar the priest is to take some of its blood with his finger, and sprinkle some of the blood seven times directly in front of the tent of meeting. **5** Then the heifer must be burned in his sight—its skin, its flesh, its blood, and its offal is to be burned. **6** And the priest must take cedar wood, hyssop, and scarlet wool and throw them into the midst of the fire where the heifer is burning. **7** Then the priest must wash his clothes and bathe himself in water, and afterward he may come into the camp, but the priest will be ceremonially unclean until evening. **8** The one who burns it must wash his clothes in water and bathe himself in water. He will be ceremonially unclean until evening.

**Num 19:9** “Then a man who is ceremonially clean must gather up the ashes of the red heifer and put them in a ceremonially clean place outside the camp. They must be kept for the community of the Israelites for use in the water of purification—it is a purification for sin. **10** The one who gathers the ashes of the heifer must wash his clothes and be ceremonially unclean until evening. This will be a permanent ordinance both for the Israelites and the resident foreigner who lives among them.

**Exod 24:3** Moses came and told the people all the Lord’s words and all the decisions. All the people answered together, “We are willing to do all the words that the Lord has said,” **4** and Moses wrote down all the words of the Lord. Early in the morning he built an altar at the foot of the mountain and arranged twelve standing stones—according to the twelve tribes of Israel. **5** He sent young Israelite men, and they offered burnt offerings and sacrificed young bulls for peace offerings to the Lord. **6** Moses took half of the blood and put it in bowls, and half of the blood he splashed on the altar. **7** He took the Book of the Covenant and read it aloud to the people, and they said, “We are willing to do and obey all that the Lord has spoken.” **8** So Moses took the blood and splashed it on the people and said, “This is the blood of the covenant that the Lord has made with you in accordance with all these words.”

### **Conversation**