


HEBREWS CHAPTERS 8 & 9 – THE TWO COVENANTS, THE TWO PRIESTHOODS AND THE TWO SANCTUARIES: -

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NOTE: - All Bible Texts are taken from the King James Version; and the compiler has supplied all emphasis.

 Several introductory comments can be made concerning this subject and the issue of the Two Covenants, Priesthoods and Sanctuaries: -

1. The book of Daniel – specifically chapters 7, 8 & 9 give us the TIME or WHEN concerning the Heavenly Sanctuary;
2. Hebrews chapters 8 & 9 give us the GENERAL OUTLINE or SKELETON of the subject;
3. The books of Moses put the FLESH ON THE SKELETON on this subject; and
4. Unless a person can understand correctly Hebrews 8 & 9 and the issue of Christ's High Priesthood and the True Tabernacle in Heaven, they can never correctly understand the truth concerning the New Covenant.

HEBREWS CHAPTERS 8 & 9: -

CHAPTER 8: -

8:1 Now of the things which we have spoken [this is] the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

8:2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

8:3 For every high priest is ordained to offer gifts and sacrifices: wherefore [it is] of necessity that this man have somewhat also to offer.

8:4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou make all things according to the pattern showed to thee in the mount.

8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

8:7 For if that first [covenant] had been faultless, then should no place have been sought for the second.

8:8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

8:9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

8:10 For this [is] the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

8:11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

8:13 In that he saith, A new [covenant], he hath made the first old. Now that which decayeth and waxeth old [is] ready to vanish away.

CHAPTER 9: -

9:1 Then verily the first [covenant] had also ordinances of divine service, and a worldly sanctuary.

9:2 For there was a tabernacle made; the first, wherein [was] the candlestick, and the table, and the showbread; which is called the sanctuary.

9:3 And after the second veil, the tabernacle which is called the Holiest of all;
9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein [was] the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;
9:5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.
9:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service [of God].
9:7 But into the second [went] the high priest alone once every year, not without blood, which he offered for himself, and [for] the errors of the people:
9:8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:
9:9 Which [was] a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;
9:10 [Which stood] only in meats and drinks, and divers washings, and carnal ordinances, imposed [on them] until the time of reformation.
9:11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;
9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption [for us].
9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:
9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?
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.
9:16 For where a testament [is], there must also of necessity be the death of the testator.
9:17 For a testament [is] of force after men are dead: otherwise it is of no strength at all while the testator liveth.
9:18 Whereupon neither the first [testament] was dedicated without blood.
9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,
9:20 Saying, This [is] the blood of the testament which God hath enjoined unto you.
9:21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.
9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.
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.
9:24 For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of God for us:
9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;
9:26 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.
9:27 And as it is appointed unto men once to die, but after this the judgment:
9:28 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.


In Hebrews 8 & 9 one Greek word that relates intimately to the Heavenly Tabernacle has been translated in several different ways in the KJV that are confusing and inaccurate to say the least. (Please note, that all the Modern Translations make the same mistake.) This mistranslation of this key word "hagion" – Strong's Concordance; Greek, No. 39, has distorted the simple truth contained by Paul in these key chapters of the book of Hebrews.

The “Rolls-Royce” so to speak of New Testament Greek Lexicons – Walter Bauer’s – “A Greek-English Lexicon of the New Testament and Other Early Christian Literature”, pp. 10 & 232, 233, defines “hagion” in relation to these chapters of the book of Hebrews applying as follows: -

“hagia, or hagion, ta: - *sanctuary* ... ton hagion Hebrews 8:2; ta hagia of the heavenly sanctuary Hebrews 9:12; ton hagion the heavenly sanctuary Hebrews 10:19.”

Let us simplify this issue so that when we read these chapters we can understand correctly the following verses that relate directly to the Heavenly Tabernacle in these two chapters. In all of the following verses “**hagion**” is plural in number: -

- Hebrews 8:2 – “ton hagion” - “of the sanctuary” – KJV - this is the correct translation.
- Hebrews 9:8 - “ton hagion” - “the holiest of all” – KJV - this is an **incorrect** translation. It should be - “of the sanctuary; or it can legitimately also be translated as “of the holies” or “holy places”.
- Hebrews 9:12 - “ta hagia” - “the holy place” – KJV – this is an **incorrect** translation. It should be - “the sanctuary”; or it can legitimately also be translated as “of the holies” or “holy places”.
- Hebrews 10:19 - “ton hagion” - “the holiest” – KJV – this is an **incorrect** translation. It should be “the sanctuary”; or it can legitimately also be translated as “of the holies” or “holy places”.

 Insert these translations into these key verses of Hebrews 8 & 9 and you will be able to understand these chapters as Paul intended. They also establish the fact, that as they are all in **the plural**, that the Heavenly Tabernacle has more than one apartment!

THE FIRST OR OLD COVENANT – A SUMMARY BASED UPON HEBREWS 8 & 9: -

- The 1st Covenant had a worldly or earthly Sanctuary, which consisted of 2 Holy Places – the Holy; and the Holy of Holies – Chapter 9:1 - 5.
- The priesthood of the Levitical Priests was divided into 2 distinct ministrations – always or daily they ministered in the Holy Place; and once a year on the Day of Atonement, the High Priest ministered in the Holy of Holies – Chapter 9:6 & 7.
- The Levitical Priests served as an example and shadow of heavenly things – Chapter 8:4 & 5.
- The Tabernacle constructed by Moses at God’s command was made after a **pattern** which was shown to Moses on Mount Sinai – Chapter 8:5.
Exodus 25:8, 9: - “And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, [after] the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make [it].”
- The 1st Covenant was not dedicated or inaugurated without the shedding of blood sacrifices. Moses anointed the Tabernacles and all the various vessels of service and the Levitical Priests with the blood of animal sacrifices and oil to sanctify or consecrate it for holy service – Chapter 9:18 - 21. **This indicates that the Tabernacle and its services with the Levitical Priesthood was an essential part of the 1st Covenant.**
Exodus 24:3 - 8: - “And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And Moses took half of the blood, and put [it] in basins; and half of the blood he sprinkled on the altar. And he took the book of the

covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled [it] on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.”

Exodus 40:9 - 16: - “And thou shalt take the anointing oil, and anoint the tabernacle, and all that [is] therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. And thou shalt anoint the laver and his foot, and sanctify it. And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats: And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations. Thus did Moses: according to all that the LORD commanded him, so did he.”

- The Holy Places or Sanctuary made by hands (i. e. constructed by Moses) was a figure or copy of the True Sanctuary – Chapter 9:24.
- The 1st Covenant was faulty, because of the failure of the people of Israel to fulfil their promises of obedience that they made to the Lord – Chapter 8:7 - 9.
- Almost all things according to the Law of Moses were purged or purified by the blood of animal sacrifices, and without the shedding of blood there can be no remission of sin – Chapter 9:22.
- It was therefore necessary that the patterns or examples of the Heavenly Things (the Tabernacle – see VS. 21) should be purified with these animal sacrifices – Chapter 9:23.
- The services and sacrifices of the earthly Tabernacles and Priests were a figure or shadow of the reality; they could not take away sin or make the worshippers perfect, and they were only to last until the time of reformation – Chapter 9:9, 10, 13.

Hebrews 10:4: - “For [it is] not possible that the blood of bulls and of goats should take away sins.”

THE SECOND OR NEW COVENANT – A SUMMARY BASED UPON HEBREWS 8 & 9: -

- Christ is the High Priest and minister of the Sanctuary in Heaven – the True Tabernacle, which the Lord pitched or erected – Chapter 8:1, 2.
- This Heavenly Tabernacle is a more perfect one than the earthly, which was not made by human hands – Chapter 9:11.
- Christ is the Mediator of a better covenant, which was established upon better promises – the promises that the Lord made. Jesus is the Surety or Guarantor of this better covenant – Chapter 8:6 - 12.
Hebrews 7:22: - “By so much was Jesus made a surety of a better testament.”
- Christ's death was to redeem the transgression that were committed under the 1st covenant – Chapter 9:15.
- The death of the Testator (i. e. the person making the Testament) is necessary for the Testament to come into effect. The death of Christ was necessary to establish and commence the New Testament – Chapter 9:16, 17.
His blood was shed for the remission of our sins.
Matthew 26:27, 28: - “And he took the cup, and gave thanks, and gave [it] to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.”

- As the Tabernacle of the 1st Covenant was anointed before the Priests could commence their ministry in the earthly shadow, so the True Tabernacle was to be anointed during the 70 weeks prophecy of the book of Daniel.
Daniel 9:24: - “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.”
- Christ as High Priest of coming good things, by virtue of his own blood, entered once for all into the Sanctuary not made by hands, having obtained eternal redemption; he ministers on our behalf before the Father in the Heavenly Sanctuary – Chapter 9:11, 12, 24.

☞ The word “**Redemption**” does **NOT** mean “Salvation” or “Atonement” as most Christians believe. It means a “Ransom” - a price paid to set some one free. Christ did lay down his life as a ransom for all; we have been redeemed or ransomed by the blood of Christ; he gave himself for us so that he could redeem or ransom us from all lawlessness and purify unto himself a peculiar people who are zealous of good works. **Christ earned the right to ransom all those who come to him in repentance.**

Matthew 20:28: - “Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

1 Timothy 2:5, 6: - “For [there is] one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.”

1 Peter 1:18, 19: - “Forasmuch as ye know that ye were not redeemed with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.”

Titus 2:13, 14: - “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

- The blood of Christ is able to purge or purify our consciences from dead works – sin so that we can serve the Living God – Chapter 9:13 & 14.
- The Heavenly Realities are to be purified with better sacrifices (namely the blood of Christ) than the earthly shadow – Chapter 9:23.
- Christ will put away or abolish sin by his own sacrifice – Chapter 9:25, 26.
- Christ comes the 2nd time for our salvation without sin – he has put away the sins of his people, **before** he comes again – Chapter 9:27, 28.

APPENDIX NOTES FOR FURTHER STUDY: -

☞ The following issues are generally misunderstood by the professed Christian world, and have led most professed Christians to reject the truth concerning the High Priestly ministry of Christ within the Heavenly Holy Places. Therefore it is wise to briefly examine these issues Biblically, to answer these common objectives.

“WITHIN THE VEIL” - HEBREWS 6:19 & 20 EXAMINED: -

Hebrews 6:19, 20: - “Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.’

NOTE: - This passage is viewed by Evangelical Christians as “proof” that Jesus entered “within the veil”, which they claim always means “within the Holy of Holies”, when Jesus ascended to heaven in 31 A. D. And thus, they claim that it is unbiblical to teach that Jesus entered the Holy of Holies in 1844. What are the true Biblical facts concerning this passage?

Firstly, from what we have previously found from Hebrews 8:1, 2 on POINT 2 above, Jesus is our heavenly High Priest, and is a “minister of the holy places” within the heavenly Tabernacle. Therefore, he does **not** only minister within the Holy of Holies, as Evangelical Christians claim.

Secondly, it is **not** a fact, that the term “within the veil” always means “within the Holy of Holies”, as Evangelical Christians assert. Outside of the book of Hebrews, the expression “within the veil” appears five times in the Bible. It is true, that four times this expression does apply to the Holy of Holies. These can be found in Exodus 26:33; and Leviticus 16:2, 12, 15. (The three references in Leviticus 16, are dealing with the Day of Atonement services, carried out by the High Priest, in the Holy of Holies.) But the fifth reference which contains the expression “within the veil” applies to **the sanctuary as a whole** (i. e. to both apartments of the sanctuary).

Numbers 18:5, 7: - “And **ye shall keep the charge of the sanctuary, and the charge of the altar**: that there be no wrath any more upon the children of Israel. ... Therefore thou and thy sons with thee **shall keep your priest's office for every thing of the altar, and within the veil**; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death.”

NOTE: - We find from these two verses, that the priests were to keep the charge of “the sanctuary” (i. e. of both Holy Places); and of “the altar” (i. e. the altar of burnt offering in the courtyard). In VS. 7, we find that it was the priest's office to keep the charge of the altar (of burnt offering), and everything “within the veil” - that is, within the sanctuary as a whole, and not just within the Holy of Holies.

Thirdly, we also find that there were **two** veils within the earthly sanctuary, and that the second veil, divided the two Holy Places from each other.

Hebrews 9:3: - “And after **the second veil**, the tabernacle which is called the Holiest of all.”

NOTE: - If there was a second veil, there had to be a first veil, which divided the courtyard from the entrance into the Holy Place, and which is called in Exodus 26:36 - “an hanging for the door of the tent.”

And finally, as Paul in Hebrews 6:19, 20, states that Jesus has entered “within the veil” for us, we have conclusive proof from the book of Hebrews itself, that this expression means that Jesus has entered for us, within the Heavenly Sanctuary.

Hebrews 9:11, 12: - “But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into ***the holy place**, having obtained eternal redemption [for us].”

☞ * From what we have previously established at the start of this study document, the Greek phrase which is translated in the KJV in VS. 12 - “the holy place” - **ta hagia** - is an **incorrect** translation. It should read as - “the sanctuary”¹; and thus it reads: -

*“but by his own blood he entered in once into **the sanctuary**, having obtained eternal redemption [for us].”*

¹ Or it can also be legitimately be translated as “the holies”, or “the holy places”.

WAS GOD'S PRESENCE MANIFESTED ONLY IN THE HOLY OF HOLIES, IN THE EARTHLY TABERNACLE? HEBREWS 9:24 EXAMINED: -

Hebrews 9:24: - "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

NOTE: - Evangelical Christians assert that God's Presence was only manifested in the Holy of Holies in the earthly Tabernacle, and thus, in the above verse from Hebrews 9, Paul is teaching that Jesus went straight into the Holy of Holies of the heavenly Tabernacle, at his ascension in 31 A. D., and not in 1844. What are the true facts concerning this issue?

It is true that God did manifest his Presence in the Holy of Holies in the earthly sanctuary. This is clearly established in the following Bible passages: - Exodus 25:21, 22; 30:6; Leviticus 16:2; Numbers 7:89 - 8:1; 17:4.

But it is **not** true, as the above claim assumes, that God's Presence was only manifested in the Holy of Holies. We find in the following Bible texts, that God's Presence was clearly manifested in other parts of the sanctuary, even in the courtyard of the earthly sanctuary.

God would meet with Israel, at the door of the tabernacle, at the time of the continual burnt offering.

Exodus 29:42, 43: - "This shall be a **continual burnt offering** throughout your generations **at the door of the tabernacle of the congregation before the Lord: where I will meet you, to speak there unto thee. And there I will meet with the children of Israel**, and the tabernacle shall be sanctified by my glory."

Every morning and evening, the High Priest was to burn incense at the golden altar of incense. The perfume/incense was to be put on the golden altar of incense, in the tabernacle of the congregation, where God would meet with the people.

Exodus 30:7, 8, 35, 36: - "**And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations.** ... And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: and thou shalt beat some of it very small, and put of it before the testimony **in the tabernacle of the congregation, where I will meet with thee**: it shall be unto you most holy."

The Lord stood at the door of the tabernacle; and the cloud of the Lord's glory departed from off the tabernacle.

Numbers 12:5, 10: - "**And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle**, and called Aaron and Miriam: and they both came forth. ... **And the cloud departed from off the tabernacle**; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous."

Deuteronomy 31:15: - "**And the Lord appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.**"

NOTE: - At the dedication of both Moses' Tabernacle; and Solomon's Temple, the glory of the Lord filled the whole Tabernacle and Temple. (In other words, God's glory filled both Holy Places.) See Exodus 40:34, 35; 1 Kings 8:10, 11; 2 Chronicles 5:13, 14; 7:1, 2.

*** From all this Biblical evidence, the reader should be able to see clearly, that God's Presence was manifested in both Holy Places of the earthly sanctuary; and therefore the Evangelical assertion is based upon a false premise. ***