

§ 3.4.2 • Comparing the Effectiveness of the Two Covenants with respect to Propitiation

§ 3.4.2.1 • Analysis of Propitiation under the Mosaic Covenant

PART 16

42 So, then, the first covenant did in fact have requirements pertaining to divine service and a sacred system of offerings. 2•A tabernacle was constructed, the first one, in which are the lampstand, and the table, and the offering of bread. 3•This was called “The Holy Places.” 4•Behind the second curtain was a tabernacle, the one called “The Holy Places of the Holy One.” 5•It had a golden altar of incense and the ark of the covenant, covered on all sides with gold. 6•In it was a golden jar holding the manna, and Aaron’s rod which budded, and the tablets of the covenant. 7•Now above it were the cherubim of glory, overshadowing the mercy seat. 8•Now is not the time to speak in detail concerning these things.

9:1–5

43 Now when these things have been set up in this way, the priests who are performing the ritualistic services are continually going into the first tabernacle. 2•But into the second, once a year, the high priest alone can go, not without blood that he offers up for himself and for the ignorant sins of the people.

9:6–7

44 The inner life of the sanctified individual makes this clear: that the way to propitiation for these sanctified individuals has not yet been made manifest so long as the tent-system of the first covenant still has standing. 2•This tent system, up to the present time, was functioning as a parable. 3•In accord with it, both gifts and offerings are offered up that are not able to make *teleios* the self-awareness of the worshipper with regard to his standing before divine mercy, for these focus on nothing but foods, drinks, and various washings—requirements of a physical nature, imposed until a time when things will be put right.

9:8–10

§ 3.4.2.2 • Analysis of Propitiation under the New Covenant

PART 17

45 But when the Messiah appeared as the high priest of the good things that were about to come—a high priest in view of the greater and more *teleios* tent-system, not made with hands (that is, not of this creation)—he entered one time into the sacred precincts—not with the blood of goats and calves, but with his own blood—and found freedom from death in the final age to come.

9:11–12

46 Now if the blood of goats and calves and the ash of a heifer when it sprinkles those who have been defiled makes these holy so far as concerns the ritual purity of their outward,

physical being, how much more, then, will the blood of the Messiah—who, out of an inner awareness of the age to come, offered himself up to God, unblemished—cleanse our self-assessment from our death-deserving works such that we will serve the Life-giving God? 2•So, indeed, on account of this, he is the mediator of a new covenant to the end that—because a death has occurred for the redemption from transgressions against the first covenant—those who are called might receive the promise of the inheritance that pertains to the final age.

9:13–15

§ 3.4.3 • Exposition of the Death of Jesus as the True Basis for Mercy

PART 18

47 Now where there is a covenant, the death of the one subject to it is a necessary, pre-existing reality. 2•Indeed, any binding covenant is over “dead” men, because at no time is one in force when the one subject to it stands to receive Life. 3•Accordingly, the first covenant was not inaugurated apart from blood. 4•For when every commandment in accord with the divine Torah had been spoken by Moses to all the people, taking the blood of calves and goats, with water and scarlet wool and hyssop, he sprinkled both the book itself and all the people, saying,

“5•This is the blood of the Covenant which God has commanded you.” [Exodus ???] 6•And even the tabernacle and all the implements of the ritualistic service he likewise sprinkled with the blood. 7•Indeed, nearly everything was cleansed with the blood in accord with the divine instruction. 8•Indeed, apart from the shedding of blood, release from the divine wrath would not occur. 9•So then, it is necessary for the copies of the things in the heavens to be cleansed with these offerings. 10•But the heavenly realities themselves are cleansed with better offerings than these.

9:16–23

48 Now the Messiah does not enter into hand-made sacred precincts, copies of the true ones. 2•Rather, he enters into the heavenly realm itself, now to appear before the face of God on our behalf. 3•And it is not in order to offer himself many times (just as the high priest enters the sacred precincts year after year, with blood belonging to another), for, then, it would be necessary for him to suffer many times from the foundation of this sacrificial system. 4•But now, at a particular point in time, at the completion of the ages, he presents himself to take away sin in view of his offering. 5•Indeed, inasmuch as it is in store for men to die at a certain point in time and after this is judgment, so indeed the Messiah died at a certain point in time, having been offered up to bear the sins of the Many. 6•He will be seen a second time by those who—separated from their sin—eagerly await him for

their salvation.

9:24–28

- 49 Now—speaking with reference to the same offerings that they bring perpetually year after year—since the Covenant has but a shadow of the good things to come, not the exact same likeness to those events, it is in no way able to render *teleios* those who draw near. 2•Because, in that event, would not the bringing of offerings have stopped—since no one would have a consciousness of his sins any longer, when once the worshippers had been rendered clean? 3•Rather, in them is a reminder of sins year after year. 4•For it is impossible for the blood of bulls and goats to remove sins.

10:1–4

- 50 Therefore, when it comes to the ritualistic system of sacrifices, it says,
 “2•YOU do not want a sacrifice and offering, rather, YOU have arranged a body for me.
 3•In whole burnt offerings and offerings for sin, YOU find no pleasure. 4•Then I said,
 ‘Behold, I have come (in the scroll of the book it is written concerning me) to do
 YOUR will, O GOD.’” [Psalm 40:6–8a]
 5•After saying above, “sacrifice and offering” and “whole burnt offerings and offerings for sin” YOU “do not want” nor do YOU “find any pleasure in them”—things that are offered in accord with the Covenant—then it is says, “Behold, I have come to do YOUR will.” 6•He takes away the first in order that he might establish the second. 7•By this “will” we are sanctified in view of the one time offering of the body of Jesus, the Messiah.

10:5–10

- 51 Now, on the one hand, every priest would stand, day after day, and minister by offering the very same offerings repeatedly—offerings that are never able to take away sins. 2•But, this one, on the other hand, having offered one sacrifice for sins for all time, sits “at the right hand of God” and is eagerly waiting for the time that remains until his enemies are placed as “a footstool for his feet.” 3•For by the one offering he made *teleios* for all time those who are being sanctified.

10:11–14

- 52 Now, in fact, the HOLY SPIRIT bears witness to US concerning this point. 2•For after saying,
 “‘3•This is the Covenant that I will make with them after those days,’ says the LORD. ‘I will put my Torah upon their heart, even upon their mind will I write them....’”
 [Jeremiah 31:33]
 4•then HE continues further,
 “‘5•I will remember their sins and their lawless deeds no more.’” [Jeremiah 31:34]
 6•And since there is forgiveness for these things, no longer need there be an offering for sin.

10:15–18