

APPENDIX EIGHT

Quotations Regarding The Significance Of The First Apartment

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The parabolic nature of the Holy Place in the Tabernacle of the wilderness is thus fully shown. All the services for which it was designed were not the completeness which the Spirit intended for the conscience. This very incompleteness pointed forward to the time when all would be complete and right according to the Spirit's design. This blessed period had now come since Jesus had shed and offered his blood to God in the divine Sanctuary.

The very fact that the Tabernacle has this anterior chamber shows that this could not be the final Sanctuary that had been designed by the Spirit for the expiation of our sins. As long as the Holy Place stood before the Holy of Holies, the latter was marked as not being the final Sanctuary.

R.C.H. Lenski, *Hebrews* (Columbus, 1946), p. 283.

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IX. 1-14. The two ministries are now contrasted, in order to show that the Old Testament institutions were imperfect, and pointed beyond themselves to that real access to God which we have obtained through Christ.

6-10. Of the two divisions of the Tabernacle only the first was used for the regular service. The High Priest alone was permitted to enter the holy of holies, and that only once a year, on the Day of Atonement, when he bore into the presence of God the sacrificial blood, which covered his own sins as well as the sins of the people (6f.). The Scripture which lays down these rules was inspired by the Holy Spirit, and was meant to teach, in symbolic fashion, that a way was not yet opened into the immediate presence of God: this is implied in the very existence of a fore-tent, curtained off from the holy of holies.

Arthur S. Peak, *Commentary on the Bible* (London, 1919), p. 895.

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... it is part of the author's doctrine that by Christ the distinction between holy place and most holy is abolished.

A.B. Bruce, *Hebrews* (Edinburgh, 1899), p. 328.

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As High-priest He entered the true holiest place, a tabernacle greater and more perfect, even heaven itself. It is greater; that is, larger. The outer sanctuary has ceased to exist, because the veil has been rent in twain, and the holy place has been taken into the holiest place. The tabernacle has now only one chamber, and in that chamber God meets all His worshipping saints, who come to Him through and with Jesus, the High-priest.

M. Dods, "Hebrews," *The Expositor's Bible* (London, 1910), p. 153.

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Neither is stress laid anywhere on the existence of a holy place in the true Tabernacle on high. Such a division seems contrary to the idea of it. The holy place below existed because of the imperfection of the first covenant and its service, of which it was the emblem (ix. 8, 9); but as perfection comes through the ministry of the true Tabernacle, there seems no place for a division, which is still the type of imperfection.

A.B. Davidson, *Hebrews* (Edinburgh, 1882), p. 174.

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... the outer sanctuary no longer exists. The larger and more perfect tabernacle is the holiest place itself, when the veil has been removed, and the sanctuary and courts are all included in the expanded holiest.

M. Dods, "Hebrews," *The Expositor's Bible* (London, 1910), p. 158.

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But what was the point and the significance of that arrangement? Well, the Holy Spirit now tells us that: **the way into the holy place hath not yet been made manifest, while the first tabernacle is yet standing.** Upon our grasping what this sentence means rests our application of the significance of the Old Testament system of worship. We must ask ourselves what we understand by the phrase, "the first tabernacle is yet standing." Some may be inclined to say, that it means simply that as long as the tabernacle that Moses built was still standing, no-one had any access into the Holiest of all.

But that cannot be the meaning, for we must be consistent with the terms as the writer of this chapter is using them. And hitherto when he has talked about the **first** tabernacle, he is referring not to Moses' tabernacle as distinct from later tabernacles, but to the first compartment in that Old Testament tabernacle, as distinct from the second compartment. And the Holy Spirit signifies this, that as long as that first compartment, that first tabernacle, was yet standing, that is, still had separate status, the way into the Holy Place, that is the Holiest of All, was not yet made manifest.

There is no need for us to knit our eyebrows, for the matter is really simple. It means that in that old tabernacle there hung a veil, and it was the veil that kept people out from the Holy Place, the Holiest of all. At the same time it was the veil that divided the building into two parts. It was the veil that gave to the first part its separate status. If you were to take the veil away from the Old Testament tabernacle, you would be left with one general compartment. And of course immediately you take the veil away, the way into the Holiest of all is made manifest; but so long as a veil hung there, and divided the building into two, and thus made that first compartment a separate place distinct from the Holiest of all, the way into the Holiest of all was not yet made manifest.

We shall see later that there is a beautiful contrast nowadays in the true tabernacle in which we are privileged to worship. There are not two compartments now, there is no veil now; our way is open into the holiest of all for the simple reason that there is no veil and there are not any longer two compartments but only one. There is no veil nowadays between God and His people, spiritually speaking (though in the physical sense there is; see the usage in ch. 6:19-20).

David Gooding, *An Unshakeable Kingdom* (Canada, 1976), pp. 109-110.

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In v. 8 the very fact that in the earthly Tabernacle the Holy Place still has its position before the Holy of Holies is pointed out as evidence that the way into the heavenly Holy of Holies has not yet been made manifest. Are we now to believe that such an anteroom still has its position, an eternal position, in front of the Holy of Holies of heaven, and that despite this fact this anteroom is now **not** the evidence that it is in v. 8 but rather the opposite, evidence that the way into the heavenly Sanctuary has been made manifest? This surely cannot be the case. If there is an anteroom in heaven as there is in Moses' Tabernacle, the two anterooms cannot have an opposite significance, to say nothing of this division of heaven apart from any significance regarding the way to the heavenly Holy of Holies.

R.C.H. Lenski, *Hebrews* (Columbus, 1946), pp. 290-291.

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The holy place has no existence strictly in the heavenly sanctuary, the veil is torn aside, and the whole is a holy of holies, God's true dwelling-place.

A.B. Davidson, *Hebrews* (Edinburgh, 1882), p. 201.

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... the exact meaning of our author here, with whom the point is not the contrast between the two **parts** of the sanctuary, but the **division** between them, and the **hiding** of the one from those engaged in worship in the other.

Delitzsch, Vol. 2, (Edinburgh, 1870), p. 67.

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... there is nothing said in our present passage of a difference or contrast between the *πρώτη* and the *δευτέρα σκηνή*. Inasmuch as this distinction was destined (according to ver. 8) to last only *μέχρι καιροῦ*.

... In the heavenly world there is no longer any veil (*καταπέτασμα*) between the place of God's own immediate presence and that of His manifestation to blessed spirits, and consequently no thought of separation, much less of difference or contrast between them, as of a *πρώτη* and *δευτέρα σκηνή*.

Delitzsch, Vol. 2, (Edinburgh, 1870), p. 80.

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τα ἅγια is a technical term and = "the Holy Place;" its use is similar to that of *σκηνή* "the Tabernacle," which constitutes "the Sanctuary" where the presence of God dwells. In 9:3, etc., the Tabernacle of Moses is described with its two places, the Holy and the Holy of Holies. In heaven the two are one, and there is no veil between them; and it is of the heavenly "Holy" that our passage speaks. We may accept the translation "Sanctuary" in our versions as being correct in substance.

R.C.H. Lenski, *Hebrews* (Columbus, 1946)^ p. 251.

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Herein in an especial manner was the whole a type of the flesh of Christ, in that there was no entrance to be laid open into the holy place but by the rending of the veil. The time when the high priest entered into it, it was indeed turned aside; whereon it immediately closed again, and forbade an entrance and a prospect unto others. Wherefore there could be no entrance into that holy place, such as would have been of old upon the rending of the veil.

J. Owen, *Hebrews* (Edinburgh, 1855), p. 506.

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