

Heb. 9:11, “But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.”

Heb. 9:11, “But [**after**] Christ **came** as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.”

παραγινομαι *paraginomai*;

- Aor Mid (dep) temp ptcp;

AFTER Christ came *or arrived*

- “to be beside, to arrive; or simply to come.”
- *Arrival* is probably best here.

Heb. 9:11, “But Christ came as High Priest of the good things **to come**, **HE ENTERED** with **[through]** the greater and more perfect tabernacle not made with hands, that is, not of this creation.”

ᾠ *γίνομαι (ginomai),*

- become, come about, happen
- Aor mid ptcp, articular genitive **of the good things to come into being**
- Textual variant with *mello*; Cf., Heb 10:1

Good things about to come, i.e, at the cross

“Good things”=accomplished at the cross

Heb. 9:11, “But [when] Christ came as High Priest of the good things to come, HE ENTERED THROUGH the greater and more perfect [complete] tabernacle not made with hands, that is, not of this creation.”



Heb. 9:11, “But [when] Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.”

τελειος (*teleios*), complete, perfect



Heb. 9:12, “Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.”

Heb. 9:12, “Not with the blood of goats and calves, but with His own blood He **entered** the Most Holy Place once for all, having obtained eternal redemption.”

εισερχομαι (*eiserchomai*)

Aor act indicative;

“come in, enter”

Matt. 26:28, “for this is **My blood of the covenant, which is poured out for many for forgiveness [*aphesis*] of sins.”**

Rom. 3:25, “whom God displayed publicly as a propitiation **in His blood through faith. *This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;*”**

Rom. 5:9, “Much more then, having now been justified **by His blood**, we shall be saved from the wrath *of God* through Him.”

Eph. 1:7, “In Him we have redemption **through His blood**, the forgiveness [*aphesis*] of our trespasses, according to the riches of His grace.”

1 Pet. 1:18, “knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers,

1 Pet. 1:19, “but **with precious blood**, as of a lamb unblemished and spotless, *the blood* of Christ.”

Heb. 9:12, “Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place **once for all**, having obtained eternal redemption.”

εφραπαξ (*ephapax*), once for all

Heb. 9:12, “Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, **having obtained** eternal redemption.”

ευρισκω (*heurisko*)

εφαπ Aor mid ptcp. Adverbial of cause, the aor precedes the action of entry,

“find, discover”

because he had already found or obtained eternal redemption.

Heb. 9:12, “Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, **having obtained** eternal redemption.”

λυτρωσις, απολυτρωσις (*lytrosis, apolytrosis*)

redemption, deliverance, release;

find, discover

because he had already found or obtained eternal redemption.

Lev. 16:3, “Aaron shall enter the holy place with this: with a bull for a sin offering and a ram for a burnt offering.”

Lev. 16:5, “He shall take from the congregation of the sons of Israel two male goats for a sin offering and one ram for a burnt offering.”

Rom. 6:10, “For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.”

Heb. 7:27, “who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the *sins* of the people, because this He did once for all when He offered up Himself.”

Heb. 9:12, “and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.”

Heb. 10:10, “By this will we have been sanctified through the offering of the body of Jesus Christ once for all.”

Heb. 9:13, “For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,”

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ραντιζω (*rhantizo*), sprinkle

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ραντιζω (*rhantizo*), sprinkle

κοινοω; *koinoo*, to defile, make ritually unclean

καθαροτης (*katharotēs*), cleanness, purity

εὕρισκω (*heuriskō*), find, discover. Aor mid
ptcp. Adverbial of cause, the aor precedes the
action of entry. Because he had already found
or obtained eternal redemption.

Heb. 9:14, “how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?”

Heb. 9:15, “And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.”

γίνομαι *ginomai*; aor mid participle

ἀπολύτρωσις *apol'trōsis*; to redeem.

Redemption. The recalling of captives (sinners) from captivity (sin) through the payment of a ransom for them, i.e., Christ's death.

First Temple: Red Heifer Offering





"Tzili" - The Hopeful Haifa Heifer