**a** Now even a first had ordinances of divine service, and its sanctuary, a sanctuary of this world.

**b** 2 For there was a tabernacle prepared, the first,

**c** wherein were the candlestick, and the table, and the showbread;

**d**  which is called the Holy place.

**A**

**e** ***3 And after the second veil,*** **[dead end!]**

**d’**  the tabernacle which is called the Holy of holies;

**c’** 4 having a golden altar of incense, and the ark of the covenant overlaid round about with gold, wherein was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant; 5 and above it cherubim of glory overshadowing the mercy-seat; of which things we cannot now speak severally.

**b’** 6 Now these things having been thus prepared, the priests go in continually into the first tabernacle,

**a’** accomplishing the services;

**a**  7 but into the second the high priest alone, once in the year, not without **blood**, which he **offereth** for himself, and for the errors of the people:

**B**

**b** 8 the Holy Spirit this signifying, that the way into the holy place hath not yet been made manifest, while the first tabernacle is yet standing; 9 which is a figure for the time present; **[Another Dead End!]**

**a’** according to which are **offered** both gifts and **sacrifices** that cannot, as touching the **conscience**, make the worshipper perfect, 10 being only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.

**a** 11 But Christ having come a high priest of the good things to come,

**b** through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, 12 nor yet through the blood of goats and calves,

**C**

**c** **but through his own blood,**

**b’** entered in once for all into the holy place,

**a’**  having obtained eternal redemption.

**A** 13 For if the **blood of goats and bulls**, and the ashes of a heifer sprinkling them that have been defiled,

**B** sanctify unto the cleanness of the flesh:

**B’**

**C** **14 how much more shall the blood of Christ**,

**B’** who through the eternal Spirit **offered** himself without blemish unto God, cleanse your **conscience**

**A’** from dead works to serve the living God?

A 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.

B 16 For where a testament is, there must also of necessity be the **death** of the **TESTATOR**.

**A’**

C 17 For a testament is of force after men are **dead**:

B otherwise it is of no strength at all while the **TESTATOR** liveth.

A 18 Whereupon neither the ***first [testament]*** was dedicated without blood.

**NOTES:**

The Tabernacle, which is the focus of this text, was where God was said to dwell. By it the Jews were thought to have had access to God. But this passage shows that even that tabernacle did not provide real access.

**Chiasms within a Chiasm**

It is interesting to note that this chiasm contains multiple chiasms, two of which stress the inaccessibility of the Old Covenant. The first two sub chiasms run into “dead ends.” In the first sub chiasm [A] the curtain is at the center. It stands as a road block to the Holiest place, where God was said to dwell.

In the second sub chiasm [B] another road block is highlighted. The author points out the significance of the High Priest’s limited access to the Holiest place. It was the Holy Spirit’s way of saying that there is no access to God during the first covenant.

He says that this is “symbolic for the present time.” The present time I interpret as the time we now experience, which is prior to Christ’s second coming. Our access to God is limited in that we are still banished from full communion with God. In the age to come we will have it though.

The third chiasm [C] acts as the center portion of the passage, and may simply be a continuation of the larger organization. I chose to break it down into a sub chiasm because the whole of it deals with the primacy of Christ. Nevertheless, it is the blood that is central; it being that which grants access to God.

The fourth chiasm [B’] emphasizes the blood as well. The blood of bulls and goats is in parallel with the “dead works” as is the idea of cleansing.

**Movement through the Tabernacle Rooms into the Presence**

It is also interesting to note that the chiasm does present a movement through the Tabernacle. In [A] we enter the Holy Place, but are met with a curtain. In [B] we enter with the High Priest into the Holiest Place, but are still met with some barrier (i.e. no access to God). In [C] we enter into heaven by means of the true priest Jesus Christ and the redemption he affords.