of earth, and the Sanctuary, as the scene of these  
services, are acknowledged still; though the sacrifice of Jesus had long been offered. On this point  
the reader should consult chapters viii. 4, 5; ix. 6, 7,  
9, 13, 22, 25; x. 1, 11.1  
 Nay more, a *certain actual efficacy* is still attached by  
the apostle to those ministrations. This is generally  
overlooked. But what says Hebrews ix. 13? The  
Holy Ghost admits, that “the blood of bulls and goats,  
and the ashes of an heifer sprinkling the unclean,  
SANCTIFY *to the purifying of the flesh*.” On this as a  
basis Paul infers the greater efficacy of the blood of  
Christ. The Jewish temple, then, together with its  
services, was recognized even after Jesus had ascended into the true temple of heaven. It was the  
temple of earth, in which the *cleansed flesh* of the *Jew*  
met with God manifested on earth. And hence the  
Jew, when he became a believer in Jesus, so long as the  
temple at Jerusalem lasted (or more strictly, perhaps,  
until the message and apostleship of Paul), was owned  
of God in worshipping there. “They continuing  
daily with one accord *in the temple*, and breaking  
bread in private,2 did eat their meat with gladness  
and singleness of heart” (Acts ii. 46). There Peter  
and John healed the lame man, and thither the angel  
directed the apostles to go up, when he had delivered  
them from prison. “Go, stand and speak *in the  
temple* to the people all the words of this life” (Acts  
v. 20).  
But God at length destroyed the temple by the  
Roman arms. Then only spiritual worship in the temple on high, worship which can take place by faith alone,  
  
1 The English version is there incorrect; it puts in the past  
tense actions which in the Greek are spoken of in the present.  
The priests are spoken of as “stand*ing*,” “go*ing*,” “offer*ing*,”  
in the apostle’s day.

2 Κατ’ οικον.