

4/28/24

Hebrews 9

The author clearly has laid out to these Hebrew Christians the superiority of Jesus beyond any shadow of doubt in two ways.

1. The person of Christ. Heb. 1:1-4:13

2. The work of Christ. Heb. 4:14-10:18

* Key theme now is the High Priest.

He has stated in the previous chapter, chapter eight, the superior service of the High Priesthood of Jesus over the Old Testament service of the High Priest.

Paul now in chapter nine will continue to deal with the work of Christ by focusing on the superiority of the New Covenant over the Old Covenant.

* And finish up in chapter ten showing the superiority of the sacrifice Jesus made over animal sacrifice.

In view of the fact that Jesus officiates a superior ministry in heaven in contrast to the earthly tabernacle, this New Covenant must be superior to the Old Covenant.

1. Jesus is made a surety of a better testament. Heb. 7:22

2. Jesus is a mediator of a better covenant, established on better promises. Heb. 8:6

9:1-10 The Old Covenant. Ex. 25-30

9:1-5 The earthly Tabernacle.

9:1 The nature of the Tabernacle.

- 1) The first covenant was established by God, “Then indeed, even the first covenant had ordinances of divine service.”
 - a) The ordinances “dikaionoma” what is prescribed laws, rites, regulations and ceremonies or legal decision by law in order to fulfill or accomplish divine service to God.
 - b) The method, manner and requirements to approach and be right with God.
- 2) The first covenant was established by God to be carried out on this earth from Sinai to the promised land in a specific location, “and the earthly sanctuary.”
 - * The word sanctuary “hagion” is the place of veneration, a place sacred to God on earth to meet with the High Priest, called the Tabernacle of witness. Ex. 17:7; 18:2

9:2 The Holy place.

- 1) The holy place was the first room, “For a tabernacle was prepared: the first part.” vs. 2a-b
 - a) The first room of the tabernacle “skene” which means a tent.
 - b) The dimensions were 15 feet high, by 15 feet wide by 30 feet long.

- c) There was a veil or curtain at entrance of holy place.
- 2) The holy place had certain furniture, “in which was the lampstand, the table, and the showbread, which is called the sanctuary.” vs. 2c-f
 - a) The lampstand was on the south side of the tabernacle, as you entered.
 - 1)) It had seven branches, three on each side and one on the top.
 - 2)) It was made of one piece of beaten gold.
 - * Jesus is the true light that.... Jn. 1:9
 - b) The table was at the north side of the entry.
 - 1)) The table was called the table of shewbread.
 - 2)) Literally in Hebrew, bread of the face.
 - * Jesus said, “I am the living bread which came down from heaven.” Jn. 6:51
 - 3)) There were two stacks of six breads on the table, representing the twelve tribes of Israel, these were eaten by the priest on the Sabbath and replaced. Lev. 24:5-9
 - c) There were no windows in holy place or chairs.

9:3

The Holy of Holies.

- 1) The Holy of Holies was the second room, “and behind the second veil, the part of the tabernacle which is called the Holiest of All”
 - a) The second room of the tent of meeting had demensions of 15 feet high, by 15 feet wide, by 1 feet 'long.
 - b) A perfect cube prophetically of the New Jerusalem in the Eternal state. Rev. 21
- 2) There was a veil or curtain that separated the holy place from the Holy of Holies, of blue, purple and lines with angelic figures. Ex. 26:31-33
 - a) The is veil was removed only on the Day of Atomment, Yom-Kippor.
 - b) The two rooms would become one fro that day.

9:4

The furniture of the Holy of Holies.

- 1) First we read, “which had the golden censer.” vs. 4a
 - a) The golden censer most likely is associated with the altar of incense.
 - 1)) The Mishna tells us that there was a censer used on the day of Atonement was different from the daily service and it was made of gold.
 - 2)) The alter of incense did not belong to the Holy of Holies, but stood before the veil, yet was connected with the

Holy of Holies on Yom Kippur. Ex. 30:1-6; 40:26; 1Kings 6:22

- a)) It is believed the author is describing the service in the Day of Atonement when the censer was brought with coals for the altar of incense, and both became part of the Holy of Holies to create a cloud over the mercy-seat lest the priest die. Lev. 16:12-13
- b)) Therefore the censer is associated the altar of incense and both with the Holy of Holies on the day of Yom Kippur, but they were not permanent article of the Holy of Holies.
- c)) In the normal service throughout the year the censer would not be brought in, but rather the altar of incense stood before the veil.
- b) The incense was symbolic of prayer, “Let my prayer be set forth before You as incense”, Ps. 141:2a
 - 1)) Incense represents the prayers of the saints. Rev. 5:8
 - 2)) Lest the priest die. Lev. 16:13; Num. 16:40
- 2) Second we are told of the ark and its content, “and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron’s rod that

budded, and the tablets of the covenant.” vs. 4a-d

- a) The ark “kiboton” means a box or chest made of acacia wood overlaid with gold, within and without, containing three articles. Ex. 25:10-16, 21
- b) In the ark was placed a golden pot of manna to remind them of God’s provisions in the wilderness. Ex. 16:33
- c) In the ark was also Aaron’s rod that budded with Almonds, to verify this call to the priesthood, due to the rebellion of Korah and others, prophetic of the resurrection of Jesus. Num. 17:10
- d) In the ark was also the two tables of stone containing the ten Commandments or ten words. Deut. 10:2
 - 1) The first tablet had four commandments dealing with man’s relationship to God.
 - 2) The second tablet had six commandments dealing with man’s relationship to man.
 - 3) The two tablets were written with the figure of God. Ex. 31:18
 - 4) When Solomon placed the ark in the temple, the only thing left in the ark were the two tablets. 1Kins 8:9; 2Chron. 5:10

- 1) The top of the ark had angelic creatures at each end, “and above it were the cherubim of glory.” vs. 5a
 - a) Their two wings crossed, facing each other, looking down towards the center of the mercy-seat. Ex. 25:19; 1Kings 6:24; Ezk. 1, 10
 - b) There are also four wing cherub. Ezk. 1:11, 23; 10:20
 - c) The glory stated is in reference to God’s shekinah glory that appeared over the mercy seat, evidence of the presence of God and associated with the justice and redemption of God. Ex. 40:34; Lev. 16:2
- 2) The affect of the two cherubim is stated, “overshadowed the mercy–seat.” vs. 5a
 - a) The mercy-seat was a lid type that covered or lid of the ark.
 - b) The mercy-seat was all covered with gold, with a small crown all the around.
 - c) The phrase mercy seat “hilasterion” means a place of propitiation, the blood would be sprinkled on it on the Day of Atonement to appease and satisfy the needed expiation. Lev. 16:14
 - d) God’s justice was satisfied by blood, covering sins, until the future payment by the Lamb of God. Jn. 1:29; 1Jn. 2:2
- 3) There was much more he could teach about all these, but it was not the time, “Of these

things we cannot now speak in detail.” vs. 5c

* He says he could not speak in particular or detail at the present time. vs. 5c

9:6-10 The service of the earthly Tabernacle

9:6 The priest entered the Holy place daily to do service on the articles.

- 1) The tabernacle was a portable litte temple. so it had to be brolen-down and set up all the time, “Now when these things had been thus prepared.” vs. 6a
 - a) The courtyard.
 - b) The altar of brass.
 - c) The brass laver.
 - d) The tent of meeting of two rooms and all the furniture.
- 2) Then the priest could perform his daily serviec, “the the priests always went into the first part of the tabernacle, performing the services.” vs. 6b
 - a) He trimmed and fill the lampstand.
 - b) He burn incense at morning and evening sacrifice.
 - c) He renewed the shewbread on Sabbath day. Num. 18:2-6

* The word performing “eiteleio” is used by Herodotus of the performing of religious services.

9:7 The High Priest entered the Holy of Holies. on Yom Kippur, the Day of Atonement, on the 10th day of 7th month, October. Lev. 16

- 1) The specific day was Yom Kippur, the Day of Atonement, on the 10th day of the 7th month, October, “But into the second part the high priest went alone once a year.” vs. 7a
 - a) The word “But” marks the sharp contrast between the service of the Holy place by the regular priest all the time.
 - b) Into the Holy of Holies the High Priest alone went once a year.
- 2) The token of atonement, “not without blood” vs. 7b
 - a) the first mention is for Adam and Eve. Gen. 3:21
 - b) God instructed the blood be put on the horns of the altar of burnt offerings. Lev. 17:11
- 3) The procedure was two-fold, “which he offered for himself and for the people’s sins committed in ignorance.” vs. 7c
 - a) The High Priest first entered once to offered for himself and his family.
 - b) The High Priest then entered a second time to offered for the sins of the nation.
 - a) The word sins “agnoema” means sins of ignorance or thoughtlessness.
 - b) The idea being unintentional, distinct from sin with a high hand or intentional

that had no allowance. Num. 15:30;
Deut. 17:12

- 4) He entered a total of three times.
 - a) To offer incense.
 - b) To offer up the offering for his sin.
 - c) To offer up the offering for the nation.
 - 1)) The sacrificial goat died.
 - 2)) The scapegoat was led to the wilderness taking away the sins of the nation.

9:8-10 The meaning of all that went on in the tabernacle.

9:8 The Old Covenant had limited access to God.

- 1) The revelation was by the Holy Spirit, “the Holy Spirit indicating this.” vs. 8a
 - a) The Holy Spirit is the author of Scripture.
 - b) The Holy Spirit came upon and anointed the prophets.
 - c) The letter to the Hebrews is God’s divine word, inerrant and infalible. 2Tim. 3:16-17; 2Pet. 1:19-21
- 2) The Holy Spirit reveals the interpretation and application,” that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing.” vs. 8b
 - a) The time period of the first tabernacle revealed that the way to God was not yet available by man.

- b) The High Priest after the order of Aaron was temporary and looking to the Melchizedek High Priesthood in the Messiah.
- b) The once a year offering for the sins of the nation were looking to the once and for all offering, the Lamb of God.
- c) The place of the Holy of Holies was looking to the one in heaven, when the veil would be torn in two, giving access to Jew and Gentile to the Holy of Holies in heaven through Jesus Christ. Matt. 27:51

9:9 The Old Covenant had limited atonement.

- 1) The Holy Spirit revealed that tabernacle could only deal with the external, not with the inner man, “It was symbolic for the present time.” vs. 9
 - a) The word symbolic “parabole” means to throw along side something else.
 - b) We get our word parable from it, knowing something you know and putting it next to something you do not know, so you will know what you did not know.
- 2) The Holy Spirit revealed that the gifts and sacrifices could not make the priest or the individual perfect in conscience, as a completed work, but was limited and

temporary, unable to bring lasting peace to the conscience, “in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience.” vs. 9

- a) It reminded the people of the Holiness of Yahweh.
- b) It reminded the people of the sinfulness of man.
- c) These sacrifices could not empower a person to live above sin as the new birth.
- d) The reason is that the word of God was written and engraved in tables of stone, not the heart. 2Cor. 3:7

9:10 The Old Covenant was limited in reality and time.

- 1) The Old covenant was abot shadows and types of heaven and Christ, “concerned only with foods and drinks, various washings, and fleshly ordinances imposed.
 - a) With food and drinks.
 - b) With various washings and fleshly ordinances. Rom. 14; Col. 2:16-17
- 2) The Old covenant was put in place until it’s replacement in the future, from the outward earthly copy to the inward and heavenly reality, “untill the time of reformation.”
 - a) The time of reformation spoke of the new covenant and is synonymous wit Jesus.

- b) The word reformation “diorthosis” literally means to make straight in a physical sense, with the idea of restoring to it’s natural condition.
- c) The word is used for setting a fracture, in other words the New Covenant sets things right between God and man!
 - 1)) The Law being a schoolmaster to bring every Jew to Christ. Gal. 3:24
 - 2)) When the fullness of time...Gal. 4:4

9:11-14 The heavenly Tabernacle. New Covenant.

9:11 The New Covenant has unlimited access to God.

- 1) The prophetic fulfillment revealed, “But Christ came as High Priest of the good things to come.” vs. 11a
 - a) The word “But” marks the sharp contrast between the ineffective and unfulfilled covenant to the effective and fulfilled one!
 - b) The good things to come refer to the “Last Days” the age of grace. Heb. 1:2
- 2) Christ our High Priest officiates in the perfect tabernacle in heaven, not on earth copy, “with the greater and more perfect tabernacle not made with hands, that is, not of this creation.” vs. 11b-d
 - * Heb. 8:2-5

- a) He entered into within the veil for us. Heb. 6:19-20
- b) We are to come boldly unto the throne of grace, that we may obtain mercy, and find help in time of need. Heb. 4:16
- c) He is the high and lofty one who dwells in the high and holy place and we dwell in the heavenlies with him. Is. 57:15; Eph.

9:12 The New Covenant has unlimited atonement

- 1) The declaration from the negative, “Not with the blood of goats and calves.” vs. 12a
 - * Reminding them the outdated Old covenant!
- 2) The declaration from the positive, “but with His own blood.” vs. 12b
 - a) The personal pronoun “His” refers to Jesus, the Lamb of God who takes away the sins of the world. Jn. 1:29
 - b) The token was and is His precious blood. 1Pet. 1:19
- 3) The celebration, “He entered the Most Holy Place once for all.” vs. 12b
 - * In the Holy of Holies in heaven He entered and offered Himself once for all. Heb. 7:27
- 4) The accomplishment, “having obtained eternal redemption.” vs. 12c
 - a) The word obtained “heurisko” is not the general word for possessing something,

but to seek and find what was sought, a participle aorist tense of fact, it occurred.

* The work of Christ is an accomplished fact, redemption for us! Rom. 5:1-2

b) The word redemption “lutrosis” means to release on received ransom.

c) The release is from the slave market of sin, the New Covenant is not external, but deals with the conscience to purge it from dead works and to serve the living God. vs. 14

* In the Old Testament, only the priests and High Priest could serve God.

9:13-14 The New Testament has unlimited cleansing for man’s sins.

1) The Day of atonement and daily sacrifice were temporally inefficient and external prophetic of Christ, “For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh.” vs. 13

a) This is the rites of purification for ceremonial uncleanness by the red heifer, if one touched a dead body or something unclean. Num. 19:13

b) Once cleanse, the person would be clean after the evening.

2) The Day Christ died He fulfilled and surpassed the shadows and types. vs. 14

cleanse your conscience from dead works to serve the living God?”

a) The principle is from the lesser to the greater, “how much more shall the blood of Christ”. vs. 14a

b) The person making it efficacious was Christ’s own divine Spirit of the Godhead, “Who through the eternal Spirit offered Himself without spot to God.” vs. 14b

* The Holy Spirit attests to this truth of being Holy and blameless for and in salvation!

c) The prophetic fulfillment is stated, “cleanse your conscience from dead works to serve the living God?” vs. 14c

1)) An inner work of the Holy Spirit in the heart of man by faith in the work of Christ, resulting in transformation.

2)) Those dead works of the Law were external and temporary! Heb. 6:1

3)) To serve “latruo” the same word used for the priestly service. Heb. 8:5; 9:9

4) Imputing to us the righteousness of Christ and imparting to us the righteousness to live the life of Christ. Rom. 5:12-8:39

9:15-22 The commonness and distinctiveness between the two Covenants.

9:15 The New Covenant is unlimited in reality and time.

1,

- 1) Jesus is the mediator and reality of the types of the Old Covenant, after the order of Melchizedek, “And for this reason He is the Mediator of the new covenant.”

* “There is one mediator between God and man, the Man Christ Jesus.” 2Tim. 2:5

- 2) Jesus atoned for the sin of the Old Covenant to insure their salvation and all who call on Him in faith, “by means of death.” vs. 15b

* “And He Himself is the propitiation for our sins, and not for ours only but also for the whole world. 1Jn. 2:2

- 3) Jesus is the promise of eternal inheritance, the way to God, “for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.”

* The only way, the only name, the only mediator and the only High Priest. Jn. 14:6; Acts 4:12; 2Tim. 2:5; Heb. 3:1

9:16-17 The authority of a testament.

- 1) The purpose of a testament and event that must take place, “For where there is a testament, there must also of necessity be the death of the testator.” vs. 16

* The testament has been used of a covenant between two people, now is used of a last will and testament.

- 2) The execution of the testament is at a specific time, “For a testament is in force after men are dead, since it has no power at all while the testator lives.” vs. 17
 - a) The death of a person makes it the last will and testament effective for execution and distribution.
 - b) The presence of life of the person makes it ineffective, not able to be executed.
 - c) So the New Covenant equally was based on death and blood of Jesus, once He died it became effective to carry out all it promised to His heirs in faith!

* “The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and joint heirs with Christ.” Rom. 8:16-17b

9:18-22 The Old Covenant was established with death and blood.

- 1) The historical event was at Mount Sinai with Moses and the people before God, “Therefore not even the first covenant was dedicated without blood.” vs. 18
 - a) Blood sealed the covenant, “And Moses took half the blood and put it in basins, and half the blood he sprinkled on the

altar. Then he took the Book of the Covenant and read in the hearing of the people. And they said, "All that the LORD has said we will do, and be obedient." And Moses took the blood, sprinkled it on the people, and said, "This is the blood of the covenant which the LORD has made with you according to all these words." Ex. 24:6-8

- b) Blood was the token of atonement on the altar. Lev. 17:11
- 2) The physical and literal witness of the blood was sprinkled on the book and the people is cited, "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the **book** itself and **all the people.**" vs. 19
- 3) The words of Moses to hold the people accountable are quoted, "saying, "This is the blood of the covenant which God has commanded you." vs. 20
- 4) The tabernacle was sprinkled likewise since it was the instruments that served as the basis for their standing before God and the vessels, "Then likewise he sprinkled with blood both the tabernacle and all the vessels of the ministry." vs. 21
- 5) The rule for cleansing was blood, "And according to the law almost all things are

purified with blood, and without shedding of blood there is no remission." vs. 22

* There were a few things that were the exceptions that were purged by water and fire, depending on their material. Num. 31:22-24

9:23-28 **The superior benefits of the New Covenant.**

9:23 The New Covenant is superior by virtue of the superior sacrifice.

- 1) The Old covenant was in part preparatory in nature by being types through animal sacrifices, "Therefore it was necessary that the copies of the things in the heavens should be purified with these." vs. 23a
- 2) The New covenant was superior in the completion and fulfilment by the sacrifice of Christ by His precious blood, "but the heavenly things themselves with better sacrifices than these." vs. 23b

* The law was the ministry of death and condemnation opposed to the ministry of grace of righteousness and Spirit. 2Cor. 3:5-16

9:24 The New Testament is superior by virtue of its superior location.

- 1) Jesus our High Priest did not enter the earthly tabernacle, the copy, "For Christ has

not entered the holy places made with hands, which are copies of the true.” vs. 24a

* Copies “antitupon” that which prefigures and corresponds to the heavenly.

- 2) Jesus our High Priest entered heaven, the true and genuine tabernacle, “but into heaven itself,” vs. 24b

* Moses could not see the Eternal God and live, but Jesus is the Eternal God and is with the Father!

- 3) Jesus our High Priest is interceding for us in heaven, “now to appear in the presence of God for us.” vs. 24c

* What can separate us from the love of Christ...? Nothing! Rom. 8:35

9:25 The New Testament is superior by virtue of it’s High Priest.

- 1) Jesus does not have to repeat His sacrifice yearly, “not that He should offer Himself often.” vs. 25a
- 2) Jesus is compared to the High Priest, “as the high priest enters the Most Holy Place every year with blood of another.” vs. 25b

9:26 The New Testament is superior by virtue of finality.

- 1) Jesus would have to suffer often, if he had to repeat His sacrifice, “He then would have had to suffer often since the foundation of the world.” vs. 26a

* This is the blaspheme acted by the Catholic Mass in Communion, for they teach that the literal body of Christ is present in the host, called Transubstantiation.

- 2) Jesus came to offer the final sacrifice of Himself, “but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.” vs. 26b-c

* He became sin for us once and for all to put away sins and His blood atoned and reconciled us to God. 2Cor. 5:21; 1Pet. 2:24

9:27-28 The New Testament is superior by virtue of it’s effectiveness in judgment over the sins of the world.

- 1) All of mankind will die and then be judged by God, “And as it is appointed for men to die once, but after this the judgment.” vs. 27
* Matt. 2:31-46; Jn. 5:25-29
- 2) Jesus was offered in death as the substitute for the sins of many, “so Christ was offered once to bear the sins of many.” vs. 28a
 - a)) Jesus died physically and under God’s divine wrath in man’s stead.
 - b)) Many because not all will call on Him for salvation.
 - c)) The provision have been made for all, He will not die again. Jn. 19:30; 1Tim. 2:5-6; 1Pet. 2:24

- 3) Jesus identifies the “many”, “To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.”
vs. 28b-d
- a) Those whose sins have been forgiven by repentance. Is. 53:3-11; Jn. 3:16
 - b) Those who are fervently waiting and looking with anticipation to appear at the Rapture, mentioned over 500 times!
 - c) Jesus will come a second time to finalize salvation for those who are looking for Him, “the fulness of the Gentiles”. Rom. 11:24-25
 - d) The rapture is in contrast to the Second Coming to judge the world.
 - 1)) It will be visible to all. Rev. 1:7
 - 2)) It will be sudden as lighting and like the days of Noah. Matt. 24:27, 39
 - 3)) It will be like a thief in the night. 1Thess. 5:2
 - 4)) It will be scoffed at. 2Pet. 3:4
 - 5)) It will take place for the setting up of His Kingdom. Rev. 19
- 4) Our salvation is described in a three-fold process.
- a) We have been saved.
 - b)) We are being saved.
 - c) We shall be saved.
- * The words of Jesus for the Rapture was,
“Watch and pray always that you may be accounted worthy to escape all

these things that shall come to pass,
and to stand before the Son of man.”
Lk. 21:36

- d) The New Covenant finalizes God’s plan for redemption.
- e) Any other way apart from Christ is destruction.
- f) Whoever attempts to enter in another way is a thief and a robber. Jn. 10:1