

Hebrews 9:1-14

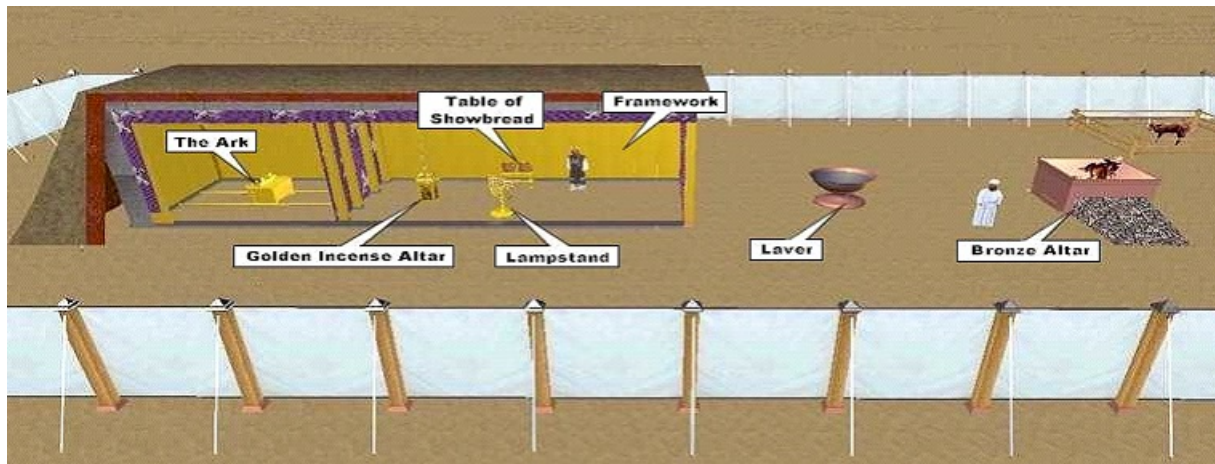
The first 10 verses of this chapter tells about the Tabernacle of the Israelites in the wilderness. The purpose is not to give a detailed explanation of the first Tabernacle (verse 5b) but to show how the physical Tabernacle was a type of the spiritual Tabernacle, Messiah (verses 11-14). The Tabernacle (Old Covenant) could not provide the way for man to come to God whereas the perfect Tabernacle, Messiah, has provided the way for man to come to God.

It is important to understand the Tabernacle. Only two chapters in the Bible are given to the creation story (although there are references to creation throughout the Bible) whereas some 50 chapters tell us about the Tabernacle. The reason is that the Tabernacle is a portrait of Jesus Christ. In picture form, the Tabernacle, we see Jesus. We will consider some of the **possible** ways we see Jesus in the Tabernacle.

1 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

The first covenant (Mosaic Law) was not bad nor worthless. It was established for service to God and had God given ordinances to follow but it was only temporary ("a worldly sanctuary").

2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.



Entrance into this sanctuary was only one way, one door. In the same way there is only one way, one door, to God.

John 10:7-10 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

The purpose is not to give a detailed explanation of the Tabernacle (notice that he tells us nothing about the outer court yard with the brazen altar, the wash basin, etc.) Two items are mentioned in this verse.

1) The Menorah - it is described in Exodus 25:31-37.

The Menorah represents Jesus as the light of the world, John 8:12.

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Notice the menorah has to be made of "beaten gold."

"And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same." Exodus 25:31

Jesus was "beaten" to provide us light.



2) The Table and Shewbread - it is described in Exodus 25:23-30.

The table was 3 feet long, 2 1/4 feet high, and 1 1/2 feet wide. Every Sabbath morning 12 loaves of bread would be placed on the table representing the 12 tribes of Israel.

The bread represents Jesus as the bread of life, John 6:35, 58.

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

"This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever."



3 And after the second veil, the tabernacle which is called the Holiest of all;

The Holy of Holies was separated from the Holy place by a veil.

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;



1) Golden censer (36" high and 18" square) - Exodus 30:1-10

Although the censer was actually outside the Holy of Holies the High Priest would take the incense inside the Holy of Holies on Yom Kippur, Leviticus 16:12,13.

"And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the veil: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not."

The incense burned on the altar is a picture of Jesus as our intercessor before God.

The message of Christ is also a "sweet savor" - 2 Corinthians 2:14-16.

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?"

2) Ark of the Covenant (3' 9" long and 2' 3" wide and high) - Exodus 25:10-22

- Manna

It was commanded to keep an *omer* (2 dry quarts) in the Ark of the Covenant.

This speaks of Jesus as the "bread from heaven." John 6:32

"Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven."

- Aaron's rod that budded (Numbers 17)

Jesus is the resurrection and the life - John 11:25

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

- Tables of the Covenant (Deuteronomy 10:1-5)

Jesus was made under the Law (Galatians 4:4)

“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.”

and fulfilled the blessing part of the Law by living a perfect-` life (Matthew 5:17-18).

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

Jesus paid the curse of the Law by becoming a curse for us (Galatians 3:13).

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

5 **And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.**

Over the Ark of the Covenant was the mercy seat (Exodus 25:17-22).

“And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof,” Exodus 25:17

כַּפֹּרֶת kap-po'-reth; a lid (used only of the cover of the sacred Ark): mercy seat.



In the Septuagint *hilasterion* is used for mercy seat in Exodus 25:17.

ἱλαστήριον, hil-as-tay'-ree-on; an expiatory (place or thing), i.e. (concretely) an atoning victim, or (specially) the lid of the Ark (in the Temple):--mercyseat, propitiation.

See Romans 3:25 for use of *hilasterion*.

“Whom God hath set forth to be a **propitiation** through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.”

In 1 John 2:2 Jesus is our “propitiation” or “mercy seat.”

“And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”

6 **Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.**

The priests were only allowed to go into the Holy place, the first tabernacle. Always speaks of continual never ending.

7 **But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:**

Only the High Priest could go into the Holy of Holies (*the second*) once every year. He must go in bringing a blood sacrifice. The teaching of Scripture is that there must be a blood sacrifice to have forgiveness of sin.

Leviticus 16:11-14, 15-19; 17:11

“For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul,” Leviticus 17:11.

8 **The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:**

Since the ministry of the priests was continual as was the yearly Yom Kippur offering of the High Priest this tells us that the work was never finished.

- 9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;**

The offerings were a picture of the coming, eternal offering of Jesus. The offerings under the Mosaic Covenant could never cleanse the conscience of guilt before God.

- 10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.**

The Tabernacle could only minister to human needs and could not meet the eternal spiritual needs of people.

- 11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;**

But Christ...is a better high priest in a better and perfect body. Christ is not of this **creation (building)** - see Hebrew 10:5 - but His body was made by God.

- 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.**

It was **through** His blood which enables us to have eternal redemption.

"By His own blood - There is some disagreement on the interpretation of this passage, as some commentators such as J Vernon McGee state that Christ went into Heaven with His blood. The Greek and (most) English renderings state that He entered Heaven not with His own blood, but through (or by) His own blood. The preposition *dia* may be translated through, by reason of, or by virtue of. This would lead one to understand that Christ is now seated in Heaven as the High Priest by virtue of His sacrificial death and precious blood. On the Cross Jesus stated "It is finished" ("paid in full") indicating that His blood was efficacious the moment it was shed, an interpretation that is also supported by the fact that veil in the temple was torn in two from top to bottom." https://www.preceptaustin.org/hebrews_911-12

Albert Barnes notes that "as the Jewish high priest bore the blood of the animal into the Holy of Holies, and sprinkled it there as the means of expiation, so the offering which Christ has to make in heaven, or the consideration on which he pleads for the pardon of his people, is the blood which he shed on Calvary. Having made the atonement, he now pleads the merit of it as a "reason" why sinners should be saved. It is not of course meant that he literally bore his own blood into heaven - as the high priest did the blood of the bullock and the goat into the sanctuary; or that he literally "sprinkled" it on the mercy-seat there, but that that blood, having been shed for sin, is now the ground of his pleading and intercession for the pardon of sin - as the sprinkled blood of the Jewish sacrifice was the ground of the pleading of the Jewish high priest for the pardon of himself and the people."

- 13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:**

Animal blood could sanctify people for a time concerning the flesh (but not the spirit). The heifer is the red heifer of Numbers 19.

- 14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?**

If the blood of impure animals could sanctify on this earth how much more can the pure blood of the Messiah cleanse your innermost spiritual needs.

"Scholars debate whether "eternal Spirit" refers to the Holy Spirit or to Jesus' eternal divine spirit (there were no capital letters in the original Greek). We cannot be dogmatic on this. If it refers to the Holy Spirit, then it means that Jesus relied on the Holy Spirit when He went to the cross, which is certainly true. If it refers to Jesus' eternal divine nature, the emphasis would be on the fact that Jesus' sacrifice was uniquely efficacious to redeem His people, because He is not only a man, but also is eternal God (He 7:3, 16). The point is, "the difference between the Levitical offerings and Christ's self-offering was infinite rather than relative" (P. Hughes, p. 360). **This infinitely efficacious sacrifice satisfied God in a way that the blood of bulls and goats never could. Through Christ's blood, we can have a clean conscience.**"

Pastor Steven J. Cole, *God's Remedy for Guilt - Hebrews 9:1-14*, Flagstaff Christian Fellowship, 2004, bold emphasis added