

Hebrews: Chapter 9

Heb 9:1 Then verily the first *Covenant* had also ordinances of divine service, and a worldly sanctuary.

- the first Covenant- Interlinear: “tabernacle”. Continuing his discourse, the writer here lists the *statutes* that governed the *tabernacle* that was made with hands, i.e., of human (*physical*) construction. That tabernacle (*under the Mosaic*) was built according to the instructions Moses received on Mt. Sinai (8:5; Act 7:44). Whatever the functions of the priests were, there existed ordinances (Lev 16:4/Mat 3:15) for every act they performed in their *ministration* of God and were a shadow of the functions of the N.T. priesthood in the church today.

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Heb 9:2 For there was a tabernacle made; the first, wherein *was* the candlestick (*lampstand*), and the table, and the shewbread; which is called the sanctuary.

- This first tabernacle was what modeled the temple of Solomon in Jerusalem as to its layout. The first room in the tabernacle that Moses built was known as the Holy Place. It was a shadow (8:5) of the church. The lampstand (*on the left as you enter*) was the only light that illuminated it for the priests to perform their daily ministries. Therefore, it had to be trimmed morning and evening according to Ex 30:7-8. Spiritually it represents “the light of the Gospel of the glory of Christ” (2 Cor 4:4) and the word of God (Psa 119:105) which are to light the path of the N.T. priesthood, those who support it (Phil 2:14-16).

- the shewbread- Gk.4286- specifically the *show* bread (in the Temple) as *exposed* before God. 12 loaves of unleavened bread were placed on a table (*on the right as you enter*) that was overlaid with gold, one loaf representing each of the twelve tribes of Israel (Lev 24:5-9). On the seventh day of the week, i.e., the Sabbath, Aaron and his sons were to eat of it as an act of worship before the Lord. In the church (*done on the first day of the week*- Act 20:7) it represents communion and since under the O.T. only the priests (*who are the shadow of the N.T. priesthood*) were permitted to partake of the sacred bread (1 Sam 21:4), how does that differ from the way the church shares it today (1 Cor 11:28-29)? To partake without “discerning the body” one would bring “judgment on himself”. Paul chastened the church at Corinth because they weren’t distinguishing the bread of the communion from the common bread they were eating, making it part of a common meal. To not recognize the difference would bring judgment.

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Heb 9:3 And after the second veil, the tabernacle which is called the Holiest of all;

- (Ex 26) The first curtain was at the entrance of the tent. The second was what separated the Holy Place from the Holiest. It represents Christ (10:20) as intercessor between God and man. Remember, only the high priest was permitted to go into the Most Holy Place once each year on the Day of Atonement which the following verse describes.

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Heb 9:4 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;

- the golden censer- Incense was burnt in this censer and was of a specific blend that was only for this purpose (Ex 30:34-38). This censer was taken inside the Most Holy Place on the Day of Atonement when the high priest carried it beyond the veil (Lev 16:12-13, 16).

The high priest taking the censer beyond the veil was significant in that it represents Christ when He returned to Heaven (*Act 1:9*) to begin making intercession for the saints in the Most Holy Place, i.e., into Heaven itself.

- the ark of the Covenant- (*Ex 25:10-16*) In it, at that time (*we have no record of it being in Herod's temple at the time of Christ*), was the golden pot that had manna, which served as a reminder to the Jews of their need to trust God to sustain them during their wanderings in the wilderness. Also, there was Aaron's rod that budded (*Num 17:6-10*) which was there as a sign against their murmuring supposing Moses and Aaron were exalting themselves above them. After twelve rods were presented inside the tabernacle overnight with the names of the twelve chiefs, one representing each tribe, Aaron's rod budded showing the rest that God had chosen him over them as second in command to Moses.

- the tables of the Covenant- This was the second set of tablets that Moses brought down from Mt. Sinai since he broke the first set out of anger (*Ex 32:19; 34:1*). They were there as a reminder of the Covenant they had made with God at the base of Mt. Sinai. For the writer here to speak in such detail of these things shows, once again, that he must have been a Jew who had such an intimate knowledge concerning the worship of the O.T. priesthood.

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Heb 9:5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

- It was from the mercyseat (*the lid of the ark*) that God communed with Moses (*Ex 25:22*) in dispensing the Law to Israel. It represents God's throne in Heaven from which His mercy (*by way of the Gospel*) is dispensed on the church via His Son. There were two cherubim (*Exo 25:18-20*) covering the ark with their wingspans. Of which we cannot now speak shows that the writer could not *share* in particular a recent description of these items. Maybe because none was ever to look at or inside the ark (*1 Sam 6:19; Num 4:18-20*) or it could have been at that time not even the high priest could describe it since it might not even have existed at the time of the building of Herod's Temple.

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Heb 9:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

- Having *prepared thoroughly* (*once these things were set in order- Num 7:1-5*) the priests went always into the first (*section of the*) tabernacle to carry out their functions, one of which was prayer as it has to do with the altar of burnt incense. John the Immerser was of the tribe of Levi as his father Zacharias was a priest whose function was to burn incense during "the time of incense" (*Lk 1:8-10*). John understood the ordinance of baptism as it pertained to the priesthood and was fulfilling a prophecy (*Isa 40:3*).

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Heb 9:7 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:

- errors- Gk.51-a thing *ignored*, that is, *shortcoming*: - error. This Aaron did on the Day of Atonement in Lev 16:2-14.

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Heb 9:8 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 a tabernacle represents separation between God and man, with only the high priest being able to enter the Holy of Holies on the Day of Atonement, an ultimate sacrifice would have to occur in order to satisfy that first system, which Christ did on the cross (10:10; Col 2:14).

Once the way into the Holiest of all became manifest 9Gk.5319- *to render apparent*) Christ reentered Heaven (Act 1:9) to prepare the church (Jn 14:2-3 with Rev 12) to arrive on the Day of Pentecost, and the O.T. tabernacle economy (*which could not save even though the sacrificial system was still in progress at that time- 8:13*) ended as a means of access to God by man. The practice of worship under both systems could not be done at the same time and it should have been evident to these Hebrew Christians that the New Covenant began with the ending of the Old on Pentecost.

Under the N.T. system, which began at Pentecost, the only way to access God in Heaven now is through His Son's body, the N.T. tabernacle (Eph 5:30). Once a person enters the church (*Christ's body via obedience to the ordinance of baptism- Gal 3:27; Mat 3:15*), Christ becomes their "Mediator of a better Covenant" (8:6).

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Heb 9:9 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 Temple system only served as a *similitude* or shadow for the time then present (Gk.2540- *an occasion, that is, set or proper time*), i.e., the age pre-Pentecost. The differing functions employed by the Mosaic priesthood did not produce "an appeal to God for a good conscience" (1 Pet 3:21) and it didn't remove the remembrance of sin from one year to the next.

Heb 9:10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

- Those had more to do with regulating (*via statute*) the hygiene of the priest's body until the time of reformation, i.e., the Gospel age "by the washing of regeneration, and the renewal of the Holy Spirit" (Tit 3:5).

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Heb 9:11 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;

- Christ became our High Priest once He fulfilled "every righteous ordinance" (Mat 3:15; Lev 16:4- see notes on Mat 3:15-16). It was prophesied (Lk 4:17-19) that He would bring "the new and living way that He opened for us through the curtain, that is, through His flesh" (10:20). Concerning the greater and more perfect tabernacle here (*even though the same Greek word as in verses 2, 6 and 8*) Thayer states, "the name is transferred to Heaven, as the true dwelling-place of God and the prototype of the earthly 'tabernacle' or sanctuary". Christ entered Heaven on our behalf, the place not made with hands, that is to say, not of this building (Dan 2:34-45- *speaks of the spiritual kingdom/church as not made with hands*), i.e., a place only God can take responsibility for building.

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Heb 9:12 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.

- The Israelites were warned against eating flesh without first draining the blood. Since “the life of the flesh is in the blood” and was given to Israel “to make atonement for [their] souls” (*Lev 17:11*), obedience to that sacrificial system could only have been satisfied with the blood of animals. Yet it was to be ongoing, as often as the people sinned, especially with the yearly sacrifice (*10:3*) on the Day of Atonement. Whereas, Christ’s blood, “like that of a lamb without blemish or spot” (*1 Pet 1:19*), was/is the only means (*by- Gk.1223*) to remove sins perpetually (*1 Jn 1:7*) thus having obtained eternal (*Gk.166- perpetual*) redemption (*Gk.3085- a ransoming*).

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Heb 9:13 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; 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?

- Following the thought on the Day of Atonement, these were the sacrificial animals that were employed for that event. The ashes of an heifer were mixed with water and “kept for the water of impurity for the congregation of the people of Israel; it [was] a sin offering” (*Num 19:2-10*). They only concerned the purifying of the flesh and had nothing to do with the conscience, wherein lies a recollection. In comparison to these, the writer asks rhetorically how much more would the blood of Christ accomplish since with animals there was “a reminder of sins every year” (*10:3*) on the Day of Atonement. As stated in *8:12* and *10:17*, with the “blood of the (New) Covenant” (*Mat 26:28*), God “will remember (*Gk.3415- recollect*) [our] sins no more”.

- through the Eternal Spirit- In Acts 2:33 we find that Christ received something “from the Father” which came via “the Holy Spirit”. Comparing to what He received, as prophesied in Dan 7:14 (“a kingdom”), there was something He had to offer before He could obtain it. After His baptism, Christ is said to have been “full of the Holy Spirit” (*Lk 4:1*) before He ever performed even His first miracle (*recorded in John 2 at the wedding feast in Cana of Galilee*). Without Holy Spirit no one, not even Christ, could perform miracles. It was through (*Gk.1223- the channel of an act: through [in very wide applications, local, causal or occasional]*) the Eternal Spirit, that Christ, while in the flesh, was influenced (“not as I will, but as You will”- *Mat 26:39*) to fulfill His mission to save His creation (*Gen 1:26*). Not only did He receive the Spirit at His baptism (*Mat 3:16*) to aid Him in proving His Messiahship, He received what was promised via prophecy (*Dan 7:13-14*) after His ascension. And what He received in Heaven He sent back (*Rev 21:2*) in order to return and “take [her] to [Himself], that where [He is she] may be also” (*Jn 14:2-3*).

- purge your conscience- The only way to have a clean conscience before God is through obedience to the ‘righteous ordinance’ of baptism (*1 Pet 3:21*). Only then does one truly begin to serve (*Gk.3000- [a hired menial]; to minister [to God], that is, render religious homage*) the living (*Lk 20:38*) God. Again, going back to the initiation process of the priesthood under the Mosaic Law, every male of the tribe of Levi that qualified for service was commanded to obey the ordinance of immersion into the laver before he could put on the priestly robe and serve in the Holy Place (*Lev 16:4*). Likewise, under the New Covenant priesthood, all persons who wish to enter/serve in the kingdom/church (*type of Holy Place*) must obey the ordinance of baptism. Ceremonially, under the O.T., immersion was a means of removal of dirt from the flesh before being able to don the priestly garment. Subsequently, it is not merely done as ceremony under the New, but as “the washing of regeneration and renewal of the Holy Spirit” (*Tit 3:5*). Holy Spirit is

received at baptism (*Act 2:38*) and is (*once the penitent is purified- 1 Pet 1:22*) “the guarantee of our inheritance until we acquire possession of it, to the praise of His glory” (*Eph 1:14*).

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Heb 9:15 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.

- Understanding what Jesus went through to become the Mediator of a New Testament (*baptism and sacrifice as was required of being High Priest*) those who are obedient to the Gospel call (*2 Thes 2:14*) may receive the of eternal inheritance, i.e., the unending life in Heaven. Once “sealed with the promised Holy Spirit” (*Eph 1:13*), those who remain faithful to that call (*1 Jn 1:7*) receive the *ransom* in full by means of death; i.e., a ‘last will and testament’ has been fulfilled and is now legally in effect since the Person Who made it has died. Christ’s death fulfilled the requirements of the Old Law (*Lk 24:44*) by establishing the New. Under the Old, multiple victims died and stayed dead. Under the New, Christ not only died once but resurrected, thus making it a better, final Covenant.

Rom 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the Law of sin and death. 3 For what the Law could not do, in that it was weak through the flesh, God sending His Own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

- under the first Testament- Here we see the fulfillment of those “under the altar” (*i.e., faithful Jews under the Mosaic dispensation who were persecuted by their antagonistic brethren- Rev 6:9-11*) each receiving their “white robe and told to rest a little longer” (*until 70 AD- see Revelation notes*). The faithful under that era have here “put on Christ” (*Gal 3:27*). Not that the offering of animal sacrifices cleansed their sins but that their obedience to the Mosaic Law was recognized once Christ became our Mediator (*Gk.3316- a go-between, that is, [simply] an internunciator [nuncio, from Latin ‘nuntius’- messenger], or [by implication] a reconciler [intercessor])* having nailed those ordinances of that sacrificial system to His cross (*Col 2:14; Jn 13:34; Rev 21:1*).

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Heb 9:16 For where a testament *is*, there must also of necessity be the death of the testator. 17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

- testament- Gk.1242- a *disposition*, that is, (specifically) a *contract* (especially a *devisory will*). Devisory is from the word ‘devise’ and according to one of Webster’s definitions means; “to bequeath (real property) by will”. Legally, before anyone can claim the items listed in such a document they first have to confirm the death of the testator (*i.e., they have to prove the owner of it has died and of whom/to whom are bequeathed the items listed in it*). Only *there upon* would any benefit exist to its beneficiaries. As long as the person who wrote the will is alive, the recipients of it have no rights to the distribution of its contents.

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Heb 9:18 Whereupon neither the First *Testament* was dedicated without blood.

- The Old Covenant with Moses was initiated with the blood of a sacrificial animal. That Testament was in affect (*via the blood of the sacrificial system*) until its end was dedicated (*Gk.1457- to renew: - consecrate, dedicate*) by the establishment of a New Covenant through Christ's blood (*Mat 26:28*). The Old Law ended once the New pact was consecrated with the blood of the Lamb (*1 Pet 1:19*).

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Heb 9:19 For when Moses had spoken every precept to all the people according to the Law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, 20 Saying, This *is* the blood of the Testament which God hath enjoined unto you.

- Exodus 24:3-8. The blood of the Testament being sprinkled on both the Israelites and the book of the Law ratified the connection.

- enjoined- Gk.1781- to *enjoin*. The animal blood associated the people with the Law of Moses as did the crossing of the sea that the Lord divided before them (*1 Cor 10:2*).

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Heb 9:21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

- Likewise, Moses did the same to the tabernacle and all the vessels (*Gk.4632- implements*) used by the Levitical priests in the ministry.

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Heb 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

- The writer doesn't name the things that weren't purified with blood, stating almost- i.e., not everything was *cleansed* by means of a blood sacrifice (*Num 31:23*), i.e., it wasn't connected to the Law or the sacrificial system. *Even so* in every case where sin is involved (*O.T. or New*), the shedding of blood, i.e., an atoning sacrifice (*victim*), is necessary before remission of sin would be possible. As with Adam and Even before they left the garden, "the LORD God made for Adam and for his wife garments of **skins** and clothed them" (*Gen 3:21; emp. added*), an animal (*or animals*) had to be sacrificed (*shed their blood*) in order to cover their nakedness (*which was caused by their guilty consciences*). Sin was not the result of their nakedness, nakedness was the result of their sin (*Gen 2:25*). Thus, it is the like reason that Christ, as the Lamb without spot, offered Himself as a garment (*Gal 3:27*) to cover (*Heb 4:13*) our sins (*guilty conscience- 1 Pet 3:21*).

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Heb 9:23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

- Under the Mosaic system, only the high priest could enter the Holy of Holies, the copy of Heaven itself, after the tabernacle, along with the utensils used for worship therein, was dedicated with blood. He first had to sacrifice for himself and then for the people with literal blood sacrifices involving literal animals. On the other hand, in order for Christ to enter the Holiest of all (*Heaven*) a better sacrifice than these was necessary.

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Heb 9:24 For Christ is not entered into the Holy Places made with hands, *which are* the figures of the true; but into Heaven itself, now to appear in the presence of God for us:

- Under the Law, only men from the tribe of Levi could perform as priests in the tabernacle. But since Christ changed the priesthood, He also established a New Law (7:12). Entering into Heaven itself (*the Holy of Holies being only a shadow of Heaven*) this High Priest, is now sitting “at the right hand of the Majesty on high” (1:3) where He continually makes intercession for us (7:25).

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Heb 9:25 Nor yet that He should offer Himself often, as the high priest entereth into the Holy Place every year with blood of others; 26 For then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.

- Deity knew before creating man in his state of free-agency that a sacrificial system would be necessary to atone for his sins. The Mosaic system was introduced as a means of acquainting mankind with the consequences of sin (*Rom 7:13*). Understanding that, was to give man a sense of compassion toward the atoning victim with the resolve to attempt to better himself. With the final Atoning Victim having appeared, how can anyone not appreciate His sacrifice through such a cruel and unusual death as was His crucifixion?
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- The difference between the Old and New Covenants can be highlighted by the office of the high priest and his yearly sacrifice on the Day of Atonement. Under the Old it was repeated annually, whereas under the New it only had to occur once. The O.T. high priest entered the Holy of Holies with blood that was not his own, whereas, Christ entered by the means of His own blood (*v. 12*). If God used that same formula without having introduced the Mosaic, Christ would have had to suffer since the very *conception of the world*, i.e., since the very first sin that brought about the fall of man.
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- But (*as opposed to what was just stated*) He appeared (*past tense showing the context*) [Interlinear] “in the consummation of the ages” (*end of the patriarchal and Mosaic, thus beginning the Christian age*) to exchange the animal sacrifices of the Mosaic that could not remove sin (*v. 12*) and replace them with what could by the sacrifice of Himself. Since animals do not have the ‘spiritual’ nature that God breathed into man in the beginning (*Gen 2:7*), their loss could not atone for man’s sin and neither can angels who, as spiritual beings, have no blood (*Lev 17:11*) to atone for man’s sin since they have no body to sacrifice (*1:7, 13-14*). Also, angels have been known to defy God (*Jud 6*). Only a Member of the Godhead could atone for sin by entering the world through flesh and blood (*10:5*).

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Heb 9:27 And as it is appointed unto men once to die, but after this the judgment:

- We have but one life and it is as a vapor (*Jas 4:14*) and the end all things physical will come in a twinkling of the eye (*1 Cor 15:52*). Ages have come and gone while people die in one way or another. What determines the fate of each is determined by who it is that they served; God to receive eternal life or Satan to receive eternal condemnation. To the servant of Christ, our salvation is nearer than when we first believed (*Rom 13:11*). There are no second chances and at death all our deeds will follow us (*Rev 14:13*). The whole of each person’s life is recorded in a book and on the day of judgment those books will be opened, and the dead will be judged “according to what they have done” (*Rev 20:12*).

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Heb 9:28 So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.

- Jesus said He didn't come the first time to judge but to save the world. In the end, though, all will be accountable for how they lived according to His words. His first coming was to fulfill all prophecies concerning Him (*Lk 24:44*) and His second will be to fulfill what has yet to transpire (*Rev 20:7-15*). He dealt with sin at His first coming, so He won't be dealing with it when He returns. His focus the next time will be on retrieving His bride. In *Rev 22:11* the angel told John that whatever state a person will be in at the moment Christ returns will be the state in which he or she will be judged accordingly.

Worksheet
Hebrews: Chapter 9

1. Explain how each piece of furniture in the Holy Place represents an act of worship in the church today.
2. What does the "second curtain" in the tabernacle represent?
3. Why did the high priest take the censer of incense into the Most Holy place on the Day of Atonement?
4. What did the "urn holding the manna" and "Aaron's staff that budded" represent?
5. What did the "tablets of the Covenant" represent?
6. Give some reasoning behind the fact that the writer could not describe "in detail" what the mercy seat looked like.
7. Why was it important that the high priest take blood with him into the Most Holy place on The Day of Atonement?
8. Why couldn't "the way into the Holy Places" be accessed while the "first tabernacle" was "still standing"?
9. Why couldn't the Temple system "perfect the conscience of the worshipper"?
10. What does "the time of reformation" refer to?
11. What is "the greater more perfect tent"?
12. How does the phrase "not of this creation" fulfill a prophesy in Daniel?
13. What was the significance of "blood" in the O.T. sacrificial system and what does it represent?
14. Explain the use of "the ashes of a heifer" as it applied to sanctification of Israel.
15. What did the blood of Christ do that animal blood could not?
16. What did Holy Spirit have to do with the redemption process in this context?
17. What must be established for a will to be in affect legally?
18. How long is a Covenant said to last by the blood it was dedicated by?
19. Explain the similarities between the dedications of both Testaments with blood.
20. What was the first blood sacrifice and for whose sin was it made?
21. What was the ultimate objective of the sacrificial system?
22. Why couldn't an angel or the sacrifice of animals remove man's sin?
23. In the end, what determines a man's fate?
24. Who are those who are "eagerly waiting for Him"?

