

Hebrews Lesson 09

Hebrews Chapter 9

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Memory verses for this week: *Prov 30:5 Every word of God is pure: he is a shield unto them that put their trust in him.*

Introduction: In Chapter 8, we studied how that Christ's Priesthood was greater than that of Aaron's order. When Jesus died and took His blood before the Father and offered that for our sins, it was a complete and final reconciliation for sin. Christ is eternal, and will forever be our Great High Priest.

I. The Ordinances and Sanctuary of the Old Covenant were only types

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

Heb 9:2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary.

In Chapter 9, we see Paul directing our attention to the character of the sanctuary and its service under the former dispensation. We will find these all pointed to Jesus and His ultimate payment of our sins by His blood. Verse one speaks of view things in regards to the Tabernacle rather than the temple. The tabernacle was the place God met with the priests as they wandered through the wilderness and then in the early years after entering Canaan before Solomon built the temple.

This view he takes does not mean the temple was any less divinely ordered than the tabernacle. As we have studied before in our Wednesday night services, Moses was given exact instructions as to how the tabernacle was to be built. God also gave David the instructions as to how the temple was to be built.

1 Chr 28:9 And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

1 Chr 28:10 Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it.

He gives instructions for the temple

1 Chr 28:11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the

upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat,

1 Chr 28:12 And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things:

1 Chr 28:19 All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern.

1 Chr 28:20 And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

In verse 1, notice the words “Worldly sanctuary”. This does not carry the normal meaning when we typically speak of worldly, but in this sense means the ‘earthly sanctuary.’ As we have studied, the covered part of the tabernacle was divided into two parts, the first section called the Holy Place, and the second inner chamber, was called the “Holiest of Holies”. The sections were separated by the sacred veil. In the Holy Place there was the candlestick, the table of shewbread, and the gold altar.

There was a curtain that covered the first entrance that was behind the 5 pillars. The pastor pointed out that he felt those five pillars typified the five names of our Lord Jesus Christ as named over in Isaiah. (Wonderful, Counselor, The Mighty God, Prince of Peace, and Everlasting Father.) It should be noted that there was only one way into the inner yard (the gate), only one way into the Holy Place (through the curtain), and only one way into the Holiest of Holies. (another beautiful curtain with pictures of the Cherubim on it. These all typified our Lord in that Jesus is the only way we can come unto the Father.

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.

We found there to be four pillars holding up the curtain to the Holiest of Holies. All of these had the tops of them cut off, another probably typification of how our Lord Jesus was cut off.

Isa 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Isa 53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

The four inner pillars may also typify what our Lord brings to us when we come to Him for salvation and have access today directly to the Father through Christ.

Those four being: Wisdom, righteousness, sanctification, and Redemption. It is wonderful to see the way God has shown us pictures and types of Christ through the tabernacle.

The Jews of Paul's day were very familiar with the Tabernacle and the sacrifices. However, this is far removed from the thinking of most gentiles today.

Although they are not mentioned here, it might be good to mention some things that were approached before the Tabernacle itself.

(1) The one gate in the eastern end of the fence. This was a type of Jesus Christ, the only way to God.

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."

John 10:9, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

(2) The brazen altar was a type of the cross of Christ. Brass is a symbol of judgment, and the fire speaks of the wrath of God. Sins were confessed and placed on the head of the animal, then it was sacrificed on the altar of brass. Our sins were laid upon Christ, then on the cross, God's wrath was poured out on Him.

Isa. 53:4-7, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

Matt. 27:46, And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

(3) The laver of brass, for the washing of the hands and feet of the priest. The priest had to come by the way of the only gate (a type of Christ). Then they came to the brazen altar, where the sacrifice was made (a type of the cross of Christ). They then came by the way of the laver of brass (a type of the washing of the word and daily cleansing).

John 15:3, "Now ye are clean through the word which I have spoken unto you."

Eph 5:25-27, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

The priests came in contact with the world and their hands and feet needed cleansing. The same is true of believers today, so we must go to the Word and see our condition, confess our sins, and we have the washing of the water by the Word.

1. In verse 2, "Tabernacle" means a tent.
2. "The first" refers to the first room. v. 2
3. The candlestick was a seven branched lamp (seven is God's number of perfection). (Ex. 25:31-40). It was made out of gold which typifies Christ. 1.

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."

John 9:5, "As long as I am in the world, I am the light of the world." The oil is a type of the Holy Spirit.

Rom. 8:9, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

Matt. 25:2-4, "And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps."

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

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;

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

The ark of the covenant was kept in the Holiest of Holies. The second veil or curtain separated the Holy Place from the most Holy place. Inside the ark was the golden pot that contained manna, Aaron's rod that budded, and the tables of the covenant.

Exo 16:33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

Num 17:10 And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

Deu 10:2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

Deu 10:3 And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

Deu 10:4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

Deu 10:5 And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

No one entered into the Holiest of Holies except for the High Priest who entered only once per year. He first offered a blood offering for his own sins, and then another for the sins of the people. God met with him and made an atonement to the people. All of the blood pointed forward in time to the time when Jesus would die on Calvary and shed his blood to save us from our sins.

Inside the tabernacle was the ark of the covenant.

- a. It was a box made of wood and overlaid with gold.
- b. In it were several items. The first being the golden pot of manna.

Ex. 16:33, "And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations."

- c. Secondly, it contained Aaron's rod that budded.

Num. 17:10, "And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not."

- d. Thirdly the ark of the covenant contained the Tables of the covenant or law. God's perfect law showing man what he ought to be. Ex. 25:10-22

Verse 9 goes into teaching about the mercyseat which was overshadowed by the cherubims.

Lev. 16:13-15, *"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: And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat."*

"Mercyseat" is the Greek word "hilasterion" and means "propitiation."

Rom. 3:25, *"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."*

It is so translated in Rom. 3:25 where we are told that Christ is our "propitiation" (mercyseat).

The high priest represented the people, the tables of the law represent God's perfect standard. Thus the blood sprinkled mercyseat stood between the people and God's perfect law. The "Mercyseat" refers to atonement and reconciliation

II. Tabernacle's Priesthood was Temporary

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

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:

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:

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;

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

The priests were permitted to come into the Holy place each day to accomplish the service of God. But as we said, only once per year did the High Priest go into the inner most chamber. This first tabernacle was a figure of the true tabernacle in heaven. These offerings could not make anyone perfect, but they

did speak of one (Christ) who could. This first tabernacle was to last until Christ died on Calvary.

A. The Priests Were Restricted.

1. Verse 6 says that the place where ordinary priests served daily was the first room. v. 6.

Heb 7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

2. Verse 7 points out that the place where only the high priest could go yearly was the second room.
3. There was no entrance into the presence of God but by the high priest.

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."

John 6:44, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

B. Verses 8 – 10 speak of the Better Things To Come.

1. The Holy Ghost is the divine author and interpreter. v. 8. When Christ died, the veil of the temple rent. This signified an end to the Levitical system.
2. The tabernacle an object lesson. Note some limitations of the first tabernacle.
 - a. The symbolic was temporary. *"For the time then."*
 - b. The symbolic was materialistic. *"Gifts and sacrifices."*
 - c. The symbolic was suggestive. *"Pertaining to the conscience."*
 - d. The symbolic was preparatory. *"Until the time."*

MATTHEW HENRY had these comments about the tabernacle.

- I. That the way into the holiest of all was not yet made manifest, while the first tabernacle was standing, v. 8. This was one lesson the Holy Ghost would teach us by these types; the way to heaven was not so clear and plain, nor so much frequented, under the Old Testament as under the New. It is the honour of Christ and the gospel, and the happiness of those who live under it, that now life and immortality are brought to light. There was not that free access to God then that there is now; God has now opened a wider door; and there is

room for more, yea, even for as many as are truly willing to return unto him by Christ.

- II. That the first tabernacle was only a figure for the time then present, v. 9. It was a dark dispensation, and but of short continuance, only designed for awhile to typify the great things of Christ and the gospel, that were in due time to shine forth in their own brightness, and thereby cause all the shadows to flee away and disappear, as the stars before the rising sun.
- III. That none of the gifts and sacrifices there offered could make the offerers perfect as pertaining to conscience (v. 9); that is, they could not take away the desert, or defilement, or dominion, of sin; they could not deliver conscience from a dread of the wrath of God; they could neither discharge the debts, nor resolve the doubts, of him who did the service. A man might run through them all in their several orders and frequent returns, and continue to do so all his days, and yet not find his conscience either pacified or purified by them; he might thereby be saved from corporal and temporal punishments that were threatened against the non-observers, but he could not be saved by them from sin or hell, as all those are who believe in Christ. i

III. The Superiority of the Sacrifice of Christ

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;

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.

Christ is a high priest of better things than that of Aaron. He did not go into the earthly tabernacle with blood, but into heaven. Aaron took the blood of bulls and goats into the tabernacle. Christ took his own blood to the Father. The blood of all those animals could not take away one sin. Christ's blood (being the perfect sacrifice) cleanses the believer from all sin. We studied about this in our study of chapter 8 a week or so back.

Heb 8:1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

Heb 8:2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

iHenry, Matthew, *Matthew Henry's Commentary on the Bible*, (Peabody, MA: Hendrickson Publishers) 1997.

Heb 8:3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

Heb 8:4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

Heb 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount.

Heb 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

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:

Heb 9:14 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?

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.

If the ashes of a heifer served to the purifying of the flesh, how much more should the blood of Christ purge our conscience from dead works to serve the living God? Christ is the mediator of the new covenant, which is founded on His own death.

IV. The New Covenant is the Last Will and Testament of Christ

Heb 9:16 For where a testament is, there must also of necessity be the death of the testator.

Heb 9:17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

Heb 9:18 Whereupon neither the first testament was dedicated without blood.

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,

Heb 9:20 Saying, This is the blood of the testament which God hath enjoined unto you.

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

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

This new covenant testament of Christ was sealed by His blood. It came into effect after the death of Christ. Verse 18 says that the first testament was dedicated with blood. Without the shedding of blood there is no remission of sins.

V. The Heavenly Sanctuary Purged with a Better Sacrifice

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.

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:

We see a pattern of things in the heavens when we look at Moses, the blood of bulls, calves, goats, the sanctuary and the services of the tabernacle. The heavenly mercy-seat had the blood of Christ sprinkled upon it. Christ entered into heaven to appear in the presence of God for us. The pastor said that the curtain or veil of the Holiest of Holies was perhaps as wide as 10 inches. When Jesus died, God tore that veil apart from the top to the bottom. This is a significant thing.

It showed that God tore down the separation of man to God through Jesus Christ. By the blood of Christ, we can come directly to the throne of God and meet with Him. There is no need of an earthly High Priest to make intercession for us. We have a great High Priest in Jesus Christ who sits at the right hand of God living to forever making intercession for those who know Him as Lord and Savior.

Mat 27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

Mat 27:52 And the graves were opened; and many bodies of the saints which slept arose,

Mat 27:53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Mat 27:54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

VI. Christ Appeared to Put Away Sin by the Sacrifice of Himself

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;

Heb 9:26 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.

Christ offered himself once and this was all that was necessary. In next week's lesson, we will be covering this topic in detail.

Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

Heb 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Heb 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

Heb 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Heb 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Heb 10:2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

Heb 10:3 But in those sacrifices there is a remembrance again made of sins every year.

Heb 10:4 For it is not possible that the blood of bulls and of goats should take away sins.

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

Heb 10:6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

Heb 10:8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

Heb 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

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

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.

There are two appointments man will keep. He will keep the appointment of death, and then after that, the judgment. The saved person will stand at the judgement seat of Christ to receive rewards or loss of rewards for what he or she has done in their life for Christ. Unfortunately, all others, the lost, will stand before the Great White Throne Judgment where they will be cast into Hell.

For all that know Christ, he will appear the second time and catch us up to Him in the air... and so shall we ever be with the Lord.

1 Th 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

1 Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

1 Th 4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

1 Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1 Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1 Th 4:18 Wherefore comfort one another with these words.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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Practice Random Acts of Kindness. Each act spreads, and many will be blessed.

1. Some of basic outline and some notes from Tabernacle Baptist Church by permission of Danny Taylor.
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