

Hebrews 9A

- Last week the writer said that the covenant the Jews had long been following had been set aside and should no longer be followed
 - And the writer mentioned a new Covenant

[Heb. 8:13](#) When He said, "A new *covenant*," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.

- Final verse of Chapter 8 says that when God declared there would be a new covenant
 - He was simultaneously designating the Mosaic Covenant as the old
 - By calling it old, God was implying that it was obsolete and ready to disappear
- He quoted from Jeremiah to remind us that there was a New Covenant promised long ago
 - The covenant is a future covenant in Jeremiah's day
 - It is a covenant with the Jew
- And it brought better promises, the writer of Hebrews calls them
 - Better because it was an internal law written on the heart
 - Accompanied by the Spirit of God, Who could compel the believer to live according to this new Law
- So here are the loose ends I want to address tonight:
 - When and how does the New Covenant arrive for the Jewish people
 - Secondly, how and when does the New Covenant incorporate the Gentiles
 - For that matter, why does it include the Gentiles
 - Finally, how do the Old and the New Covenants work together in God's plan

- For example, how does someone under the New Covenant relate to the Old?
 - We will answer these questions in the course of studying Chapter 9 (Tabernacle)
- Let's start by remembering how the Old came about
 - The Old was between God and Israel
 - It's described in the books of Exodus through Deuteronomy
 - It was a conditional covenant
 - It provided for blessing on the basis of obedience to the Law
 - It provided for curses in the case of disobedience
 - The covenant was binding on Israel until all the terms are fulfilled

[Deut. 29:10](#) ¶ "You stand today, all of you, before the LORD your God: your chiefs, your tribes, your elders and your officers, *even* all the men of Israel, [Deut. 29:11](#) your little ones, your wives, and the alien who is within your camps, from the one who chops your wood to the one who draws your water, [Deut. 29:12](#) that you may enter into the covenant with the LORD your God, and into His oath which the LORD your God is making with you today, [Deut. 29:13](#) in order that He may establish you today as His people and that He may be your God, just as He spoke to you and as He swore to your fathers, to Abraham, Isaac, and Jacob. [Deut. 29:14](#) ¶ "Now not with you alone am I making this covenant and this oath, [Deut. 29:15](#) but both with those who stand here with us today in the presence of the LORD our God and with those who are not with us here today

- It was not only with those in Moses' day
 - The nation of Israel remains under the Old even today
 - The Old covenant remains in effect until the terms of the Old Covenant are carried out in full

- All Jews are under the Old until it is fulfilled (completed)
 - In order to complete the covenant and receive the benefits, the Jew had to perform the works of the Law perfectly
 - But no man can do that
 - So all men have the expectation of the curses of the covenant
- So God provided the Jews with a representative Who accomplished the Law on their behalf
 - Jesus lived the Law perfectly
 - So He is the one and only Jew who truly fulfilled the Law in His own life

[Matt. 5:17](#) ¶ "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to **fulfill**.

- Therefore, Jesus deserves none of the curses and deserves all of the blessings
- When a Jew believes in the Messiah, God credit's Jesus righteousness to that Jew
 - God views the covenant as having been completed successfully for that Jew based on Christ' work
 - So the Jew is able to receive the blessings
 - And any penalties that Jew had coming for his failures were already paid by Jesus as well
- On that basis, Christ is the mediator of a new covenant (Heb 8:6)
 - Why? Because once the Old Covenant is completed, there is now opportunity to enter into a new one
 - We will study this more in Chapter 9 of Hebrews

[Rom. 7:1](#) ¶ Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives?

[Rom. 7:2](#) For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband.

[Rom. 7:3](#) So then, if while her husband is living she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man.

[Rom. 7:4](#) ¶ Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God.

[Rom. 7:5](#) For while we were in the flesh, the sinful passions, which were *aroused* by the Law, were at work in the members of our body to bear fruit for death.

[Rom. 7:6](#) But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.

- Paul uses the analogy of a marriage to illustrate how there must be an ending of one covenant before you can enter into a new one
 - A death brings about the end of the marriage covenant making possible a new marriage
 - Likewise, the death of Christ (in the Jew's place) makes possible his entry into the New Covenant when he trust's in Christ's death
 - So to recap
 - The Jews entered into a covenant that was binding not only to them but to their descendents even to today
 - A Jew must keep the requirements of the covenant perfectly until death in order to complete it
 - Unless they complete it, they cannot receive the blessings of that covenant
 - Jesus fulfilled the covenant upon His death, so that those who believe in Christ, are credited with fulfilling the Old Covenant by that faith
 - And now the Jew may receive a New Covenant
- What about the Gentiles?
 - Gentiles are also under condemnation by the Law even though we didn't have the Old Covenant with God
 - The Law was given to the Jew as a form of mercy so that they might be well-informed of God's expectations

- And so they might know how far they fall from the mark
 - By that knowledge, they have opportunity to seek a solution by faith
 - The solution being God's plan to provide a savior
- Paul offers the perfect summation of this in his letter to the Galatians
 - Gal 3:15-29
- So finally recap,
 - New Covenant given to Jews
 - Made available to Gentiles as well for a time to fulfill the promise to Abraham
 - The New Covenant has its origins in the Abrahamic Covenant
 - The Old came 430 years later
 - It didn't change the original and didn't accomplish what the original was intended to accomplish
 - It had an entirely different purpose
 - Its purpose was to drive me away from a solution found in their flesh (works)
 - And toward a solution found in faith alone (faith in Christ's work to fulfill the Law)
 - When we have believed in Christ, we die to the Law and we are the free to join in the New Covenant
- So now, chapter 9 carries the discussion of the covenant forward into an examination of the Tabernacles

[Heb. 9:1](#) ¶ Now even the first *covenant* had regulations of divine worship and the earthly sanctuary.

[Heb. 9:2](#) For there was a tabernacle prepared, the outer one, in which *were* the lampstand and the table and the sacred bread; this is called the holy place.

[Heb. 9:3](#) Behind the second veil there was a tabernacle which is called the Holy of Holies,

[Heb. 9:4](#) having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant;

[Heb. 9:5](#) and above it *were* the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail.

- So the writer makes a smooth transition to talking about the sanctuary of the Old and New Covenants
 - He begins with the observation that the sanctuary of the first covenant had regulations for how to worship and how to build the sanctuary
 - In verses 2-5, he describes the tabernacle Moses built according to the instructions in the Law
 - You have two parts described here
 - Outer part in verse 2
 - Behind the second veil in verse 3
 - We must understand the design of the tabernacle to appreciate these references
 - Because the Temple added a third area not discussed here
 - Charts and diagrams...
- He highlights some of the contents of the Holy Place
 - Lampstand and Bread (Ex 25; 37)
 - Ninety pounds of gold (\$1.5 Million)
 - Note 1

- Contents of the Holy of Holies
 - Behind the second veil
 - Starts with the altar of incense
 - Gives the impression in English that this was in the H of H
 - It wasn't
 - In front of the veil
 - The word altar doesn't appear in Greek
 - The incense "thing"
 - It refers not to the physical location of the item, but it's purpose
 - The lampstand and bread were associated with the Holy Place
 - They showed the way into the H of H and picture Christ as the way to the Father
 - The incense was associated with the H of H since it was burned next to veil so that the smoke could travel into the H of H
 - Incense is frequently compared to prayers of intercession that please God
 - Incense was burned twice a day by the priests
 - The incense started in the Holy Place where the priests resided
 - And it traveled into the H of H to meet with God
 - Similarly, prayers of intercession are made first by Christ, our High Priest
 - And then continued by the church, a royal priesthood
 - So the incense is associated with the H of H
 - Finally, he mentions the Ark and it's contents
 - The Manna, the budding rod and the tablets, the cherubim
 - Each depict Christ (Tab 2)

- The Ark was gone by the time of Herod's Temple
 - In fact, he's describing the tabernacle, not the Temple
- The fact that he does this gives us a clue about the writer's purpose in discussion all these details
 - He wasn't so much interested in discussing each item in detail or it's role in the present day Temple
- He's describing the design as God gave it in the beginning
 - With the point being to focus on the purpose of the design overall
 - The design always served a purpose of typifying something greater
 - That taken as a whole, the tabernacle should be viewed as a messenger to mankind,
 - Pointing to a solution, not serving as a solution
- And all these pieces come together to show that picture
- He says this in verse 5
 - We can't speak of these in detail
 - He means in that his point is not to examine them in detail
 - Then he moves to his main point

[Heb. 9:6](#) ¶ Now when these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship, [Heb. 9:7](#) but into the second, only the high priest *enters* once a year, not without *taking* blood, which he offers for himself and for the sins of the people committed in ignorance.

[Heb. 9:8](#) The Holy Spirit *is* signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing, [Heb. 9:9](#) which *is* a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, [Heb. 9:10](#) since they *relate* only to food and drink and various washings, regulations for the body imposed until a time of reformation.

- After the tabernacle had been constructed, the priest enter continually
 - Performing divine worship
 - But the real access to God happened in the H of H
 - And he always had to bring blood with him
 - Limited access...lots of barriers
 - Fruchtenbaum's book
- Here's what it all means – it's a symbol for the present time
 - The tabernacle by its very design didn't grant man access to God
 - It prevented men from accessing God
 - Only one man could on a very limited basis
 - And as long as this picture remained the only covenant, then it was signifying that the New was not yet available
 - As long as the Tabernacle functioned, it stood as a testimony that there was not yet a way for men to approach God
 - Like a red stoplight
- The writer says that the gifts and offerings for sin couldn't free the worshipper of a guilty conscience
 - If anything, they magnified the reality of sin
 - Furthermore, it all dealt with the flesh
 - Holman Standard Christian Bible

[Heb. 9:9](#) This is a symbol for the present time, during which gifts and sacrifices are offered that cannot perfect the worshiper's conscience.

[Heb. 9:10](#) They are physical regulations and only deal with food, drink, and various washings imposed until the time of restoration.

- The word for restoration is diorthosis
 - It also means reformation
 - Or literally to make straight or to correct
 - The Old was to stand until the thing that made things correct
 - That is , the New Covenant in Christ's blood
- So the earthly Tabernacle wasn't just insufficient to the task of intercession and atonement
 - It was designed to be insufficient
 - More than that, it was designed and constructed to send a message that the way to reach God hadn't yet been provided
 - It was a temporary picture
 - Intended stand only until a time when God would reform divine worship
 - And that new time would result in a system that could do what the Old could not do
 - It would cleanse the conscience
 - It would allow all men access to God