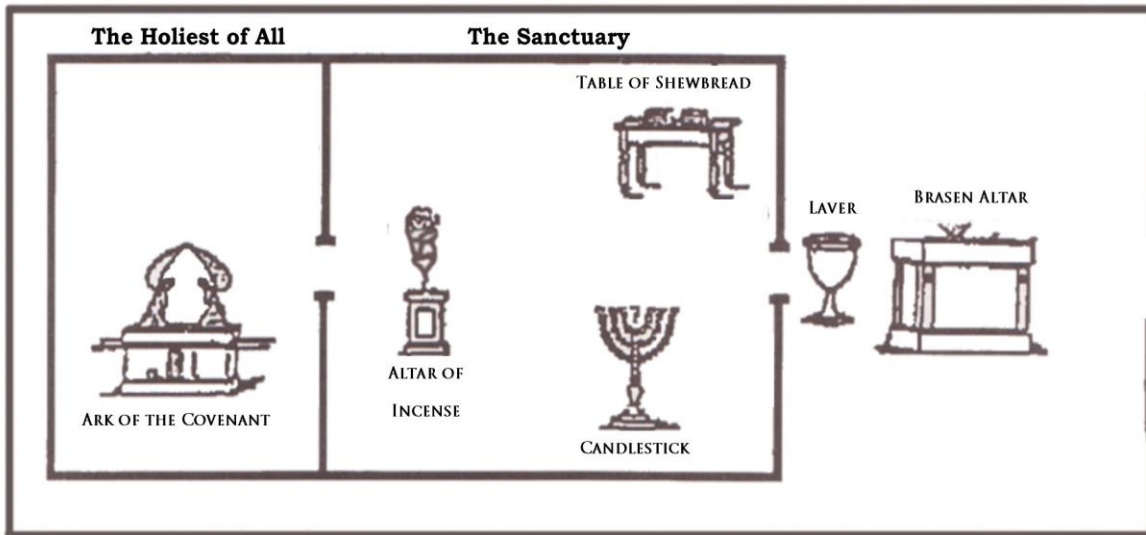


The Epistle of Paul the Apostle to the Hebrews

The Superior Covenant (Continued)

Hebrews 9:1-28

- I. A SUPERIOR TABERNACLE (Hebrews 9:1-14)
 - A. Introductory Thoughts
 1. The opening word *Then* serves as indication that we have not forsaken the context of the previous chapter.
 2. That being said, it is imperative to understand that the subject matter at hand relates to a covenant (Hebrews 8:6, 7, 8, 9, 10, 13), not a testament.
 - a. A **testament** requires death, and, in the case of a scriptural testament, blood. A **covenant** requires neither.
 - b. A **testament** is made by one party. A **covenant** requires two or more parties.
 - c. A **testament** is not in effect until the death of the testator. A **covenant** is enacted at the agreed upon time.
 - B. The Description of the First Covenant (Hebrews 9:1-7)
 1. The foundation of the first covenant (Hebrews 9:1)
 - a. Its **ordinances** of divine service
 - (1) The rules for sacrifices
 - (2) The rules of conduct
 - (3) The rules for the priesthood
 - (4) Note: The word *divine* as here used means of God or pertaining to God. This is imperative to understand in light of the terminology that follows.
 - b. Its **worldly sanctuary**; Note: This is not to suggest the sanctuary was worldly in the sense of ungodly.
 - (1) Instead, it means that it was of this world.
 - a) It was worldly in its materials.
 - b) It was worldly in its pitchers.
 - c) It was worldly in its location.
 - d) It was worldly in its intended duration.
 - (2) For additional clarification, consider that both the design and commandment to build this sanctuary were given by God with the desire that it would serve as His dwelling place in the midst of His people (Exodus 25:8).
 2. The worldly sanctuary (Hebrews 9:2-5)
 - a. Although the tabernacle was one, God obviously divided it into two component parts.



- b. The sanctuary (Hebrews 9:2)
 - (1) Its location—“the first”
 - (2) Its contents
 - a) The candlestick
 - b) The table
 - c) The shewbread
 - (3) Its identity—“the sanctuary”
- c. The holiest of all (Hebrews 9:3-5)
 - (1) Its location—“after the second veil” (Hebrews 9:3)
 - (2) Its contents (Hebrews 9:4-5)
 - a) The golden censer (Hebrews 9:4; Leviticus 16:12-13; Revelation 8:3); Note: The altar of incense was within the area here designated as “the sanctuary.” However, a “censer” full of sweet incense was taken from the altar and brought within the veil.
 - b) The ark of the covenant (Hebrews 9:4-5)
 - i) Its overlaying (Hebrews 9:4)
 - ii) Its contents (Hebrews 9:4)
 - (a) The golden pot with manna (Exodus 16:33-34)
 - (b) Aaron’s rod (Numbers 17:10)
 - (c) The tables of the covenant (Exodus 25:21)
 - (d) Note: Consider the interesting information set forth in 1 Kings 8:9 and 2 Chronicles 5:10. It is likely that the manna and rod were removed when the ark was placed in its place in the temple.
 - iii) Its oversight (Hebrews 9:5; Exodus 25:17-22)
 - (a) Cherubims of glory
 - (b) Shadowing the mercyseat



- iv) Its mystery—“of which we cannot now speak particularly” (Hebrews 9:5); Note: One of three truths could explain the sudden mystery.
 - (a) The writer had divine revelation, but was unable to divulge the information to the readers.
 - (b) The writer had been limited in revelation as it pertained to the cherubims of glory.
 - (c) The writer did not need to get distracted in describing the cherubims of glory.
- (3) Its identity—“the Holiest of all” (Hebrews 9:3)
- 3. The divine service (Hebrews 9:6-7)
 - a. The first tabernacle (Hebrews 9:6)
 - (1) This is the section previously identified as “the sanctuary” (Hebrews 9:2).
 - (2) The broadness of its use
 - a) The priests
 - b) Went **always**
 - (3) The purpose of its use—“accomplishing the service of God”
 - (4) Note: This place was accessible to the common priest for his common service.
 - b. The second (Hebrews 9:7)
 - (1) This is the section previously identified as “the Holiest of all” (Hebrews 9:3).
 - (2) The exclusivity of its use
 - a) The high priest
 - b) Alone
 - c) Once every year
 - d) Not without blood
 - (3) The purpose of its use—“offered for himself, and for the errors of the people”
 - (4) Note: This place was inaccessible to the common priest for his service. In fact, it was only accessible once a year to the high priest. This was the day of atonement (see Leviticus 16:1-34).
 - a) Aaron was to “come not at all times into the holy place” (Leviticus 16:2). He could only do so on the day of atonement (Leviticus 16:29-30).
 - b) Aaron brought a sacrifice for himself (Leviticus 16:3, 6) and one for the people (Leviticus 16:5).
 - c) Aaron sprinkled the blood of a bullock on the mercy seat eastward seven times (Leviticus 16:14).
 - d) This could only be done by high priest (Leviticus 16:17) and even he had to do it according to scripture “that he die not” (Leviticus 16:2).
- 4. Looking forward
 - a. Although our section ends here, the thought does not.
 - b. The next verse starts, “The Holy Ghost this signifying,” (Hebrews 9:8).