



### C. The Signification of the First Covenant (Hebrews 9:8-10)

#### 1. The limited access (Hebrews 9:8)

##### a. The statement of limitation

##### (1) The One making the statement—"The Holy Ghost"

- a) God the Father was involved in the plans (Hebrews 8:5).
- b) God the Holy Ghost was involved in unveiling the plans (Hebrews 9:8).
- c) God the Son was involved in that He was the object to which the plans pointed (Hebrews 8:5; Hebrews 10:1).

##### (2) The reference back

- a) Even though this passage does not open with a conjunction linking to the previous thought, it is obvious to the reader that our previous subject matter carries over.
- b) That being said, the context relates to the limitations placed on "the Holiest of all" (Hebrews 9:7).
  - i) The limitations on people—"the high priest alone"
  - ii) The limitations on persistence—"once every year"

##### (3) The statement made

- a) The way into the holiest of all
  - i) In the previous context, the phrase "holiest of all" was given to identify the portion of the tabernacle after the second veil.
  - ii) Here, however, it speaks of heaven, the true "holiest of all." This is verified in Hebrews 9:24. No wonder it was so important that Moses make everything according to the pattern showed him (Exodus 25:40).
- b) Was not yet made manifest
  - i) In other words, the tabernacle demonstrated that man was barred from God.
  - ii) Like the law itself, it was intended to show man his weakness, inability, and limitations (Romans 3:19).
  - iii) The very tabernacle that represented the presence of God was supposed to show man a greater way to the presence of God (Galatians 3:24).
  - iv) Think about it...
    - (a) The sick or defiled were without the camp.
    - (b) The average man could come no closer than the door of the tabernacle.
    - (c) The priest came no closer than the sanctuary.
    - (d) The high priest could enter the holiest of all (the earthly location), but only once a year.
    - (e) The tabernacle cried out of limitations and hindrances to worshipping God. The true presence of God was behind another curtain (Psalm 104:2).
    - (f) This truth was clearly taught when the veil in the temple rent from top to bottom (Matthew 27:51).



- (g) The wording should not be missed...
          - (i) The WAY was not yet made MANIFEST
          - (ii) Christ, the WAY (John 14:6), was God MANIFEST in the flesh (1 Timothy 3:16).
    - b. The timing of limitation—"while as the first tabernacle was yet standing"
- 2. The limited cleansing (Hebrews 9:9-10)
  - a. Foundational truths
    - (1) The bookends of time
      - a) "The time then present" (Hebrews 9:9)
      - b) "The time of reformation" (Hebrews 9:10)
    - (2) The hints of shortcoming
      - a) Figure (Hebrews 9:9)
      - b) Could not make perfect (Hebrews 9:9)
      - c) Only (Hebrews 9:10)
      - d) Imposed (Hebrews 9:10)
  - b. Limited in its power (Hebrews 9:9)
    - (1) The nature of their offerings
      - a) Gifts
      - b) Sacrifices
      - c) Note: This seems to be a common division of the offerings made in the Old Testament (Hebrews 5:1; Hebrews 8:3; Hebrews 9:9).
    - (2) The weakness of their offerings
      - a) Could not make him that did the service perfect
        - i) The word *perfect* does not mean sinless.
        - ii) Instead, it means complete, mature, or perhaps more accurately it is the opposite of lacking.
        - iii) In other words, the offerings of the Old Testament left men incomplete. Thus, the offerings were continually repeated and never accomplished man's greatest need.
      - b) As it pertained to the conscience
        - i) The offerings only served to purify the flesh (Hebrews 9:13).
        - ii) As such, they fell short of perfecting the conscience of those who brought or offered the offerings.
        - iii) After all, "the law MADE NOTHING PERFECT" (Hebrews 7:19).
        - iv) In fact, it was "NOT POSSIBLE" that the offerings should take away sins (Hebrews 10:4). Those sacrifices "CAN NEVER" take away sins" (Hebrews 10:11).
        - v) The tabernacle and its offerings were only figures or shadows. Therefore, it would be folly to assume that the shadow could do the work only accomplished in the substance, Jesus Christ.



- c. Limited in its promise (Hebrews 9:10)
    - (1) The standing of the old covenant
      - a) In meats and drinks
      - b) Divers washings
        - i) Of the priests
        - ii) Of the sacrifices
        - iii) Of the people
      - c) Carnal ordinances
      - d) Note: Each of these pertain to the flesh and maintaining a proper external relationship.
    - (2) The burden of the old covenant—“imposed on them” (see Acts 15:10)
    - (3) The reach of the old covenant
      - a) Until
      - b) The time of reformation
        - i) This is the only use of the word *reformation* in scripture.
        - ii) However, we are not left without answer as to the time referenced.
          - (a) The items associated with the old covenant (the law) were imposed upon the people until “the time of reformation.” Note: *Reformation* is not to be confused with the word *restitution* (Acts 3:21).
          - (b) According to Luke 16:16, “the law and the prophets were until John.”
          - (c) According to John 1:17, “the law was given by Moses, but grace and truth came by Jesus Christ.”
          - (d) Obviously, this references Christ’s first coming.
- D. The Superiority of Christ (Hebrews 9:11-14)
- 1. The priesthood of Christ (Hebrews 9:11)
    - a. This is the fifth and final time that we find the phrase “But Christ” (2 Corinthians 4:5; Galatians 2:20; Colossians 3:11; Hebrews 3:6; Hebrews 9:11). The wording is comparative in nature and in each case what follows is superior.
    - b. While we know Christ held or holds the offices of Prophet (earthly ministry), Priest (end of earthly ministry and presently), and King (second coming and beyond), the Jews seemingly missed Christ’s priesthood. Therefore, it should be of no surprise that Paul spent so much time setting forth the beauties of Christ as the Priest.
    - c. In fact, even as Paul spoke, many of the benefits of Christ’s priesthood were still “things to come.” They remain as such.
  - 2. A greater sanctuary (Hebrews 9:11)
    - a. The sanctuary of Moses
      - (1) Made with hands (see Hebrews 8:2; Hebrews 9:24)
      - (2) Of this building (see Hebrews 9:1—“worldly sanctuary”)



- b. The sanctuary of Christ
  - (1) Tended to by a greater high priest—Christ
  - (2) Comparatively superior
    - a) Greater
    - b) More perfect
  - (3) Superior in its makeup
    - a) Not made with hands
    - b) Not of this building
- 3. A greater sacrifice (Hebrews 9:12)
  - a. The sacrifices of Moses
    - (1) Continual sacrifices in an earthly tabernacle
    - (2) Entered with the blood of
      - a) Goats
      - b) Calves
    - (3) Obtaining temporal remission
  - b. The sacrifice of Christ
    - (1) He entered in once into the holy place
      - a) The completion of His entry—ONCE
        - i) We are sanctified through the offering of the body of Jesus Christ once for all (Hebrews 10:10).
        - ii) Christ offered one sacrifice for sins for ever (Hebrews 10:12).
        - iii) By one offering, Christ perfected for ever them that are sanctified (Hebrews 10:14).
      - b) The place of His entry—THE HOLY PLACE
        - i) Not “the holy places made with hands” (Hebrews 9:24)
        - ii) But “into heaven itself” (Hebrews 9:24)
    - (2) By His own blood
      - a) Which was the blood of God (Acts 20:28)
      - b) Which made nigh those who sometimes were afar off (Ephesians 2:13)
      - c) Which gives boldness for entry into the holiest (Hebrews 10:19)
      - d) Note: The Bible is a bloody book. If you count four chapters from the beginning of your Bible and four chapters from the end of your Bible, you will find the first and last mention of blood. Through it all one blood excels all other.
        - i) The blood of Abel (Genesis 4:1-12)
          - (a) The cause of Abel’s blood
          - (b) The cry of Abel’s blood (Genesis 4:10; Hebrews 11:4)
        - ii) The blood of the Passover (Exodus 12:1-14)
          - (a) The cause of the lamb’s blood
          - (b) The cry of the lamb’s blood—physical deliverance



- iii) The blood of sacrifices (Hebrews 9:13)
  - (a) The cause of the sacrifices
  - (b) The cry of the sacrifices—fellowship
- iv) The blood of martyrs
  - (a) The cause of the martyr’s blood—righteous stand against unrighteousness
    - (i) John the Baptist (Mark 6:17-29)
    - (ii) Stephen (Acts 6:8 through Acts 7:60)
  - (b) The cry of the martyr’s blood—vengeance (Revelation 6:10)
- v) The blood of Christ
  - (a) The cause of His blood
    - (i) Without the shedding of blood there is no remission of sins (Hebrews 9:22).
    - (ii) All have sinned and come short of the glory of God (Romans 3:23).
  - (b) The cry of His blood
    - (i) Abel’s blood cried for justice.
    - (ii) The Passover lamb’s blood cried for physical deliverance.
    - (iii) The blood of sacrifices called for temporal fellowship.
    - (iv) The martyrs’ blood cries for vengeance.
    - (v) The blood of Christ cries forgiveness, peace, righteousness, reconciliation, cleansing.
- (3) Having obtained eternal redemption for us
  - a) The work of Christ—“Having obtained”
  - b) The gift of Christ—“eternal redemption”
  - c) The beneficiaries of Christ—“for us”
- 4. A greater sanctification (Hebrews 9:13-14)
  - a. The sanctification of Moses (Hebrews 9:13)
    - (1) The various means
      - a) The blood of bulls and of goats
      - b) The ashes of an heifer
    - (2) The application—“sprinkling the unclean”
    - (3) The desired result—“sanctifieth to the purifying of the flesh”;  
Note: These sacrifices offered temporal cleansing allowing for temporal fellowship with God.
  - b. The sanctification of Christ (Hebrews 9:14)
    - (1) The superiority stated—“How much more”
    - (2) The superiority explained
      - a) Through the eternal Spirit
      - b) Offered Himself without spot to God
    - (3) The superior result
      - a) Purge your conscience
      - b) From dead works to serve the living God