

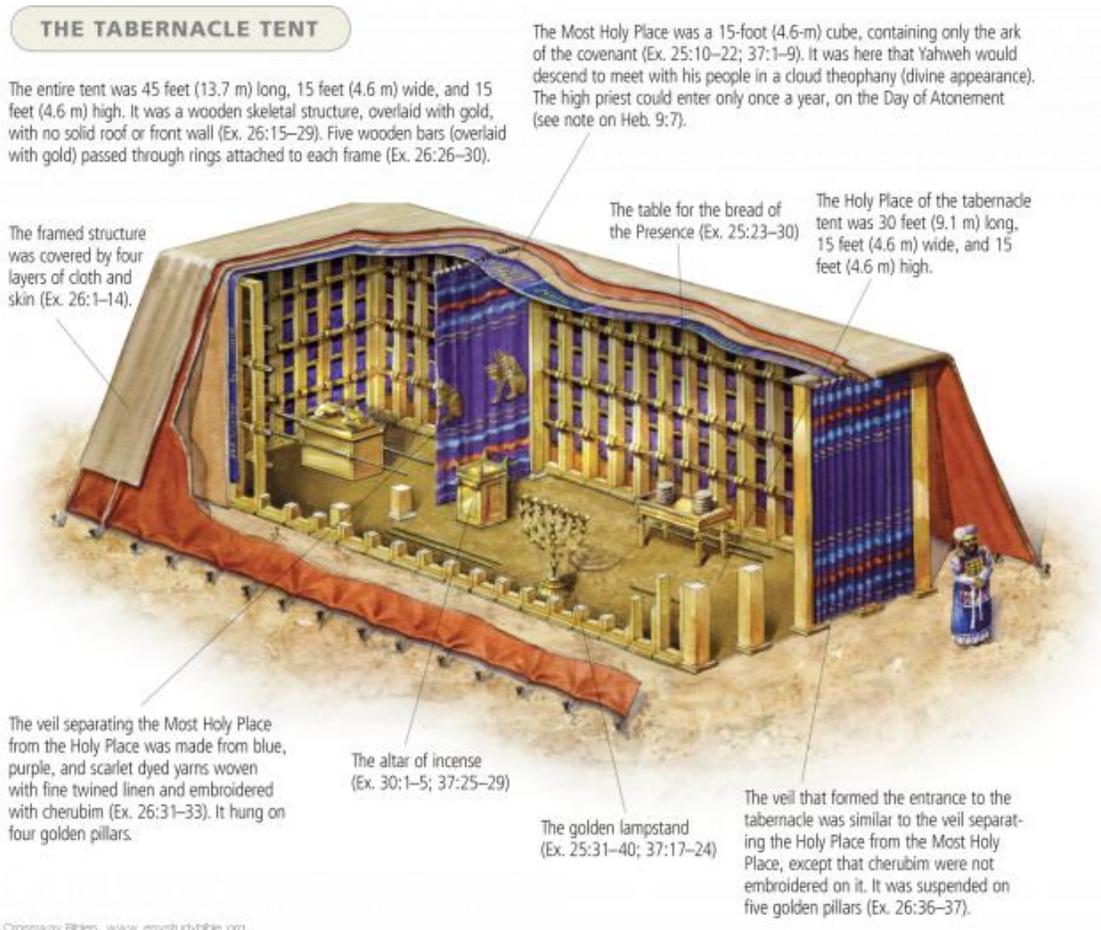
Prayer:

Heb 9:1-5: The first temple

Heb 9:6-10: sacrifices in the first temple which cannot make the worshipper perfect in conscious

Heb 9:11-14: Contrast the blood of goats versus the blood of Christ

ESV Study Notes:



Heb. 9:1 The Mosaic **covenant** came with legislation governing how to **worship** God and where to approach God in **holiness**.

Heb. 9:1–10 The Earthly Holy Place. This section describes the OT tabernacle, its furnishings, and its worship practices. This depiction of the “first covenant” lays the groundwork for the discussion of the new covenant in the next section.

Heb. 9:2–5 The tabernacle (an elaborate “tent” for worship, see [8:2, 5](#); [13:10](#); also [Ex. 25:9; 26:1–37](#); see [The Tabernacle Tent](#)) is divided into two portions—the Holy Place and the **Most Holy Place**, literally the “Holy of Holies” (indicating “most holy”). The items within each of these sections are mentioned in accordance with the OT (e.g., [Exodus 25; 30; 37](#)).

Heb. 9:4 The text describes the Most Holy Place as **having the golden altar of incense**. The altar of incense, however, was not in the Most Holy Place but in the Holy Place, just “in front of the veil” ([Ex. 30:6](#)) that separated it from the Most Holy Place; and it was tended daily by the priests ([Ex. 30:7–8](#); cf. [Luke 1:9–11](#)), not just once a year (see note on [Heb. 9:7](#)). It is unlikely that the author of Hebrews, familiar with the OT tabernacle and its sacrifices, would mistakenly think this altar was inside the Most Holy Place. A better solution is to understand “having” (participle of Gk. *echō*) to mean that this altar of incense was closely tied in its function to the Most Holy Place, so that it “belonged to” the Most Holy Place, for as its incense burned, the smoke drifted into the Most Holy Place ([1 Kings 6:22](#) speaks of this altar in a similar way; cf. also [2 Chron. 2:4](#); [Ps. 141:2](#); [Rev. 5:8](#); [8:3–4](#)). The text also says that a **golden urn holding the manna, and Aaron's staff that budded** were in the **ark of the covenant**. However, the OT says the urn and the staff were placed in front of the ark ([Ex. 16:32–34](#); [Num. 17:10–11](#)), not in it, and speaks only of the two tablets of stone as being within the ark ([Ex. 25:16, 21](#); [Deut. 10:1–2](#)). But it would not be unlikely for the urn and the rod to have subsequently been stored in the ark, and the author of Hebrews may be depending on other information that is no longer available. By the time of Solomon's temple, it was noted that there was nothing in the ark except the two tablets of stone ([1 Kings 8:9](#); [2 Chron. 5:10](#)), but that may suggest that other items had previously been in the ark (see note on [2 Chron. 5:10](#)). The **tablets of the covenant** are the two tablets containing the Ten Commandments ([Ex. 34:1, 4, 28–29](#); [Deut. 9:11; 10:5](#)).

Heb 9:1-5: The first temple

Now even the first covenant had regulations of divine worship and the earthly sanctuary. 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. ³ Behind the second veil there was a tabernacle which is called the Holy of Holies, 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; ⁵ and above it were the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail.

- These verses are still a connection with the previous material. It starts—“even” the first covenant...
- The previous verse said the first covenant was made obsolete
- The first covenant had regulations

Wednesday Night Hebrews Study

Wednesday, July 29, 2020

Hebrews 9:1-14

- The regulation related to Divine worship and the earthly sanctuary
- Verse 2 starts to talk about this worldly sanctuary and tabernacle
- I believe the writer is talking about the outer part as opposed to the inner part and the Holy of Holies
- The author is descriptive of this place.
 - →I think these descriptions (lampstand, table and sacred bread) would have been familiar to the readers and listeners.
- Ex 24-26 are written with instructions for the temple, especially 26
- Verse 3 introduces the holy of holies
- The Holy of Holies was behind a second veil
- Verse 4 is descriptive of the Holy of Holies
 - Golden alter of incense
 - Ark of the Covenant
 - Covered on all sides with gold
 - A Golden jar which holds the manna
 - Aaron's Rod which had budded (Num 17:10)
 - Tables of the covenant
- Many cross references in this verse
- →interesting that only the High Priest were able to see this room, so very few people ever saw what it actually looked like, but there was obvious detail
- Verse 5 completes this description:
- Above it were the Cherubim
 - Described in "glory"
- These were overshadowing the mercy seat
- This verse ends by saying they can't speak of these in detail

Wednesday Night Hebrews Study

Wednesday, July 29, 2020

Hebrews 9:1-14

Heb 9:6-10: sacrifices in the first temple which cannot make the worshipper perfect in conscious

Now when these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship, 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. 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, ⁹ which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, ¹⁰ since they relate only to food and drink and various washings, regulations for the body imposed until a time of reformation.

- After these things were prepared...
- These things had to be prepared prior to the priest going in for duties
- The priests are “continually” entering
 - This is not a onetime thing. The idea in Hebrews continues that this is a constant thing
- This is only the outer part—not the Holy of Holies
- NASB says “Divine Worship.” NIV just says “Ministry” Divine Worship is not in the Greek
- The Greek word means ministry or worship which would relate to God
- Num 18:2–6; 28:3
- Verse 7 is about the inner room, the Holy of Holies
- Only the High Priest can enter and this is once a year
- He must take blood with him
- This blood is for himself and the sins the people committed in ignorance
- Lev 16
 - Interesting: this is about the Day of Atonement and they had to make sacrifices even for sins committed in ignorance. We are still guilty of the sins, even when we don’t know about them. Romans 3:23; 6:23 the consequence of sin is death.
- Ex 30:10
- “The Holy Spirit is signifying” there is direction from God
 - This is not actual communication but something that signifies something else.
- As long as the first tabernacle was standing
 - The first tabernacle was still standing at this time

Wednesday Night Hebrews Study

Wednesday, July 29, 2020

Hebrews 9:1-14

- So, the way in the Holy place still had not been disclosed
- This could mean: until the New Jerusalem?
- Verse 9: this first tabernacle is a symbol of the present time
 - A symbol of the real tabernacle: (8:5)

ESV Study Note:

Heb. 9:8 **By this.** *That is, by the system that restricted to the Levitical priests the right of access into the presence of God in the Holy Place and especially the Most Holy Place. **the Holy Spirit indicates.** The Mosaic covenant was the command of God, through the Holy Spirit, and by the Mosaic law God revealed both the spiritual separation of man from God due to sin and the pattern for Jesus' high priestly ministry. **way into the holy places.** Only the priests can enter the Holy Place, and only the high priest goes behind the veil, into the Most Holy Place; thus, while the veil and the Holy Place were **still standing**, the rest of God's people could not directly draw near to God's throne of mercy (the Most Holy Place), since the way was **not yet opened.***

- Verse 9 further says its limits
- There are gifts and sacrifices but they cannot make the worshipper perfect
- Jesus' sacrifice makes us new 2 Cor 5:21
- Verse 10: these were all bodily regulation
 - Until a time of reformation

ESV Study Notes

Heb. 9:9–10 *Two ages (both Gk. kairos, “time”) are here contrasted: the **present age** (either the old covenant era or simply the “present circumstances of the church”; see esv footnote), and the **time of reformation.** The latter age has been inaugurated by Christ ([vv. 11–12, 26](#)). The “present age” is described as a time of impure consciences and of separation from access to God. Through Christ's work, this present age is passing away and the new time of reformation, which has already been inaugurated, will later be fully consummated (see note on [vv. 25–26](#), where Christ has appeared at “the end of the ages”).*

Heb. 9:9 **cannot perfect the conscience.** *The Mosaic sacrificial system brought neither sanctification of the soul nor the fullness of God's peace into the inner life of the worshiper ([7:18–19; 10:1–2](#)). This is in contrast with the new covenant ([8:10–12; 9:14; 10:22; also 10:14; 11:40; 12:23](#)).*

Heb. 9:10 **food and drink and various washings.** *The OT teachings (later expanded in early Judaism) about clean and unclean foods, sacrificial food and drink offerings, and ritual purification washings. This may indirectly critique those holding “diverse and strange teachings”*

Wednesday Night Hebrews Study

Wednesday, July 29, 2020

Hebrews 9:1-14

about “foods” ([13:9](#)). **Regulations for the body** implies their ineffectiveness at reaching the conscience ([9:9](#)).

Heb 9:11-14: Contrast the blood of goats versus the blood of Christ

¹¹ But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; ¹² and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption. ¹³ For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, ¹⁴ how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

- Now there is a major transition from writing about the Old Covenant to writing about Christ
- Christ entered through the genuine tabernacle
- This was not made with hands
- This was not of this world
- It says it is “more perfect” I would think it is to say “perfect.”
- Mark 14:58
- He used His own blood and the sacrifice was “once for all”
 - This is a repeated theme in Hebrews, if you look at your cross reference
- The redemption is eternal
- Verses 13-14: if—then: if the blood of goats, etc worked how much more will Christ’s blood work
- Jesus offered Himself
 - Without sin
- Notice it says to “serve the Living God.”