

Hebrews

Chapter 9:1-10

¹*Now even the first (covenant) had regulations for divine worship and the earthly sanctuary.*

Pink > The connecting link between the closing verses of chapter 8 and the opening verses of Hebrews chapter 9 may, perhaps, be set forth thus: although the old covenant or Mosaic economy was "ready to vanish away," nevertheless, it yields, even for Christians, important and valuable teachings.

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

Precept Austin > The Old Covenant The Picture of Jesus Christ
 The New Covenant The Person of Jesus Christ

Had > Robertson > (Greek grammar) *used to have*

Regulations > Strong's > an equitable deed; by implication, a statute or decision -- judgment, justification, ordinance, righteousness.

Precept Austin > He elaborates on these regulations later noting that "they relate only to food and drink and various washings, regulations for the body imposed until a time of reformation. (Heb 9:10)

Divine worship > Barclay > Originally (the verb *latreuo*) meant to work for hire or pay. It was the word used of the labouring man who gave his strength to an employer in return for the pay the employer would give him. It denotes, not slavery, but the voluntary undertaking of work ... It then came to mean quite generally to serve; but it also came to mean that to which a man gives his whole life. In that sense, it came very near meaning to dedicate one's life to ... Finally, it came to be the word distinctively used of the service of the gods. In the Bible it never means human service; it is always used of service to and worship of God.

Sanctuary > Strong's > sacred, holy

Barnes > The Greek may either mean "the sanctuary" - denoting the Holy of Holies; or "holy things." The word "sanctuary" was given to the tabernacle or temple as a "holy place," and the plural form which is used here was given to the most holy place by way of eminence

Wuest translation of verse 1 > *Then indeed the first testament was having ordinances of divine service, and its sanctuary a sanctuary of the earth.*

²For a tabernacle was equipped, the outer sanctuary, in which were the lampstand, the table, and the sacred bread; this is called the Holy Place. ³Behind the second veil there was a tabernacle which is called the Most Holy Place, ⁴having 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, Aaron's staff which budded, and the tablets of the covenant; ⁵and above it were the cherubim of glory overshadowing the atoning cover; but about these things we cannot now speak in detail.



The Tabernacle was 45 feet long, 15 feet wide and 15 feet high.



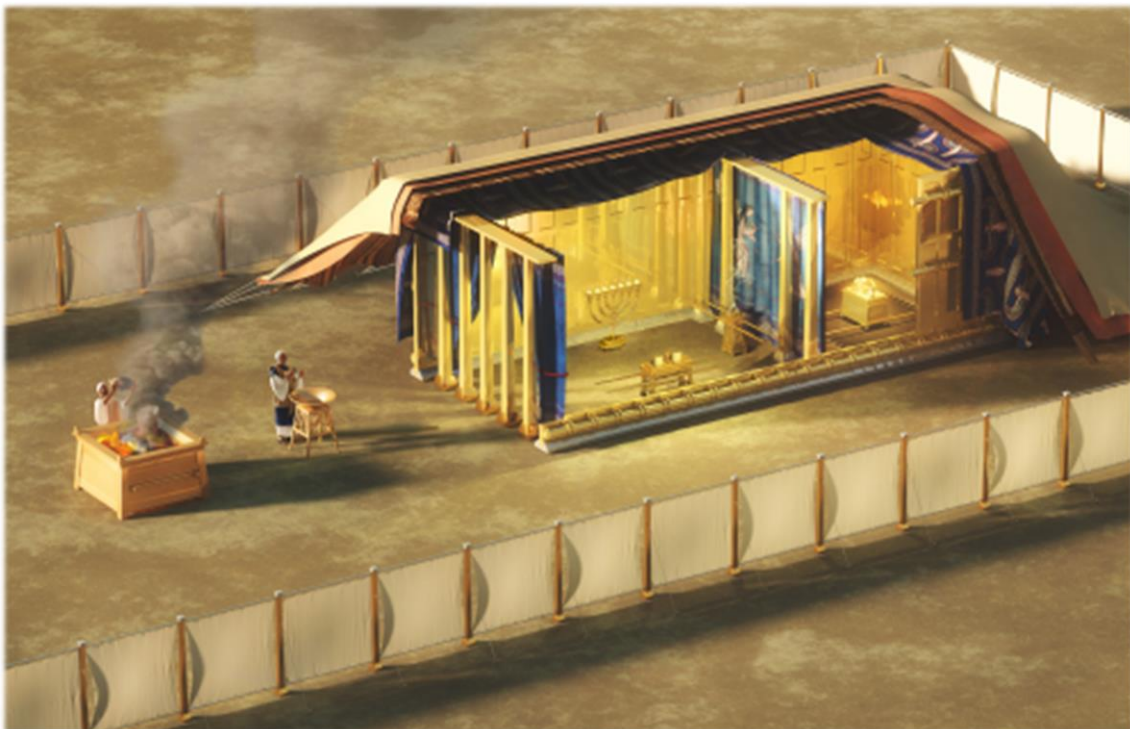
The Table of Shewbread was three feet and a half in length, one foot and nine inches wide, and two feet and a half in height.





And the ark of the covenant - This ark or chest was made of shittim-wood, was two cubits and a half long (6 feet, 9 inches), a cubit and a half broad (2 feet, 3 inches), and the same in height (2 feet, 3 inches); Exodus 25:10. It was completely covered with gold, and had a "lid," which was called the "mercy-seat," on which rested the Shekinah, the symbol of the divine presence, between the outstretched wings of the cherubim.

It was called "the ark of the covenant," because within it were the two tables of the covenant, or the Law of God written on tables of stone. It was a simple "chest, coffer, or box," with little ornament, though rich in its materials. A golden crown or molding ran around the top, and it had rings and staves in its sides by which it might be borne; Exodus 25:12-16



Pink > Why should the Holy Spirit here refer to the "tabernacle" rather than to the temple, which was still standing at the time the apostle was writing? The word "tabernacle" is found ten times in this epistle, but the "temple" is not mentioned once ... Yet the difficulty is easily solved: the temple was not erected till after Israel were thoroughly settled in their inheritance, and the Holy Spirit is here addressing a people who were yet in the wilderness!

(In addition, the "patterns" given Moses were for the tabernacle ... not the temple)

⁶ *Now when these things have been so prepared, **the priests are continually entering the outer tabernacle, performing the divine worship,***

The priests are continually entering > Utley >

1. to fill the containers on the *menorah* with oil (cf. Exod. 27:20-21)
2. to replace the bread weekly (cf. Lev. 24:8-9)
3. to place small amounts of incense on the incense altar (cf. Exod. 30:7-8)

Divine worship > This is the word we saw earlier in this chapter.

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.*

Leviticus 16:2-23 > The Day of Atonement:

² *The LORD said to Moses:*

"Tell your brother Aaron that he shall not enter at any time into the Holy Place inside the veil, before the atoning cover which is on the ark, or he will die; for I will appear in the cloud over the atoning cover.

³ *Aaron shall enter the Holy Place with this: with a bull as a sin offering and a ram as a burnt offering.*

⁴ *He shall put on the holy linen tunic, and the linen undergarments shall be next to his body, and he shall be wrapped about the waist with the linen sash and the linen turban wound around his forehead (these are holy garments). He shall bathe his body in water and put them on.*

⁵ *And he shall take from the congregation of the sons of Israel two male goats as a sin offering, and one ram as a burnt offering.*

⁶ *Then Aaron shall offer the bull as the sin offering, which is for himself, so that he may make atonement for himself and for his household.*

⁷ He shall then take the two goats and present them before the LORD at the doorway of the tent of meeting. ⁸ Aaron shall cast lots for the two goats, one lot for the LORD and the other lot for the scapegoat. ⁹ Then Aaron shall offer the goat on which the lot for the LORD fell, and make it a sin offering. ¹⁰ But the goat on which the lot for the scapegoat fell shall be presented alive before the LORD, to make atonement upon it, to send it into the wilderness as the scapegoat.

¹¹ "Then Aaron shall offer the bull of the sin offering which is for himself and make atonement for himself and for his household, and he shall slaughter the bull of the sin offering which is for himself.

¹² He shall take a firepan full of coals of fire from upon the altar before the LORD and two handfuls of finely ground sweet incense, and bring it inside the veil. ¹³ He shall put the incense on the fire before the LORD, so that the cloud of incense may cover the atoning cover that is on the ark of the testimony, otherwise he will die.

¹⁴ Moreover, he shall take some of the blood of the bull and sprinkle it with his finger on the atoning cover on the east side; also in front of the atoning cover he shall sprinkle some of the blood with his finger seven times.

¹⁵ "Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil and do with its blood as he did with the blood of the bull, and sprinkle it on the atoning cover and in front of the atoning cover.

¹⁶ He shall make atonement for the Holy Place, because of the impurities of the sons of Israel and because of their unlawful acts regarding all their sins; and he shall do so for the tent of meeting which remains with them in the midst of their impurities.

¹⁷ When he goes in to make atonement in the Holy Place, no one shall be in the tent of meeting until he comes out, so that he may make atonement for himself and for his household, and for all the assembly of Israel.

¹⁸ Then he shall go out to the altar that is before the LORD and make atonement for it; he shall take some of the blood from the bull and some of the blood from the goat, and put it on the horns of the altar on all sides. ¹⁹ With his finger he shall sprinkle some of the blood on it seven times and cleanse it, and consecrate it from the impurities of the sons of Israel.

²⁰ “When he finishes atoning for the Holy Place and the tent of meeting and the altar, he shall offer the live goat. ²¹ Then Aaron shall lay both of his hands on the head of the live goat, and confess over it all the wrongdoings of the sons of Israel and all their unlawful acts regarding all their sins; and he shall place them on the head of the goat and send it away into the wilderness by the hand of a man who stands ready. ²² Then the goat shall carry on itself all their wrongdoings to an isolated territory; he shall release the goat in the wilderness.

²³ “Then Aaron shall come into the tent of meeting and take off the linen garments which he put on when he went into the Holy Place, and shall leave them there. ²⁴ And he shall bathe his body with water in a holy place and put on his clothes, and come out and offer his burnt offering and the burnt offering of the people, and make atonement for himself and for the people.

²⁵ Then he shall offer up in smoke the fat of the sin offering on the altar.

²⁶ The one who released the goat as the scapegoat shall wash his clothes and bathe his body with water; then afterward he shall come into the camp.

²⁷ But the bull of the sin offering and the goat of the sin offering, whose blood was brought in to make atonement in the Holy Place, shall be taken outside the camp, and they shall burn their hides, their flesh, and their refuse in the fire. ²⁸ Then the one who burns them shall wash his clothes and bathe his body with water; and afterward he shall come into the camp.

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,**

Disclosed > Strong’s > phaneroó > to make visible, make clear

HELPS > phaneróō (from phōs, "light") – properly, illumine, make manifest

“Who” is the way into the Holy Place?

- **John 10:7** > ⁷ So Jesus said to them again, “Truly, truly I say to you, I am the door of the sheep.
- **John 10:9** > ⁹ I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture.
- **John 14:6** > ⁶ Jesus *said to him, “I am the way, and the truth, and the life; no one comes to the Father except through Me.
- **Ephesians 2:18** > ¹⁸ for through Him we both have our access in one Spirit to the Father.

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, drink, and various washings, regulations for the body ***imposed*** until a time of ***reformation***.

Symbol > parabole > a placing beside, a comparison

MacArthur > The Greek word is parabole from which the English word "parable" is derived. The Levitical system was a parable, an object lesson, about what was to come in Christ.

Which cannot make the worshiper perfect in conscience > Swindoll > The problem with the original, Jewish Christian recipients of this letter was that they were tempted to address the internal, spiritual concerns of the conscience with external, physical forms of worship that were never intended to cleanse the inner person. Such efforts were futile.

Vincent > The passage should be read thus: "according to which are offered gifts and sacrifices which cannot perfect the worshiper as touching the conscience, being mere ordinances of the flesh on the ground of (ἐπι resting upon) meats," etc.

Conscience > Precept Austin >)(suneidesis from sun = with + eido = know) literally means a "knowing with", a co-knowledge with oneself or a being of one's own witness in the sense that one's own conscience "takes the stand" as the chief witness, testifying either to one's innocence or guilt.

Ray Stedman > "A Clear Conscience" (A study in Hebrews 9)

<https://www.raystedman.org/new-testament/hebrews/a-clear-conscience>

Imposed > Strong's > to rest upon

Pink > "The word for 'imposed' is properly 'lying on them,' that is, as a burden. There was a weight in all these legal rites and ceremonies, which is called a yoke, and too heavy for the people to bear (**Acts 15:10**). And if the imposition of them be principally intended, as we render the word 'impose,' it respects the bondage they were brought into by them.

Acts 15:10 >¹⁰ *Since this is the case, why are you putting God to the test by placing upon the neck of the disciples a yoke which neither our forefathers nor we have been able to bear?*

Reformation > Strong's > a making straight, rectification

