

THE NEW TESTAMENT

BIBLE TEXT : Hebrews 9:6-28.

LESSON 440 Senior Course

MEMORY VERSE: "For Christ is not entered Into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Hebrews 9:24).

BIBLE TEXT in King James Version

Hebrews 9:6-28

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.

7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;
12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to

Bible References:

Notes:

The Holy Place

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God" (Hebrews 9:6).

By that "first tabernacle", is meant the Holy Place. In this compartment were placed the golden candlestick upon the left-hand side as you enter, and the table of shewbread upon the right-hand side. Just before the veil stood the altar of incense.

The Shewbread

The shewbread was renewed every Sabbath. There were twelve loaves, six in a row, representing the twelve tribes of Israel. As they were renewed, the old were taken away and given to the priests. It was lawful for them to eat the shewbread.

We have been given an interpretation of this when Jesus said:

"I am the living bread which came down from heaven: If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:51).

Jesus being the Word incarnate, we have the typical meaning of that bread: it was the Word of God. Job said that the Word meant more to him than his necessary food. We find typified throughout the Tabernacle service that what was needed to sustain the body was typical of what was necessary to sustain the soul.

The Golden Altar

The golden altar was the altar of incense. The priests in their daily service morning and night burned incense upon this altar. The officiating priest (priests officiated by courses, each one taking his turn) took coals from off the brazen altar where the fire was kept burning continuously and put it into his censer. It is supposed that he placed those coals upon the golden altar and then put the incense upon it.

The significance of that altar of incense is shown in the 8th chapter of Revelation, where an angel with a golden censer stood before the altar and offered up the incense with the prayers of the saints; and the incense with the prayers of the saints went up before the Lord. Incense signifies prayer.

That is what the Psalmist had reference to when he said:

"Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice" (Psalm 141:2).

The Holy of Holies on the Day of Atonement

"But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people" (Hebrews 9:7).

It was before the Holy of Holies that the veil hung, very much ornamented, adorned with cherubims. It was made of costly material. No one ever went in there but the high priest, and he

serve the living God?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every

only once a year upon the Day of Atonement. The Children of Israel fasted this day and lamented before the Lord. It was a time of national repentance. The high priest went into the Holy of Holies with the blood of the bullock that was slain upon the brazen altar and made atonement first for his own sins and then for the sins of the people and for the priesthood. He returned to the brazen altar that stood in the courtyard.

Two goats were brought in. one of these was slain; and upon the other he laid his hands and confessed the sins of the people; then the goat was driven out into the wilderness. Both of these goats typified Jesus who was the scapegoat and sacrifice for us.

The Ark, Mercy Seat, and Shekinah

In the Holy of Holies was the Ark, within which were the Tables of Stone. Upon the cover of the Ark were the cherubims, two of them facing each other, and their wings meeting. They represented the angels. There they looked down upon the Law within the Ark. God's judgment required a measuring up to the standards set forth in the Law, but between the cherubims and the Law was the Mercy Seat. That foreshadowed God's mercy. When men failed to measure up to His commandments and precepts, mercy was offered. In Romans 3:25 we read, where Paul is speaking of Jesus:

"Whom God hath set forth to be a propitiation through faith in his blood, . . ."

That word "propitiation" is the same word as that used for Mercy Seat. So Jesus became the Mercy Seat not one for the Jews but for the whole world. There was nothing pertaining to the Tabernacle service or in its furnishings, but that had its significance. Nothing was done at random.

Above the Mercy Seat shone the Shekinah of the Lord, a supernatural glow of light. As Israel encamped, that pillar of cloud by day and pillar of fire by night settled down above the Ark. It was an evidence of God's presence in their midst. This Holy of Holies, therefore, represented the very dwelling place of God Himself; and none of the Children of Israel could approach unto it, not even the priests -- only the high priest, and he once a year, on the Day of Atonement.

It reminds us of those words of Paul when he says that none can approach unto His glory. (See I Timothy 6:16).

The Dispensation of the Holy Ghost

"The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing" (Hebrews 9:8).

This intimates that the Tabernacle with all its services was only temporary. It also implies the giving of the Holy Ghost, as we will see presently from some other passages of Scripture. The significance of this Holiest of All was not yet made manifest while the Tabernacle stood, but this implies that there was a time coming when its significance would be made manifest. It also indicates that the dispensation of the Holy Ghost began when Jesus entered His Priesthood. For this reason He said to His disciples, "nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). When He ascended from the Mount of Olives He entered into that Tabernacle upon His second office, that of Priesthood. It was at that time that the Holy Ghost was sent.

Types

"Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service

year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

perfect, . . ." (Hebrews 9:9).

That leads us to inquire: wherein was the virtue of these sacrifices? Why were they ordained of God if there was no possibility of any spiritual perfection? It had significance only as it pointed to the spiritual. These sacrifices and offer-ings had no virtue in themselves; and where the Jews failed in this Old Testament service was that they could not see Jesus to whom all the sacrifices pointed. The offerings and sacrifices lost their typical significance and became to them the all-important thing. The offering itself was only a shadow.

Jesus instituted the ordinance of the Lord's Supper. That in a way corresponds to these ordinances, which they had under the Old Dispensation. Is there any virtue contained in the elements, the grape juice or the bread? No! There are some who think there is. The Catholic Church has instituted the doctrine of transubstantiation: that is, that through a miracle the bread and the wine are actually converted into the Body and shed Blood of the Lord. They have done what the Jews did: they have taken what God intended only for a type to picture the unseen, and have made that their object of worship.

In Eli's time the Israelites took that Ark, contrary to the Law, from the Tabernacle and brought it into the field of battle. Why? Because they thought that that Ark had some virtue and power in it that would give them the victory against the Philistines. God rebuked them by a disastrous defeat and let that Ark fall into the hands of the pagans because they had misconstrued its meaning and saw virtue in the Ark itself.

When any religious body takes a type or a symbol and worships it, that worship has descended to fetishism -- nothing else. The Ark to the Jews at this time had become a mere fetish. The only value that these ordinances, sacrifices and gifts had was the spiritual significance, which they symbolized.

God had instituted the Tabernacle with its elaborate service in condescension to the human frame. The Israelites had come out of Egypt; they were just as kindergarten children. In the kindergarten if one wants to teach arithmetic, he takes for example two objects, and puts them together: one and one make two. If they want to teach fractions they may take an apple and divide it into halves, or smaller parts, to illustrate parts make a whole. But when those students get a little farther advanced they have the abstract number on the board. Sometimes they do not even have that: they must mentally carry out the process of arithmetic, because they are in an advanced grade.

The Lord dealt with His people along the same lines. The Israelites were going through a kindergarten period, spiritually, and the Lord was condescending to their weakness, and instituted these things to illustrate the spiritual. But they failed to see beyond the illustration. They did not see Jesus to whom it all pointed.

The Veil

"Jesus, when he had cried again with a loud voice, yielded up the ghost.

"And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent" (Matthew 27:50, 51).

The rending of the veil signified that the way into the Holiest of All was opened.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

"By a new and living way, which he hath consecrated for us, through the veil, that is to

say, his flesh" (Hebrews 10:19, 20).

The veil typified the body of the Lord Jesus Christ, which was rent in the crucifixion. The way was opened into the Holiest of All, the baptism of the Holy Ghost, which up to that time had not been made manifest. The baptism of the Holy Ghost is the one thing, which marks the New Dispensation from the Old in the way of spiritual experiences which they did not have in the Old.

Three Experiences

They had justification; they had the brazen altar standing outside the Tabernacle, in the court. This necessarily signifies justification, because here was brought the sacrifice for sins, or trespasses; and when the one bringing that sacrifice brought it in faith, and it was offered according to the Law, his sins were forgiven. If he accepted it in faith, he had a real experience of salvation just as we secure at the altar today.

We get the significance of the Holy Place in Hebrews 13:11, 12:

"For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

The high priest took the blood of the bullock and went into the Holy Place, and before entering into the Holiest of All he placed that blood upon the horns of the golden altar. We are told also that the Law provided that those beasts whose blood was taken into the sanctuary were taken outside the gates and burned.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

Then what are we to construe as being the significance of taking the blood into the sanctuary and placing it upon the golden altar? Sanctification. We have Scriptural authority for that.

The third place (the Holiest of All) being opened up at this time through the crucifixion of Jesus Christ that we might enter boldly into the place where only the high priest had gone once a year, gives us a privilege that they never possessed in the Old Dispensation. We can only construe that as being the mighty baptism of the Holy Ghost, where we have the Shekinah of the Lord resting upon us even as the flame of fire rested upon the disciples when the Holy Ghost descended upon the Day of Pentecost.

In the Tabernacle are represented the three great experiences which God gives: justification, sanctification, and the baptism of the Holy Ghost.

Time of Reformation

"Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation" (Hebrews 9:10).

It is not difficult to know what that time of reformation is: it is the time when the significance of all these things would be made plain, the Dispensation of Grace.

The True Tabernacle

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building" (Hebrews 9:11).

That Tabernacle was pitched in the wilderness; but the true Tabernacle, which he had already mentioned as being the one, which the Lord pitched and not man, is in Heaven.

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Hebrews 9:24).

The whole Tabernacle service was fulfilled in Him when He entered Upon His Priesthood.

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Hebrews 9:12).

The high priest always went into the Tabernacle with blood. The priests never approached unto the Lord without blood. So it was necessary that Jesus, as the High Priest, should have blood. The priests took in the blood of bulls and goats. Here we have a perfect fulfilment of that Tabernacle service when Jesus entered into that heavenly Tabernacle, taking His own Blood with which to make intercession.

The Blood of Jesus

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Hebrews 9:13, 14).

That shows us the spiritual side of it, that through the Blood of Jesus Christ our consciences are purged. That is why there is no condemnation to them who are in Christ Jesus. It is the conscience, which brings condemnation. When it is purged and cleansed there is no condemnation.

The sacrifice of Jesus Christ reached back into the period of the Law; it reached ahead to the Jews; and then it reached ahead to the Gentiles. It was a universal Atonement, which was all-comprehensive and all-availing. It took in all mankind: the Jews and the Gentiles. Not only that, but it was once and for all. Jesus did not enter in yearly as a great high priest did; but this was given once and for all, and thus it stands an eternal Atonement, the great Atonement which Jesus provided for the whole round world, extending over all ages and for all times.

You will not find throughout all God's dealings with mankind one instance in which the guiltless died for the guilty except the one occasion in which Christ Jesus died for sinners -- the just for the unjust. We find mercy in the sight of the Lord, but not because of any virtue that we possess. Any good deeds, any charitableness which we show, any kindness will not purchase the least of His mercies.

It is true that we are rewarded for our good deeds. We are rewarded for the works, which we do in the Spirit (and only those that are done in the Spirit). But we do not find mercy in the sight of the Lord through anything that we do. The only means by which any man (the very best man who ever lived to the very worst) can find any grace in the eyes of the Lord is through the Atonement.

The New Testament

"And for this cause he is the mediator of the new testament."

That is the same word, which is elsewhere translated "covenant." It could just as well be called the Old Covenant and the New -- the words are the same. But he has used the word "testament" here because he is bringing out another figure. A testament is, in our usage, also a will -- which a covenant is not.

Therefore in this present case he calls it a testament.

It was upon the death of Jesus Christ that His will or testament became available and we entered into it. When He ate that last supper and gave the cup to His disciples He said, "For this is my blood of the new testament" (or the New Covenant, which had been ushered in).

The Necessity of the Blood

"For when Moses had spoken every precept to all the people according to the law, . . ."

The Law was given first, and after that it was written in a book and brought before the people.

" . . . he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, . . ."

The hyssop, a shrub, which grew in that country, was bound around with scarlet wool and was used for the sprinkling of the blood. That is what the Psalmist had reference to when he said, "Purge me with hyssop, and I shall be clean" (Psalm 51:7).

"And almost all things are by the law purged with blood; and without shedding of blood is no remission.

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these" (Hebrews 9:22, 23).

The pattern of heavenly things was purified with the blood of bulls and goats, but the heavenly things themselves, from which the copy was taken, must necessarily be purified with better things.

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Hebrews 9:24).

The Appearances and Offices of Christ

There are three grand appearances with which this chapter closes which we want to take up. We shall take them up in their historical order instead of as they are presented in this chapter. The first one is the 26th verse:

"For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

That refers to His first coming, and that was His purpose in coming: to present Himself a sacrifice. That was the all-important thing for which He came. It was true He came to give us teachings; He came as God's representative to earth; He was a good example; He taught precepts that commend themselves to every man's conscience. But that was not the very essence of His mission to this world. The very heart and centre of it was that He came to offer Himself to the world a sacrifice; and thus only could He come to save sinners. It took nothing less than that to save them.

The second appearance we find in the 24th verse:

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

That was His second appearance. That is the office, which He is now fulfilling. For nineteen centuries His mediatorial Throne has been occupied. Now the 28th verse:

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he

appear the second time without sin unto salvation."

That remains yet to be fulfilled when He will come back again. There are His three great appearances: coming first to offer Himself a sacrifice; going with His Blood into the Holiest of All; and then leaving that mediatorial Throne and taking up His office of King. We have set forth in these three comings his offices of Prophet, Priest and King.