

# Pentwater Bible Church

*Hebrews Message 20*

*May 20, 2018*



The Resurrection by Sir Anthony Van Dyck Cir. 1631

Daniel E. Woodhead – Pastor Teacher

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The Book of Hebrews

Message Twenty

THE TABERNACLE MADE WITHOUT HANDS

May 20, 2018

Daniel E. Woodhead

Hebrew 9:11–22

*<sup>11</sup> But Christ being come a 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, <sup>12</sup> 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. <sup>13</sup> For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: <sup>14</sup> 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?*

*<sup>15</sup> 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. <sup>16</sup> For where a testament is, there must also of necessity be the death of the testator. <sup>17</sup> For a testament is of force after men are dead: otherwise it is of no strength at all whilst the testator liveth. <sup>18</sup> Whereupon neither the first testament was dedicated without blood. <sup>19</sup> 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, <sup>20</sup> saying, This is the blood of the testament which God hath enjoined unto you. <sup>21</sup> Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. <sup>22</sup> And almost all things are by the law purged with blood; and without shedding of blood is no remission (KJV).*

THE GREATER SACRIFICE

Hebrew 9:11–12

*<sup>11</sup> But Christ being come a 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, <sup>12</sup> 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 (KJV).*

Christ is come. As Jacob was prophesying over his sons what would happen to them he said to Judah:



Genesis 49:10

*<sup>10</sup>The sceptre shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh come: And unto him shall the obedience of the peoples be (ASV, 1901).*

The scepter is a symbolic tool of a ruler which, communicates the power the sovereign has to control the governmental affairs over which he or she has been placed.



Photo from: <https://www.associationcovenantpeople.org/2010/11/queen-elizabeth-ii/>

The term "scepter" in Scripture refers to the Israelite tribal identity and the right to apply and enforce Mosaic Laws and adjudicate capital offenses. Even during their 70-year Babylonian captivity (606-537 B.C.) the tribes retained their tribal identity. They retained their own logistics, judges, etc. (Ezekiel 1:5,8). The term Shiloh was understood by the early rabbis and authorities of the Talmud as referring to the Messiah. It is generally understood as denoting the Messiah, "the peaceful one," as the word signifies (Genesis 49:10). The Vulgate Version translates the word, "he who is to be sent," in allusion to the Messiah; the Revised Version, in the margin, "till he come to Shiloh;" and the LXX., "until that which is his shall come to Shiloh." It is most simple and natural to render the expression, as in the Authorized Version, "till Shiloh come," interpreting it as a proper name (Isaiah 9:6).<sup>1</sup>

In 6-7 A.D., King Herod the Great's son and successor, Herod Archelaus, was dethroned and banished to Vienna, a city in Gaul. Archelaus was the second son of Herod the Great. After the death of Herod the Great, Archelaus had been placed over Judea as "Entharch" by Caesar Augustus. Broadly rejected, he was removed in 6-7 A.D. by Caesar Augustus due to complaints of the Jews. He was replaced by a Roman procurator named Caponius. The legal power of the Sanhedrin was immediately restricted and the ability of the Sanhedrin to try

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<sup>1</sup> Easton, M. G. (1893). In [Easton's Bible dictionary](#). New York: Harper & Brothers.

capital cases was lost. This was standard Roman policy. They would require occupied nations such as the Jews to pay a tax to the Romans, and the Jews would, after God, submit to the occupiers as their lords.<sup>2</sup> When the members of the Sanhedrin found themselves deprived of their right over life and death, they covered their heads with ashes and their bodies with sackcloth, and wailed, "Woe unto us for the scepter has departed from Judah and the Messiah has not come!"<sup>3</sup> They actually thought that the Torah, the Word of God, had failed!

What they failed to recognize from their own Scripture is that Jesus had come. He was living in Nazareth and working with his earthly step father Joseph as a carpenter. Their idea of the Messiah was as a mighty conquer not a suffering servant. The idea of two Messiah was popular, one the suffering servant and the other the mighty conqueror.

Jesus was typified by the high-priest under the law; and he came as such into this world, and has done the work of a high-priest, by offering himself as a sacrifice for sin, and by his entrance into the Heavenly tabernacle, with his own blood: and He became the high-priest *of good things to come*; such as peace, reconciliation, and permanent atonement, a justifying righteousness, pardon of sin, eternal life and salvation. The Law was a mere foreshadow of better things which were to come. Jesus is called the high-priest of them (Levitical High Priests), to distinguish him from the high-priests under the law, who could not bring in these good things, or make the worshippers coming to the Temple perfect. Jesus Christ is the author and administrator of them all. His body and the Heavenly Tabernacle from where He came is a *greater and more perfect tabernacle, not made with hands, that is to say, not of this building*; meaning the human body of Christ, and the Heavenly Tabernacle which, are greater than Moses's tabernacle.

When Christ came, God the Father was through the Lord Jesus reconciling the world to Himself. Under the law God did not reveal Himself except to the high priest alone entering the Holy of Holies once a year, and then with the *blood of goats and calves* offering to provide for his and the people's sins. The barrier was still maintained. With the Lord Jesus was sacrificed the veil was rent and God is now connecting to us through the blood of the Lord Jesus.

Hebrews 9:13–14

*<sup>13</sup> For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: <sup>14</sup> 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 (KJV)?*

Christ's sacrifice was superior to any of the sacrifices offered under the Old Covenant. Before a temporary atonement was achieved through *the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh*. The *ashes* of a heifer refer to the ceremony described in the Mosaic law. This is a subject of immense contemporary

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<sup>2</sup> Josephus, F., & Whiston, W. (1987). *The works of Josephus: complete and unabridged* Wars 2 Chapter 8, (p. 605). Peabody: Hendrickson.

<sup>3</sup> Lehmann, Joseph & Augustin, translated from the French by Julius Magath, *Jesus Before the Sanhedrin* Palala Press

interest since a Red Heifer is required by the rabbis in Israel to inaugurate the next Temple as soon as the Temple Mount is under Israeli control again.

#### Numbers 19:1–10

*And Jehovah spake unto Moses and unto Aaron, saying, <sup>2</sup>This is the statute of the law which Jehovah hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke. <sup>3</sup>And ye shall give her unto Eleazar the priest, and he shall bring her forth without the camp, and one shall slay her before his face: <sup>4</sup>and Eleazar the priest shall take of her blood with his finger, and sprinkle her blood toward the front of the tent of meeting seven times. <sup>5</sup>And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: <sup>6</sup>and the priest shall take cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. <sup>7</sup>Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. <sup>8</sup>And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. <sup>9</sup>And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place; and it shall be kept for the congregation of the children of Israel for a water for impurity: it is a sin-offering. <sup>10</sup>And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever (ASV, 1901).*

The ashes of the Red Heifer were used to purify the Tabernacle. After the red heifer was sacrificed, her blood was sprinkled at the door of the tabernacle.

The imagery of the blood of the heifer without blemish being sacrificed and its blood cleansing from sin is a foreshadowing of the blood of Christ shed on the cross for believers' sin. He was "without blemish" just as the red heifer was to be. Jesus' sacrifice was perfect and provided us with clear consciences that were previously filled with impure sinful and guilt ridden thoughts. The message is clear our sins are forgiven and we can enjoy clean consciences because of what Christ has done.

#### THE NEW TESTAMENT

#### Hebrews 9:15–17

*<sup>15</sup> 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. <sup>16</sup> For where a testament is, there must also of necessity be the death of the testator. <sup>17</sup> For a testament is of force after men are dead: otherwise it is of no strength at all whilst the testator liveth (KJV).*

The Messiah's sacrifice provided the necessary ratification of a New Covenant. It is called a testament here to distinguish this from the inauguration of the New Covenant. A *mediator* is one who intervenes between two people either to make peace and friendship or to ratify a covenant; in this case, the ratification of the New Covenant is in contrast with the old Mosaic Covenant. While the Mosaic Covenant was able to reveal sin, it could never provide the inheritance of the promised blessing. That is why a New Covenant was needed and He is the *mediator* of this covenant. The death and resurrection of Jesus made atonement *for the redemption of the transgressions that were under the first covenant*. The Old Testament sacrifices did not remove the sins of the Old Testament saints. When an Old Testament saint died his body went into the ground and his soul went to the good part of Sheol to be redeemed and carried to Heaven by Jesus after His death. The apostle in using the term testament makes reference to it as a will. A legal will provides for an inheritance. A will cannot be fully executed until the death of the one who wrote it. He is also called a testator. Until the testator dies, the will, is only a set of written promises. So, the will or testament will only provide its full benefits or promises after the death of the one who made the will. In the same way, in God's providing salvation to lost sinners, the bequest is only fully operative after the sinner dies. In other words, he enters Heaven only after he dies. We are saved now, but they enter Heaven only upon death. So, the illustration holds that the point of our salvation is similar to the contents of a will. The written will is a guarantee of future benefits but require a death to provide those benefits.

#### BLOOD EXECUTES THE WILL

Hebrews 9:18–22

*<sup>18</sup> Whereupon neither the first testament was dedicated without blood. <sup>19</sup> 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, <sup>20</sup> saying, This is the blood of the testament which God hath enjoined unto you. <sup>21</sup> Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. <sup>22</sup> And almost all things are by the law purged with blood; and without shedding of blood is no remission (KJV).*

The Mosaic Law required blood to execute the first testament. God accepted the death of an animal to provide temporary atonement for the sins of the Old Testament saints. God is perfectly holy and sets the requirements for atonement. The animal's shed blood was the evidence that one life was given for another. For He said that the life of flesh is in the blood (Leviticus 17:11). The Mosaic Covenant was ratified by the shedding of blood, but the blood was animal blood. Even though it was only animal blood, it was a pledge that the terms of the covenant would be fulfilled. This was a conditional covenant from its onset. The shedding of blood proved that the covenant was ratified. Moses sprinkled everything in the Tabernacle with blood. He put it on the Tabernacle and all the *vessels of the ministry* as well. Since all the components of the Tabernacle were man-made they came in contact with sinful man and needed a blood purification. Therefore, under the Law, *almost* everything was *cleansed with blood*. The reason the text states *almost* is because some things were cleansed by water and some things were not cleansed at all. However, *according to the law*, for remission of sin blood

had to be shed for *apart from shedding of blood there is no remission* [of sin]. The central point is that the forgiveness of sin demands a blood sacrifice.

Next message: THE HEAVENLY TABERNACLE WAS CLEANSED BY CHRIST

E-mail: [Pentwaterbiblechurch@scofieldinstitute.org](mailto:Pentwaterbiblechurch@scofieldinstitute.org) Call: Toll Free 877-706-2479