

Please forgive me for reviewing this again, but we must not let these things slip away. It is possible not to see the forest if we look minutely at the trees, and in this series of sermons, I am very desirous that you see the great scope of this great book and see how the visible things are connected to the things which cannot be seen; how imperfect things can reveal perfect things.

1. Hebrews 1: God’s revelation and word for the last days is [revelation and word cannot be divided] in Jesus Christ, Who, as Joel prophesied, would pour out the Spirit in the last days, which Peter said was fulfilled in Acts 2.
2. Hebrews 2:1-4: Jesus Christ, the Son of God, is greater than any of the angels; hence, His word is greater than that spoken by angels, by which the first word was given by the Holy Spirit to Moses and the prophets.
3. Hebrews 2:5-18: In Jesus Christ we see the fulfillment of the purpose and inheritance for which God created man: to set man over all the works of God, even the angels. This inheritance was lost in Adam’s sin, but restored in Jesus who is now at the right hand of the Father, and all believers will receive this inheritance through faith in Christ.
4. Hebrews 3:1-4:16. This inheritance is the eternal rest promised by God in Psalm 95, and is not the Sabbath of Creation, the rest of the land of Canaan, but must involve the deepest rest in the soul of a man, for the word of God penetrates and speaks to man in his deepest heart of hearts. Our High Priest has passed into the heavens and occupies a throne of grace in Heaven and we must come to him in faith to know this rest.
5. Hebrews 5:1-7:28. The fact that Abraham was blessed by Melchizedek and paid tithes to Melchizedek shows that Melchizedek was greater than Abraham and Levi. Hence, Christ priesthood, after the order of Melchizedek, is greater than that of Levi and Aaron and Moses. If there is a change in the priesthood, by which the covenant was mediated, there must be a change in the covenant.
6. Then, in chapter 8, we saw last week that with the coming of Christ there was a more perfect word, more perfect mediator, and more perfect covenant than what had gone before. The old covenant contained shadows of things to come. They were shadows of real things, but the fullness had not been revealed. Moses really saw God, but only the hinder parts; but even that was so glorious that he must veil his face in order to speak with Israel, because of the hardness of their hearts. There is only one truth, and this is in Jesus Christ, but He was not so fully revealed until the time appointed for Him to come. Even now, though we see much more fully than Israel saw, yet we see darkly through a glass, but in eternity we will see the glory of God fully in the face of Jesus Christ—so much as it is possible for a creature to see.

This brings us to chapter 9, which we read a few moment ago. [I put it in these notes, although I did not read it again when I preached this sermon.]

“¹ Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. ² For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. ³ And after the second veil, the tabernacle which is called the Holiest of all; ⁴ Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and

the tables of the covenant; 5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

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 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 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." (Heb 9:1-28)

I want to make three points with respect to the content of chapter 9 this morning. 1. Worship of the 1st Covenant in the earthly tabernacle; 2. Worship in the 2nd Covenant in the heavenly tabernacle; 3. The effective work of our Mediator, Jesus Christ.

I. Worship of the First Covenant in the earthly tabernacle.

A. Israel had ordinances of worship, which the congregation of the people must perform.

1. They are described in very brief detail in verses 2-10 They consisted of ceremonies performed in the two parts of the tabernacle proper. The first part where the priests entered every day; the second where the high priest entered once a year. This was in addition to the sacrifices performed on the great altar in the court of the tabernacle.
2. The things that they did were figures for that present time, before the coming of Christ. These gifts and sacrifices could not truly purify either the priests or the worshippers. Vs. 9.

- a. True worship is in the heart [conscience=the inner man.] God must be worshipped in spirit [inwardly] and in truth [with the whole heart, not pretended].
 - b. Perfect: sanctified—truly dedicated and holy before the Lord.
 - c. These sacrifices and gifts could only sanctify the flesh, before the eyes of men, but not before God.
3. All of the truth had not yet been revealed. Moses saw only the hinder parts of God, and could not reveal fully the glory that would come in the face of Jesus Christ.
 4. Because of this, there was a veil between the first part of the tabernacle and the Holy of Holies where the Ark of the Covenant was, and where God’s glory was revealed. This veil symbolized the body of Christ, which, when it was torn on the Cross, opened the way for us to enter into the very presence of God.
- II. Worship in the Second Covenant in the heavenly tabernacle.
- A. It is in the presence of God, without the veil that separated the people from God and the true worship of God.
 - B. Christ’s offering and ultimate gift to God, is His own blood. Why is blood important?
 1. Because it is the life of man. “The life of the flesh is in the blood.”
 2. In offering up His blood, Christ offered His very life, to God for us.
 3. This was to turn away the wrath of God, which was everywhere demonstrated under the First Covenant. The Mediator must satisfy both God and man. God’s justice must be satisfied; Man must be restored to fellowship with God, for without God’s presence and favor man can do nothing and has nothing.
 4. The veil must be taken from the hearts of men, so they may enter into the presence of God without fear. 2Cor. 3 says that the heart must turn to God for the veil is taken away:
 - a. The First Covenant; “The man that does those things shall live in them” But the weakness of the First Covenant was the hardness of the hearts of the worshippers. They could only perform outward acts of piety, for the inner man was filled with many kinds of desires and lusts that war against God.
 - b. The Second Covenant: “Whosoever shall call upon the Name of the Lord shall be saved” The veil is taken away, and seeing Christ clearly, we are changed into his image day by day, for the path of the just is as the shining light that shines more and more unto the perfect day!
 - c. God, in sending forth the Spirit of His Son, would take away the stony hearts and give us new hearts, hearts that would love and serve Him all the days of our lives.
 5. This would be the purging of the conscience, and that brings us to our third point.
- III. The Effective work of our Mediator, Jesus Christ, by the Holy Spirit.
- A. He did what Moses could never do; the first covenant only hid sins; it did not take them away.
 - B. The blood of Christ offered up to God and applied to men.
 1. It satisfied the wrath of God, and by faith satisfies the inner man of those who are called—they know they deserve to die because of their transgressions against God.

2. The Holy Spirit unites us to Christ in His death, so that we have no more guilt, and all our sins are forgiven, for God will not impute them to us forever.
 3. The Holy Spirit calls us to new life and joy in Christ, for our inner man is purged from dead works: vs. 14.
- C. We therefore enter into our eternal inheritance: vs. 12, 15. In Christ we are restored to what we lost in Adam, to be seated in the heavenlies ruling over all the works of God's hand, into the rest of God, into the faith, hope, and love that the Lord has promised us.
- D. But Christ needs to offer Himself but once, for His sacrifice truly takes away sin: vs. 19-28. His is a better sacrifice and is offered in the better tabernacle, with much better results.
- E. The appointment of Christ as Mediator removes the fear of the appointed of men once to die and after this the judgment, for He will appear the second time without sin unto salvation for those that look to Him.

Application

- A. Let us have faith in Christ alone, for there is no sacrifice that we can make to God that will atone for any sin that we have done. Our hope is in Christ alone.
- B. The church also has ordinances of worship that we must perform, but they are not Jewish rituals and are performed in thankfulness for our redemption and not as an atonement. We will see those later in this study.
- C. How precious is the blood of Christ; how precious is His atonement. We must not despise His sacrifice, either in unbelief or in neglect. As we read in 1 Peter 1: 18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. 22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: 23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

If time: Read Rev. 21:1-22:5.

May God bless you. Amen and Amen.