

Discipleship Series**Hebrews Chapter 9 CONTRASTS & COMPARISONS**

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Summary Hebrews 8: The FOURTH comparison between Old & New Covenants.

Points of contrast between the two Covenants:

1. The Old consisted in **external** commandments on tablets of *stone*, hard and unyielding. The New consists of laws written inwardly in hearts and minds, **internal** made of *flesh*; written by the Holy Spirit.
2. The Old Covenant ended in **rejection**. The New ends in permanent **acceptance**: Hosea 2:23 “I will sow her for myself in the land. And I will have mercy on No Mercy, and I will say to Not My People, ‘You are my people’; and he shall say, ‘You are my God.’” ... “I will betroth you to me forever; yes, I will betroth you to me in righteousness and in justice, in lovingkindness, *chesed*, and in compassion, and I will betroth you to me in faithfulness, then you will know the Lord” (quoted in Romans 9:25; 1 Peter 2:10).
3. The Old Covenant required **continual, mutual exhortation without direct access to God**. They continually said to one another, “Know the Lord.” the New Covenant provides **direct access to and knowledge of God for all**: Heb. 8:11 quotes Jeremiah 31:34 “They shall not teach everyone his fellow citizen, and everyone his brother, saying, ‘Know the Lord for all shall know me, from the least to the greatest of them.’”
4. The Old Covenant provided only a **continual reminder and temporary covering of sins**. The New provides **final forgiveness and blotting out of even the memory of sins**: Hebrews 10:3, “But in those sacrifices there is a reminder of sins year by year.” Isaiah 43:25: ““Even I am the one who wipes out your transgressions for my own sake, and I will not remember your sins.” Romans 5:10–11, “For if while we were enemies, we were reconciled to God through the death of his Son, much more, having been reconciled, we shall be saved by his life. And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.”

Hebrews 8 last verse: “When he said, ‘A new covenant,’ he has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.”

The Old Covenant was inadequate not because it was corrupt but because it was incomplete: it could not *change people's inner man, the heart*. And it was incomplete in that it was not permanent but was put in place until the eternal covenant was established by Christ, in and through the offering of Himself, as the redemption price and exchange for sinful man. He is therefore, as Apostle and High Priest, the Last Adam, putting the former to death, and the Second man, the progenitor of the new race, recreated in a new kind of existence in the resurrection.

Hebrews 9:1–28 FIFTH comparison: between tabernacle of Moses and heavenly tabernacle.

Recap:

5 solemn warnings; 7 practical applications; 7 comparison showing inferiority of old covenant to the new; 12 collective decisions

Comparisons of Old to New:

1. Angels inferior to Jesus
2. Moses inferior to Jesus
3. Levitical priesthood inferior to priesthood of Melchizedek
4. Old covenant inferior to New covenant
5. Tabernacle of Moses inferior to heavenly tabernacle
6. Levitical sacrifices inferior to the sacrifice of Jesus
7. Mt. Sinai inferior to Mt. Zion

The tabernacle of Moses typifies the Church in its earthly pilgrimage—mobile, portable (partly on men’s shoulders), without visible beauty or glory.

The Temple of Solomon typifies the glorified Church in the established kingdom of Christ—solid, immovable, with larger dimensions and visible beauty.

Revelation 12:10 **“NOW”**:

- Salvation
- Strength
- Kingdom of God
- Power of His Christ (Anointed One)

HAVE COME. The accuser of our brethren who accused them before our God day & night has been cast down.

2 examples of the Accuser at work before Christ became Mediator:

- Job 1—Satan accuses God concerning Job; attacks Job through killing his family; destroying his wealth; attempts to provoke Job to turn against God because of all the bad things happening “In all this Job sinned not, nor charged God foolishly.” The Lord defends Job and rebukes Satan, “he still holds fast his integrity, although you incited Me against him to ruin him without cause.” attacks his health; provokes Job’s wife to turn on God and try to get Job to become embittered as well; finally uses well-meaning close religious friends who ignorantly agree with the accuser “The heaven shall reveal his iniquity; and the earth shall rise up against him. The increase of his house shall depart, and his goods shall flow away in the day of his wrath. “This is the portion of a wicked man from God, and the heritage appointed unto him by God” (Job 20:1-29). The Lord speaks to Elphaz the Temanite, “I am angry with you and your two friends because you have not spoken the truth about me as my servant Job has” (Job 42:7)

- Zechariah 3:1 The Trinity: “Then he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to accuse him. The Lord said to Satan, “The Lord rebuke you, Satan! Indeed, the Lord who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?” Zechariah 2 is Christ speaking of His coming redemptive work on behalf of the Father in fulfillment of God’s promise to Abraham and through Abraham for natural Israel and for the Gentile nations.

They overcame him by the blood of the Lamb and the word of their testimony”*

“TESTIMONY”: tent of the testimony Num 9:15; 17:22, 23; 18:2 (as containing ark & tables of the testimony) cf. 2 Ch 24:6; The covering, **propitiatory cover over sin**, placed on top of the Ark of the Testimony. On it, and a part of it, were two golden cherubim facing each other, whose outstretched wings came together above and constituted the throne of the Lord. When the high priest entered the Holy of Holies on the Day of Atonement it was necessary that this highest place of atonement should be enveloped in a cloud of incense. The blood of the sin-offering of the atonement was then sprinkled on the face of and seven times before it, called “the mercy seat” a place of final judgment. Also “testimony” used as the verified, confirmed words of/oath of God & men; testimony and judgment; true witness; divine instruction; evidence; attestation.

Contained in the ark of the covenant:

The jar of manna is a “type” indicating *inward communion* with Christ.

The rod is a “type” indicating *resurrection* and *rulership*.

The tablets are a “type” indicating God’s *eternal law*.

In the established kingdom, communion and resurrection/rulership are openly manifested; but God’s law is never taken from the heart.

Hebrews 3:1: Jesus is the High Priest, faithfully representing us in the face of the Father as perfected in Him through the exchange made culminating in His death.

He is the High Priest of our ***“testimony”/ confession*** (Hebrews 4:14: “Therefore, since we have a great *high priest* who has gone to heaven, Jesus the Son of God, let us hold fast to *our confession* of faith.”)

Lev 16: He shall put the incense on the fire before the LORD, that the cloud of the incense ***may cover the mercy seat that is over the testimony, so that he does not die...And *he shall take some of the blood of the bull and sprinkle it with his finger on the front of the mercy seat on the east side, and in front of the mercy seat he shall sprinkle some of the blood with his finger seven times.*** Then he shall ****kill the goat of the sin offering*** that 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***, sprinkling it over the

mercy seat and in front of the mercy seat. **Thus he shall make atonement** for the Holy Place

The Old Testament word for “atonement” means covering. The corresponding New Testament word means reconciliation.

The high priest symbolized in the earthly sanctuary what Christ was to do in the heavenly sanctuary.

- Purpose: to propitiate God’s holiness (satisfy/appease His righteous wrath against sin & rebellion) and to make God’s people and their worship (gifts & sacrifices) acceptable (Lev. 16:14–19).

From REJECTION to ACCEPTANCE: One of the daughters of Hosea’s wife was called *Lo-ruhamah* “not having obtained mercy.” But the Lord says, “I will now call her *Ruhamah*, having obtained mercy...and I will say to those who were Lo-ammi, not my people, you are ammi, my people.”

a. On Yom Kippur (Day of Atonement) the high priest took off his garments and entered the Holiest dressed only in linen, a picture of Christ assuming human flesh & being completely without sin. He laid aside his glory and was clothed only in the linen of personal righteousness. “*He who knew no sin*” (2 Cor. 5:21 For our sake *he made him* to be sin *who knew no sin*, so that in *him* we might become the righteousness of God.)

b. “*Became sin for us*” The two goats both picture Jesus: first, as the slain sin offering; second, as the One who bore away sin in His own Person.

c. Atonement was effected when accompanied by the people’s agreement by self-humbling/repentance.

9:7 *Blood* occurs 1st of 12 times in this chapter (the number of **perfect** governmental foundation, 12 apostles, 12 gates, 12 foundations in New Jerusalem: government, ‘kingdom has come’)

9:7–10 God’s end purpose is *perfection*, which includes *direct access* to God. The Levitical sacrifices could not provide this, since they could not change the heart, the place of communion with God. Heb. 7:19: “For the law made nothing perfect and on the other hand, through the New Covenant there is bringing in of a better hope, through which we draw near to God.” (communion in the inner man; perfection and access to God are in the same category within the second veil).

9:10 “Reformation”/“the new order” corresponds to the “new creation”

9:11–14 Five aspects of **superiority of the new order** (5 represents grace):

1. Christ entered the **sanctuary in heaven**, not the copy on earth.
2. Through **His own blood**, not that of animals.

3. The *redemption* He obtained is *eternal*, “once for all” (Heb. 10:10 And by that will we have been sanctified through the offering of the body of Jesus Christ *once for all*; 1 Peter 3:18 Christ suffered for our sins *once for all* time; Rom. 6:10 For the death that He died, He died to sin *once for all*;) not just for one year.
4. He *offered Himself through the eternal Holy Spirit*, not through a carnal commandment—thus *transcending all limitations* of time.
5. *His blood cleanses our inner man, conscience, from dead works* (Heb. 6:1), *not just our outer body*, from ceremonial uncleanness.

9:15 As Mediator of a New Covenant Christ *paid the redemptive price* and *opened the promise of eternal inheritance in rest and perfection*.

9:16–17 All through the Bible a *covenant/testament* requires a **sacrifice**, which requires *shedding of blood*, signifying a *life laid down*.

9:18–20 The *first covenant*—at Sinai—was sealed by the *blood* of sacrificial animals sprinkled on the book and the people, binding the people to the covenant (compare **Matt. 26:28**).

9:21 The tabernacle and its utensils were sprinkled with blood and thus incorporated in the covenant.

9:22 Wherever there has been sin, blood is required for cleansing and forgiveness

9:23–26 Reiterates *comparison* between the **two tabernacles** and the **two covenants**:

1. The earthly sanctuary was cleansed by the sacrifice of animals, but the heavenly by the sacrifice of Christ.
2. Christ did not enter a man-made sanctuary, but heaven itself.
3. Christ is not confined to a tiny compartment of the tabernacle, but now appears in the immediate presence of God as our Representative.
4. Christ died *once* by offering *Himself*, He fully and finally *removed sin*.

9:27–28 Humanity has two universal appointments: death, then judgment. Christ has two corresponding appointments: first, to offer Himself once for sin; second, to appear without sin for those who are waiting for Him.