

I. Review

- A. The author is currently showing how and why Jesus was made the high priest of the new covenant by the Father's oath. He looks at 3 distinct categories of the need for and role of a high priest and lists all the various details of the surpassing perfection of Jesus' high priestly identity and work as high priest of the new covenant. (Heb. 7-10:25)
1. Personal Qualities (Unchanging Character Traits)
 2. Ministry Qualities (Authority and Effectiveness)
 3. Sacrificial Qualities (Power and Scope of His Ministry)
- B. In our last session, the author expanded upon the surpassing perfection of the promises of the new covenant that Jesus instituted as the high priest of it. He specifically looked at the weakness or faultiness of the old covenant and why God has brought about the new. (Jer. 31:31-34; Eze. 36:25-27)
1. I will write my law on their minds and hearts - Supernatural transformation of the inward parts in righteousness through the work of the Holy Spirit.
 2. I will be their God and they will be my people - The new covenant would usher in a reality of uninterrupted intimacy and nearness not known before.
 3. I will remember their sins no more - Complete forgiveness of all sins past, present, and future for all the world.
 4. They will all know me - All humanity would have equal and unending access to the knowledge of God.
- C. The writer continues upon the theme of showing the surpassing perfection of the new covenant because of the surpassing perfection of the great high priest who has instituted and maintains it. It's beautiful, wonderful, and glorious, specifically, because He is.

II. Verse by Verse (Heb. 9:1-10)

- A. Then indeed, the first covenant - The author is now going to show us the old covenant priesthood and temple so that we can appreciate and see the beauties of the new covenant rightly. The word translated "symbolic" in verse 9 is "*parabole*". The tabernacle itself and all that the old covenant represented were suggestive of deeper truths, or *parables* of the new covenant.

1. The Tabernacle - The tabernacle was a tent 45 feet (15 meters) long, 15 feet (5 meters) wide, and 15 feet (5 meters) high, divided into two rooms. The larger room (the first part) was a 15 feet (5 meter) by 30 feet (10 meter) room called the “Holy Place.” Behind the second veil was a smaller room 15 feet (5 meter) by 15 feet (5 meter), and this room was called the “Holiest of All”, and is where the glory of God dwelt, representative of the throne room in the heavenly temple.
2. The lampstand - This setting for the lamps of the tabernacle had a middle stem and six branches. It stood in the first part or the Holy Place. It was of an unspecified size, made of pure gold and provided the only *light* for the tabernacle (Exodus 25:31-40).
3. The Table - This sat in the first part and was made of acacia wood covered with gold, 3 feet (1 meter) long, 1½ feet (½ meter) wide, and 2 feet 3 inches (.68 meter) high. It held twelve loaves of showbread, each representing God’s fellowship with the twelve tribes of Israel (Exodus 25:23-30).
4. The Sanctuary - This refers to the first part, known as the “Holy Place.” A veil (a thick curtain) separated the first part from the Holiest of All, also known as the “Holy of Holies” (Exodus 26:31-33).
5. The Golden Altar of Incense - This was made of acacia wood covered with gold, 1½ feet (½ meter) square, and 3 feet (1 meter) high. It stood at the veil before the Holy of All and was used to burn incense (Exodus 30:1-8).
6. The Ark of the Covenant - This stood inside the Holiest of All and was a chest made of acacia wood covered with gold, 3¾ feet (1.15 meters) long, 2¼ feet (.68 meter) wide, and 2¼ feet (.68 meter) high, with rings for poles along its side, to carry it without touching the ark itself (Exodus 25:10-22).
 - a. Inside the ark was the golden pot that had the manna (Exodus 16:33), Aaron’s rod that budded (Numbers 17:6-11), and the tablets of the covenant (Exodus 25:16). The manna reminded Israel of God’s provision and their ungratefulness. Aaron’s rod reminded Israel of their rebellion against God’s authority. The tablets of the covenant reminded Israel of their failure to keep the Ten Commandments and the rest of the law
7. The mercy seat - This was the ornate “lid” for the ark of the covenant, made with the designs of cherubim upon it. The blood of sacrifice was sprinkled upon it for the forgiveness of Israel’s sin on the Day of Atonement (Exodus 25:17-22).

- B. Of these things we cannot now speak in detail - Just as earlier in this letter the author alludes to the fact that they have more revelation and beauty concerning Jesus to offer, but are restricted by time and the maturity of the audience to give it. As stated in our last session, there are endless beauties of Jesus to be gazed upon through the shadows of the old covenant that the Holy Spirit longs to reveal to us.
- C. The priests could only enter the first part - The priests of the old covenant performed all their worship and intercession in the sanctuary, not in the Holy of Holies. Entrance into the holy of holies was strictly forbidden for the priests; it was only entered once per year and only the high priest could enter it on the Day of Atonement.
- D. Into the second part the high priest went alone once per year - On the Day of Atonement, the high priest would enter the Holy of Holies through extensive washings and blood sprinkling, and offer a sacrifice of blood upon the mercy seat to cover the sins of both himself and the people. This is for sins committed in ignorance or unawareness.
1. It is of note that the priests did not go into the Holy of Holies in boldness or for any kind of fellowship or nearness, but rather, in absolute fear, and offered his sacrifice in haste in order to leave the holy of holies as quickly as possible.

“The ancient Jewish Rabbis wrote of how the high priest did not prolong his prayer in the Holy of Holies on the Day of Atonement, because it might make the people think he had been killed. When he came out he threw a party for all his friends, because he had emerged safely from the presence of God”. - David Guzik

- E. The Holy Spirit, indicating the way into the Holiest of All, was not yet made manifest - Through the instruction of the Spirit of God, Moses built and put into place the ordinances of the temple worship and sacrifice. The Spirit instructed Moses to hang a curtain between the sanctuary where all the priestly work and worship was done and the Most Holy place where the presence of God was. The writer tells us that the Holy Spirit wanted it this way to show that the priests could not be made righteous enough to enter the presence of God, even though they performed all the work the Lord gave them to do. (Ex 26:33-35)

- F. The gifts and sacrifices could not make perfect the conscience - The writer once again makes it clear that the imperfection or fault of the old covenant is that it could not cause the inner man to be clean but only the outer man.
1. Concerned only with foods, drinks, various washings, and fleshly ordinances - There is a base principle in all of humanity that people are good if they say and do good things, and that righteousness is found in action and obedience to doing right things. This is the teaching of man and you can find it's language in every single religion in the earth besides Christianity. (Is. 29:13-14; Mk. 7:1-23; Col 2:11-23; Titus 3:4-8)
- G. Imposed until the time of reformation - The old covenant was imposed upon the people for two main reasons. It was given primarily to make people aware of the insurmountable depths of sin and to cause them to understand their need for righteousness through faith. It was also given to point to, and be a shadow of, the New Covenant found in the person and work of Jesus. (Rom. 3:19-20; 5:20-21; Gal. 3:19-25, 4:1-11)