

THE HEAVENLY TABERNACLE **(Hebrews 9:11-14)**

1. The Person offering the sacrifice (Hebrews 9:11).

- a. The writer begins by pointing out the fact that Christ has come.
 - i. He did not use the name of Jesus, but His title.
 - ii. Jesus is the Christ, or the Messiah, and these people needed to be reminded that He was the One for whom they had been looking.
 - iii. This wasn't some man, but the Anointed One.
 - iv. The phrase "being come" literally means "appearing as".
- b. When He came it was to be the High Priest, which our writer has already shown Jesus to be using Old Testament passages to prove it.
- c. And He is the High Priest of good things to come.
 - i. The Greek language is a little ambiguous here.
 - ii. Some translations word it like the KJV and show the good things coming in the future tense.
 - iii. Others translate it in the past tense as the good things have already come (ESV - of the good things that have come).
 - iv. The language allows for either and both are true.
 - v. Jesus brought good things with Him and there are good things in store for us in the future.
 - vi. The good things to come do stand for the blessings we find in the New Covenant as will be pointed out later by our writer.
- d. Those good things come to us from or through, which is the meaning of the word translated "by", a greater and more perfect tabernacle.
 - i. This tabernacle, our writer tells us, is one that is not made with hands.
 - ii. It is not a physical tabernacle like that of the Old Covenant.
 - iii. It is one that is not of this creation, which is the meaning of the word "building".
 - iv. Nothing like this creation is on earth, it is spiritual.
 - v. When Jesus ascended, He did so into heaven.
 - vi. This is where He is serving us as our High Priest and is giving us all those good things we have and that are to come.
- e. Jesus, the Christ, is in this heavenly tabernacle, working for us.
 - i. We ought to take great comfort in this fact.
 - ii. He is in the presence of God, able to give us what we need when we come with our requests.
- f. If Jesus were still on earth, He could not serve us in this way.
- g. We needed Him to come, but we also needed Him to go back from where He came.

2. The preciousness of the sacrifice (Hebrews 9:12).

- a. When the Aaron or one of his descendants went into the Most Holy Place on the Day of Atonement, he always went in with blood.
 - i. He entered with the blood of a bull for his sins and the sins of his family.
 - ii. He also had the blood of a goat, which was for the sins of the people.
 - iii. If he entered without these, he would have been put to death by God.
 - iv. These were needed to atone for the sins of everyone.

- b. Jesus did not enter the spiritual Most Holy Place, which is heaven, with the blood of those animals.
- c. Instead, Jesus was able to enter that spiritual tabernacle with His own precious blood.
 - i. Think of the price that was paid for the sins of the world.
 - ii. It came at tremendous cost.
- d. The blood that was shed under the Old Law was to show people the price of sin.
- e. There is no greater sacrifice that heaven could have made than to send God's only begotten Son to pay the price for sin with His precious blood.
- f. This ought to imprint on our minds the hatred for sin that God has.
 - i. It ought to convince us of the high cost of sin.
 - ii. It ought to convince us of the stand that God takes against sin.
 - iii. He will have no part of it or with those who live in it because He was willing to send His Son to pay for our sins and there is nothing left to take away our sin if we reject His Son.
- g. This ought to also imprint on our minds the love that Jesus has for us.
 - i. The first verse tells us that the Christ came.
 - ii. This verse tells us why He came.
 - iii. He came to shed His blood for our sins.
- h. What was given for us was not the blood of some animal, but the precious blood of Christ.

3. The permanence of the sacrifice (Hebrews 9:12).

- a. One time a year the high priest would enter the Most Holy Place with the blood of bulls and goats.
 - i. This went from the time the Law was instituted until temple was destroyed in AD 70.
 - ii. The sacrifice was only effective until the death of Christ and His resurrection and ascension, but they continued with the sacrifices because of their rejection of the Lord.
 - iii. About 1,500 years passed between the giving of the Law and AD 70.
 - iv. So there were about 1,500 Days of Atonement.
 - v. Every year the people were reminded of their sin.
- b. Jesus, the Great High Priest, offered His precious blood one time for all time.
 - i. The word "once" literally means upon one occasion only, at once for all.
 - ii. The blood of Christ is so powerful it only had to be offered once.
 - iii. The reason for this is that it totally washes away the sins of man.
 - iv. Animal blood only pushed them forward.
- c. Why would these people want to go back to something that only reminded them of their sin and had to be offered every year, along with any other sacrifices that they needed to make throughout the year?
- d. Leaving Jesus leaves the only blood that can take away sin.
- e. Why would anyone want to leave this precious blood today that removes our sin?

4. The power of the sacrifice (Hebrews 9:12-14).

- a. The power of the sacrifice under the Mosaic Law was very limited.
 - i. It did not last long.

- ii. It had to be offered once a year.
 - iii. It simply reminded the people of their sins.
- b. The sacrifice of Jesus is far more powerful than all of the sacrifices of the Mosaic Law combined.
- c. His blood is so powerful it obtained eternal redemption for us.
 - i. The word obtained is translated "secured" in other translations.
 - ii. His blood was able to remove our sins eternally.
 - iii. It is powerful enough to wash all the sins of God's people who lived under the Mosaic Law.
 - iv. It is powerful enough to wash all our sins away as well.
 - v. It is secured forever.
 - vi. There is never going to be another sacrifice needed.
- d. The writer pointed out that the blood and the sprinkling of water under the Old Law purified the flesh.
 - i. Blood had to be shed for sin and for rituals that involved those that had become impure.
 - ii. Also, when one had become unclean for some reason, he had to be sprinkled with water that had mixed in it, the ashes of a red heifer that had been sacrificed.
 - iii. You can read about this in Numbers 19.
 - iv. These were done to purify the flesh.
- e. If that could purify the flesh, our writer says, think how much more the blood of Christ can purify your conscience!
- f. We've often said in this study that the Old Law appealed to the outward man, the flesh, while the New Law appeals to the inward man, the spiritual.
- g. If blood and water can purify the flesh, the blood of Christ is more powerful because it purifies the conscience.
- h. It can because the blood of Christ is without spot, there is no impurity from sin or some other uncleanness in it.
- i. The eternal Spirit through which He offered Himself to God has one of two meanings:
 - i. It may mean the Holy Spirit, in that Jesus offered Himself up for man to God with help of the Holy Spirit.
 - (1) This would have all three members of the Godhead working together in the sacrifice of Christ.
 - (2) It may be this.
 - ii. Or, it may mean the divine aspect of Christ, that which made Him deity.
 - iii. Either of these two beliefs is in line with what the New Testament teaches about the sacrifice of Jesus.
- j. The word translated purge is the word from which we get the English word "catharsis".
 - i. It means to purify from the pollution of sin.
 - ii. It is a complete removal of that pollution by the blood of Christ.
- k. That which is purged is our conscience.
 - i. The conscience is that part of our makeup that gives us pain when we do what we consider to be wrong, and commends us when we do what we consider to be good.
 - ii. Only the blood of Christ can purify, or purge out all the sins that have affected our conscience.

iii. We bear the weight of our sin in our conscience.

iv. The blood of Christ removes that weight and it is only the blood of Christ that can do this.

l. Coming into contact with the blood of Christ will purge one from a desire to do those things that kill us, sinful things.

m. What it causes us to do is have a desire to serve God!

i. Think how powerful that is: having the ability to turn us to God, away from the world and all of its sin.

ii. It turns us into servants of God.

n. How could it not?

i. It was the Son of God acting on our behalf.

ii. He did something for us that nothing or no one else could do: obtain eternal redemption for us.

iii. How could we not want to serve the God who put this plan into motion to save us from our sins?