

"Eternal Redemption for Us"

Hebrews 9:1-14

One of the most precious doctrines in the Bible for fallen man is the doctrine of redemption. "No word in the Christian vocabulary deserves to be held more precious than Redeemer, for even more than Saviour it reminds the child of God that his salvation has been purchased at a great and personal cost, for the Lord has given himself for our sins in order to deliver us from them" (Baker's Dictionary of Theology).

The text before us gives us more about how our redemption was obtained, and why it was necessary that the Son of God come to earth, live as He did, and die for us as our Great High Priest, paying the final, ultimate sacrifice so we can be forever justified before the Father.

The focus in these verses is on the Tabernacle - both the earthly and the eternal (heavenly) and compares the two to show why a new "covenant" was necessary (a subject that is repeated throughout the book of Hebrews).

I. A TABERNACLE MADE ON EARTH - VS. 1-5

- A. We covered most of the material found in these verses when we studied the first few verses of chapter eight (8).**
- B. The first two words of verse one (1) - "then verily" go back to 8:5 and pick up the topic of the Tabernacle from there.**
- C. "The first covenant" - the basis of the purpose of the Tabernacle - had "also" (among its laws) "ordinances of divine service" for the priests to**

perform in their daily administration, "and a worldly sanctuary" (a sanctuary of this world as compared to the heavenly one spoken of in 8:2).

- D. Verse two (2) gives the details of what is called in the Exodus 26:33 "the holy place" - the sanctuary outside the veil.**

Exodus 26:33

³³ And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy *place* and the most holy.

- E. Verses three and four (3-4) give details of what is called in the verse from Exodus "the most holy," or "the most holy place" in Exodus 26:34.**

Exodus 26:34

³⁴ And thou shalt put the mercy seat upon the ark of the testimony in the most holy *place*.

- F. Verse five (5) makes a couple interesting comments.**

1. "And over it [the Ark of the Covenant] the cherubims of glory shadowing the mercyseat"

There is much speculation on these created beings, some bordering on fantasy rather than biblical teachings. In the Bible, cherubim serve as powerful, high-ranking angelic beings who are closely associated with the presence and holiness of God. Their primary purposes include:

- a) They were guardians of sacred spaces - God placed them in the Garden of Eden to guard the

way of the Tree of Life.

Genesis 3:24

²⁴ So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

- b) They are seen as carriers of God's Throne - In passages like Ezekiel 1 and Ezekiel 10, cherubim are described as living creatures that support and transport God's throne, symbolizing His divine authority and omnipresence.
- c) They are symbols of Divine presence (which is the reference in our text in Hebrews 9) as they "shadowed" the Ark of the Covenant, representing God's presence among His people.

Exodus 25:18-22

¹⁸ And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

¹⁹ And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make the cherubims on the two ends thereof.

²⁰ And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be.

²¹ And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

²² And there I will meet with thee, and I will

commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

- d) They are heavenly worshipers - Cherubim are often depicted as worshiping and serving God, reflecting His majesty and holiness. Revelation 4:6-8 describe the “four beasts” that worship God both day and night in heaven and comparing their description to that of Ezekiel’s vision of the cherubim (Ez. 10:1-22), they can be seen as cherubim.

Revelation 4:6-8

⁶ And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

⁷ And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

⁸ And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

The word for “mercyseat” (ἰλαστήριον) is only used one other time (Rom. 3:25) where it is translated “propitiation.” As used here in reference to the Old Testament covering for the Ark of the Covenant, it shows that the mercy seat pointed to the cross and the blood of Christ that was shed for the payment that was required for man’s sins.

Romans 3:25

²⁵ Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

2. "Which we cannot now speak particularly" - "besides what met the eye in the sanctuary, there were spiritual realities symbolized which it would take too long to discuss in detail, [the] chief subject at present being the priesthood and the sacrifices." (J-F-B)

II. A TABERNACLE MARKED BY LIMITATIONS - VS. 6-10

A. Verses six and seven (6-7) recap the duties of the priests on a daily basis and the high priest on the Day of Atonement.

1. "Now when these things were thus ordained" - points to what follows. Once the Tabernacle (earthly) was set up, the priests were then able to offer the sacrifices and gifts for the people as the Law designed.
2. "The first tabernacle" is not referring to the Old Testament tabernacle as a whole but is speaking of "the sanctuary" of verse two - the holy place. The priests entered there at least twice a day "accomplishing the service of God" - to do the things they were ordained to do, such as offer sacrifice, burn incense, and light the lamps."
3. Verse seven (7) references the duty of the high priest on the Day of Atonement when he would take the blood into the Holy of Holies and offer

it for a covering of the sins of the people, including himself, making atonement for them for that year.

The final phrase of the verse shows both the limitations of the Old Testament sacrificial laws as well as the fact that the blood that was sprinkled over the mercy seat covered all their sins, even the ones they didn't know they had committed. It points forward to the complete forgiveness of sins that was provided through the blood of Christ.

"For transgressions of which they were not conscious: there were so many niceties in the ritual worship of the Jews, and so many ways in which they might offend against the law and incur guilt, that it was found necessary to institute sacrifices to atone for these sins of ignorance. And as the high priest was also clothed with infirmity, he required to have an interest in the same sacrifice, on the same account. This was a national sacrifice; and by it the people understood that they were absolved from all the errors of the past year, and that they now had a renewed right of access to the mercy-seat" (Clarke).

B. Verse eight (8) follows a colon at the end of verse seven (7), indicating not only a connection between the two, but also a qualification to it.

1. "They Holy Ghost this signifying" - connects the reference to the Holy of Holies ("the second") in the previous verse with what is to follow.
2. "That the way into the holiest of all was not yet

made manifest"

- a) "The way into the holiest of all" - the way to be eternally justified and in right standing with God and have the guarantee of eternal life with Him in heaven, the absolute "holiest of all" places.
- b) "Was not yet made manifest" - the final sacrifice had not been made while under the old (or first) covenant.
- c) "While as the first tabernacle was yet standing" - the Old Testament structure and the works it represented - there was something more necessary for entrance into the "holiest of all." The work wasn't finished until Jesus paid our debt on the cross with His own blood.

C. Verses nine and ten (9-10) give further explanation on the point just made - it was all a type ("figure") of what would be done in the future (what has been done for us in the past).

- 1. We know that the old covenant with its sacrifices and gifts were limited, were insufficient to make the sinner perfect before God - the blood of Christ, as we'll see in the book of Hebrews, did.
- 2. The "conscience" is used here as a contrast between the old and the new and brings up a marvelous point! The old covenant and the first tabernacle's sacrifices could only alleviate the grief and guilt of sin for a time, but it could never remove it. When Christ hung on the cross and finished the work of our redemption, there is never again the guilt and despair of the conscience to plague the child of God.

Ethel R. Taylor, in her hymn, "Calvary Covers It All" wrote in the chorus the following lines that so aptly describes this blessing.

"Calvary covers it all, my past with its sin and stain; my guilt and despair Jesus took on Him there, and Calvary covers it all."

3. Verse ten (10) begins with two words in our Bibles that are in italics - "which stood" - because they are drawn from the first two words of verse nine (9) - "which was," and refer to the end of verse eight (8), to the "first tabernacle" that "was yet standing."

The laws and regulations for all the various ceremonial things that had to be done were "imposed on them until the time of reformation."

- a) The Greek word for "reformation" (διόρθωσις, diorthōsis) means "making straight," "correcting," or "bringing improvement." It signifies a complete transformation and rectification of what was previously insufficient.
- b) The "time of reformation" is the era of Christ's atoning sacrifice and the establishment of the New Covenant, in which:
 - (1) The sacrificial system is fulfilled in Christ's one-time sacrifice (Hebrews 9:12).
 - (2) Access to God is no longer mediated by the Levitical priesthood but through Christ, our High Priest (Hebrews 9:11).
 - (3) Worship is no longer dependent on

external regulations but on spiritual renewal through the Holy Spirit (Hebrews 9:14).

III. A TABERNACLE MORE PERFECT THAN THE EARTHLY - VS. 11-14