

Lesson 9

Reading: Hebrews 9

Hebrews 9

Jesus Ministers in a Superior Tabernacle

- **Key Verses: Hebrews 9:11-12 - “But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.”**
- In this chapter, Paul continues to discuss the superiority of the New Covenant over the Old. He began showing this in chapter 8:6, and he continues throughout this chapter. In chapter 8:5, he mentioned the fact that the Old Covenant services were designed as shadows and types of things to come or heavenly things. He mentioned specifically the tabernacle, and, in this present chapter, he is going to show that the tabernacle was only a shadow, or type, of something to come. He will then show that the antitype is superior to the type, or to put it another way, the things which the tabernacle typified are superior to the tabernacle and its service.
- Beginning in verse 23 of this chapter, Paul will begin showing that the sacrifices of the New Testament are superior to those offered in the Old.

Questions for study and discussion: (The verses in parenthesis will help you with a starting point for your study)

1. **What type of sanctuary did the first covenant have? (1)**

- **Verse 1: Then indeed, even the first covenant - This refers to the Old Covenant and all of the Law of Moses.**
 - **Heb. 8:13 - The first covenant is the Old Covenant.**
 - **Heb. 10:9-10 - Christ took away the first (old) covenant in order to establish the second (new) covenant.**

- *The emphasis here is on the fact that the first covenant had rules and laws of service that were given by God. They were divinely ordained by God.*
 - *Heb. 8:5 - God gave Moses the pattern for the tabernacle.*
 - *Neh. 8:14 - God gave the commandments through Moses regarding the Old Covenant with the various services and sacrifices.*

and the earthly sanctuary - *It was a sanctuary of this world or earthly sanctuary when compared to the church and heaven which are spiritual in nature.*

- *Ex. 25:8-27:21 - The Old Covenant sanctuary or holy place where God dwells in a special way was built by the Israelites, and built from materials of this earth such as wood, gold, staves, etc.*
- *John 18:36; Matt. 16:18 - The church, however, is not of this world - that is, it is a spiritual temple and it was built by Jesus.*

2. What things were in the "first part" of the Tabernacle? What was this room called? What things were in the "Holiest of all"? (2-5).

- *Verse 2: For a tabernacle was prepared - The tabernacle was the first sanctuary or place where God would manifest Himself in a special way.*
 - *The tabernacle was to Israel what a Church building is to many religious people today.*
 - *Ex. 25:8-9 - It was the place where God would dwell among them.*
 - *Ex. 25:40; Heb. 8:5 - God gave Moses the pattern for it when Moses was on Mount Sinai. It was to serve as a type or shadow of things in the New Testament and that is why God gave the pattern.*
- *the first part - This must refer to the "first compartment" of the tabernacle.*
- *There were two compartments in the tabernacle which were Holy Place and the Most Holy Place, or the Holy of Holies. The next statement shows that the writer refers to the first compartment, because he says, "In which was the lampstand, etc.?" The lampstand and the table and the showbread were in the first compartment of the tabernacle*

SPECIAL NOTE: In this first compartment was also the altar of incense. I don't know why the writer did not mention it here, but it was in the Holy Place along with the lampstand and table of showbread.

- *Ex. 30:1-10 - The priest burned incense on it every morning and evening.*

- *Ex. 40:26-27 - These verses show that it was in the Holy Place, and also that the priests burned incense on it.*
- *Ex. 40:26 - The golden altar (altar of incense) was placed in front of the veil or the large curtain that separated the Holy Place from the Most Holy Place.*
- *Some suggest that it may have been used both in the Holy Place and also in the Most Holy Place.*
- *Heb. 9:5 - The statement "of which we cannot now speak in detail" seems to indicate that it was not his purpose to discuss the tabernacle system of worship in detail at this time. This may be why he did not mention the "altar of incense" as being part of the furniture in the Holy Place.*

3. How often did the priests go into the "first part of the tabernacle"? What was their function? (6)

- Having spoken of the equipment of the Aaronic priests, he turns now to their ritual. These two verses emphasize one theme in three ways:
 - The inaccessibility of the most holy place under the former covenant.
 - The priests ministered in the holy place;
 - The high priest alone could enter the most holy place.
- Service was performed always or daily in the first tent; it was performed in the second tent only one day every year.
- The outer tabernacle was entered for many purposes; the inner tent could not be entered without blood.
- This blood the high priest offered that single day each year, first for himself and then for the errors of the people (see [5:3](#); [7:27](#); Leviticus 16:6, 11, 15).
- When these things were thus ordained refers to the time of Moses. The phrase has no bearing on the date of this epistle.

4. Who went into the Holiest of All? How often? What was his purpose? (7)

- **But into the second part the high priest went alone: The High Priest was the only one allowed to go into the Most Holy Place.**
 - **Lev. 16 - This chapter explains his going into the Most Holy Place.**
 - **Heb. 5:1 – The High Priest was appointed for men in regard to things spiritual such as gifts and sacrifices for sin.**

- **Once a year - The High Priest was the only one who could go into the Most Holy Place, and he only went in one time per year.**
 - **Lev. 23:27 - The tenth day of the seventh month was the Day of Atonement which some think was our September or October. On this day, he went into the Most Holy Place at least three times. The statement "once a year" does not mean only one time, but only on one day.**
 - **He went in at least two times on that one day:**
 - **Lev. 16:12-14- To carry the coals and sweet incense into the Most Holy Place and carry the blood of the bull to sprinkle it on and before the mercy seat.**
 - **Lev. 16:15 - To carry the blood of a goat and do as he had done with the blood of the bullock.**

- **Not without blood, which he offered for himself and for the people's sins committed in ignorance - The statement "not without blood" meant that he had to carry blood on this day to make atonement for himself and for the sins of the people. These sins were not sins of high handed rebellion but ignorance.**
 - **Heb. 7:27 - He had to offer an offering first for his own sins, and then for those of the people.**
 - **Lev. 16:11-14 - The blood of the calf was offered for the sins of the High Priest.**
 - **Lev. 16:15, 46 - The blood of the goat was for the sins of the people.**
 - **Heb. 9:25 - He took the blood of others like goats and calves, but not his own.**
 - **The sins here were involuntary. This includes all sins, except those which were committed in open defiance and contempt for God's law. For such sins there was no sacrifice offered (Num. 15:30-31).**

5. What were the offerings not able to do for man? (9)

- *It was symbolic for the present time - The Tabernacle system of worship was only designed to be temporary and served as a figure, type, and shadow of things to come. One reason the writer brought up the Tabernacle was to show that it was only a figure, type, and shadow of something that was to come. Why should these Hebrew believers leave the substance and go back to the shadow?*
- *In which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience - The gifts and sacrifices, offered under the Tabernacle system of worship, were not able to clear the conscience of the worshipper. The sacrifices offered reminded men of sin, but did not cleanse the conscience. The sacrifices of the Old Testament did not make the worshipper conscious of the fact that his sins had been absolutely forgiven. The sacrifices obtained a good standing for them during the time the Tabernacle system was in force, but nothing more.*
 - *Heb. 10:3, 4 - The sacrifices offered did not take away their sins.*
 - *Heb. 10:1 - The sacrifices which they offered could not make them perfect or forgiven in the absolute sense.*
 - *Heb. 7:19 - The law made nothing perfect.*

6. Who entered the holy place for us? What did He offer? What did He obtain for all? (12)

- *Not with the blood of goats and calves - This refers to the blood of the animals that the Old Testament high priest offered on the Day of Atonement.*
 - *Lev. 16:6 - The High Priest offered the blood of a calf for his own sins and those of his house.*
 - *Lev. 16:15 - The blood of a goat was offered for the sins of the people.*
- *But with His own blood - Christ did not use the blood of goats and calves like the Old Testament high priests, but rather, He offered His own blood for the sins of the people.*
 - *Matt. 26:28 - This verse tells what remits sins, while Acts 2:38 deals with when they are remitted.*

- *Rev. 1:5 - This verse tells what washes away sins, while Acts 22:16 deals with when they are washed away.*
- *1 Peter 1:18, 19 - In these verses, Peter tells us what redeems us, and in the same book he deals with when we are redeemed (1 Peter 3:21).*
- *Heb. 9:14 - This verse tells what purges the conscience and 1 Peter 3:21 deals with when the conscience is purged.*
- *He entered the Most Holy Place – He entered heaven which is the true or real Most Holy Place.*
 - *Heb. 9:24 - Here the writer clearly shows that Christ entered heaven itself.*
 - *Heb. 8:12 - Under Christ and the New Covenant sins are "remembered no more."*
- *Once for all having obtained eternal redemption - The word once refers once for all time. It is eternal redemption or redemption that lasts forever.*
 - *Heb. 9:26 - Once at the end of the Jewish age He appeared to put away sin by the sacrifice of Himself.*
 - *Heb. 9:28 - Christ was offered one time for all time to bear the sins of many.*

7. Contrast the blood of bulls and goats with the blood of Jesus? (13-14)

- *Verse 13: For if the blood of bulls and goats - This refers to the animals offered on the Day of Atonement. The blood made atonement for the soul because God said it would (Lev. 17:11).*
- *And the ashes of a heifer, sprinkling the unclean - This refers to the ashes of a red heifer that had to be sprinkled on those who were ceremonially unclean.*
 - *Numbers 19:1-22 - This chapter records the law concerning the ashes of the heifer. The red heifer was burned and the ashes were put in water then sprinkled on the people for ceremonial cleansing.*
 - *This was done to those who had touched a dead body, or those who came into a tent where a dead man was.*

- ***Sanctifies for the purifying of the flesh - That is, they cleansed a person outwardly or ceremonially. These Jewish Christians would agree that the blood of goats and calves and the ashes of a heifer cleansed men ceremonially, because God had said it would. If a person had touched a dead body and had had the ashes of a heifer sprinkled on him, then after a certain time all devout Jews would admit that he was clean.***
- ***Verse 14: how much more shall the blood of Christ - If they admit that the blood of goats and calves and the ashes of a heifer cleansed because God said it would, then how much more should the blood of Christ purge men from sin. All Jews would admit that the blood of animals had some value, and if so, how much more value should the blood of Christ have.***
- ***Who through the eternal Spirit - It was through the direction of and by the power of the Holy Spirit that Christ offered Himself without spot to God.***
 - ***1 Peter 3:18 - Christ was raised from the dead by the power of the Holy Spirit.***
 - ***Some think that the eternal Spirit refers to Christ's own eternal Spirit and not the Holy Spirit.***
 - ***If I am right in thinking that it refers to the Holy Spirit, then this is another verse that teaches that the Holy Spirit is just as eternal as the Father and Son.***
- ***Offered Himself without spot to God - Christ offered Himself "without spot to God" which means that He offered Himself as a sinless sacrifice for sin.***
 - ***1 Peter 1:19 - Christ offered Himself as a Lamb without blemish and without spot.***
 - ***John 10:17-18 - He laid down His own life.***
 - ***Heb. 7:27 - He offered up Himself.***
 - ***Heb. 4:15 - He was without spot or sin.***
 - ***Lev. 1:10; 22:19-22 - The Old Testament sacrifices had to be without spot or blemish.***
- ***Cleanse your conscience from dead works to serve the living God? – The writer had already said that the blood of animals could not give them a clear conscience (Heb. 9:9), because there was no absolute forgiveness (Heb. 10:4). He now points out that the blood of Christ does cleanse the***

conscience from works that lead to death and causes men to serve the living God.

- *Heb. 8:12 - The blood of Christ cleanses our conscience because it provides absolute forgiveness.*
- *Heb. 6:1-2 – The writer had already referred to "dead works" here.*
- *Matt. 25:14-30 - The parable of the talents teaches that Christians who refuse to serve **will not be saved.***

8. Explain the meaning of the phrase “for the redemption of the transgressions that were under the first covenant” (15).

- *By means of death, for the redemption of the transgressions under the first covenant - In this statement, the writer is saying that Christ died for the redemption of the transgressions under the first or Old Covenant. Those who were faithful, and yet transgressed, were redeemed by the blood of Christ.*
 - *1 Kings 8:46 - There were none under the Old Covenant who did not sin.*
 - *Ecc. 7:20 – There is not a man on the earth who does not sin.*
 - *Heb. 10:4 - The blood of animals could not take away sin.*
 - *Heb. 9:15 - Christ died to redeem those who were faithful such as Moses, David, Elijah, and numerous others in the Old Testament.*

Illustration of Forgiveness in the Old Testament: The faithful under the Old Testament were forgiven of their sins on credit until the blood of Christ could be shed to pay the price in actual fact. It is much like giving a man a check for some merchandise on Saturday, knowing that you have a direct deposit going into the bank on Monday. The man has his money and you have your merchandise and the money is already set up to be deposited. This is the way it was in the Old Testament. The faithful were forgiven on credit so to speak, because God knew that Christ was already set up for a direct deposit of the blood in the bank.

- *Eph. 1:4; 2 Tim. 1:9; Rev. 13:8; Acts 15:18 - These verses clearly show that God planned and purposed to send Christ to die for man, even before He created the world.*
- *Also, if the blood of Christ redeemed those who transgressed the first covenant, then it also went back to redeem those who were faithful who lived before the first covenant was given such as Abel, Noah,*

Abraham, Sarah, Isaac, Jacob, Joseph, and all of the faithful during that time period. This truth is clearly inferred in the passage we are studying and helps to see how all men from Adam to the end of time are redeemed by the blood of Christ.

- *Heb. 9:22 - Without the shedding of blood there is no remission of sins.*
- *Rom. 3:25-26 - These verses show that the death of Christ is how God was just in passing over the sins committed in the Old Testament.*

9. What must be true in order for a testament to come into effect? (16-17)

- *For where there is a testament, there must also of necessity be the death of the testator. For a testament is in force after men are dead, since it has no power at all while the testator lives – The writer had stated in verse 15 that Christ is the mediator of the new covenant. This means that Christ had to die in order for the New Covenant to go into effect, and that the New Covenant did not go into effect until after His death.*

Illustration: This is the same way it is today with a man and his Will. The terms of the "will" does not go into effect until after the man dies.

- *Heb. 10:10 - The New Testament is called a "will."*
- *Gal. 4:4 - Christ was born and lived under the Law of Moses.*
- *Matt. 23:2, 3 - He taught His disciples to observe and keep the law.*
- *Col. 2:14-16 - The Old Law ended when Christ died on the cross.*
- *Heb. 10:9 - Christ had to take away the old covenant in order to establish the new, or else God would have had two different covenants in effect at the same time.*
- *Heb. 9:16, 17 - This new covenant went into effect after His death.*

10. How did Moses dedicate the first covenant? (19-20)

- *For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people –*
 - *Moses took the blood of the animals that had been shed to dedicate the Old Covenant, and, mixing it with water, he sprinkled it on the*

book and on the people. He likely only sprinkled those people who were closest to him which would represent all the people.

- *Ex. 24:7 - The "book" refers to the "book of the covenant."*
 - *Ex. 24:8 - This records Moses sprinkling the blood on the people.*
 - *From Hebrews we learn that there was water mixed with the blood and also that Moses sprinkled the book.*
 - *A "hyssop" is a plant.*
 - *Ex. 24:7 - Moses read the book to the people and they agreed to do what it said.*
- *Verse 20: saying, This is the blood of the covenant which God has commanded you –*
 - *Thus the Old Testament had been dedicated by the blood of animals. It sealed the agreement that God had made with Israel. After sprinkling the blood on the book and people, Moses said, "Behold the blood of the covenant which the Lord has made with you concerning all these words" (Ex. 24:8).*

11. What must take place for there to be "remission"? (22)

- *And according to the law almost all things are purified with blood, and without shedding of blood there is no remission - The law of Moses required that everything defiled be purified or cleansed by blood. Every sin under the old law required atonement and no atonement could be made without blood.*
 - *Lev. 17:11 - It was the blood that made atonement for the soul.*
 - *Matt. 26:28 - This explains why Christ had to shed His blood for the remission of sins.*

12. What is the "holy place" into which Christ has entered? (24)

- *Verse 24: For Christ has not entered the holy places made with hands, which are copies of the true - This further explains the reason for the better sacrifices of the New Covenant. Christ has not entered into holy places made with hands - like the Old Testament tabernacle which was only a type or shadow of things to come in the New Covenant.*
 - *Col. 2:16-17 - The law contained shadows or figures of things to come.*
 - *Heb. 9:9 - The tabernacle was a figure for the time then present.*

- ***But into heaven itself, now to appear in the presence of God for us - This explains where our High Priest is and also what He is doing. He is in heaven itself - in the very presence of God - and He is there to intercede "for us."***
 - ***Heb. 4:14-16 - We have a great High Priest who is passed into the heavens and He is there to help us.***
 - ***1 John 2:1 - He is our advocate with the Father. He pleads our case and takes up for us.***
 - ***Heb. 7:25 - He will always be there to help us. He is always praying for us.***
 - ***Remember that the Judaizers could say, "We have a high priest who is dressed in the garments of the high priest and who is personally right here in Jerusalem. But where is your high priest as a Christian?" The Christian, after reading the Book of Hebrews, could answer, "He is in the true Most Holy Place of which Most Holy Place was only a type. He is in heaven itself in the very presence of God Himself and He is there for us!"***

13. How has Christ “put away sin”? (26) To what does this refer?

- ***Verse 26: He then would have had to suffer often since the foundation of the world - If Christ had had to offer Himself every year, like the Old Testament High Priest had to offer the blood of animals, then He would have had to suffer again and again from the very beginning. But such was not the case as Paul states in the next part of the verse.***
- ***But now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself - Instead of having to suffer often, He appeared once for all time to put away sin by the sacrifice of Himself. There is no need for Him to suffer again and again because He has "put away" sin by His sacrifice. Continual sacrifice is not needed when a sacrifice can obtain absolute forgiveness. Thus, Jesus came at the end of the ages and put away sin by His sacrifice on Calvary.***
 - ***The Jewish age lasted about 1500 years, and it was at the end of these years that He appeared to give His life for sin. The Jewish state, as it was in the OT would only last about forty years after Jesus died for sin. Then the Romans would come and destroy the temple completely and forever.***

- *Matt. 24:3, 6, 14 - There was an end to come during the generation that lived when Jesus was on earth (Matt. 24:34). This could not be referring to the end of the material world because such did not occur. Therefore, as the context of Matthew 24:1-34 clearly shows, Jesus was referring to the end of the Jewish state with the total destruction of the temple.*
- *1 Peter 4:7 - There was an end at hand in Peter's day.*
- *I personally believe that all the above references refer to the end of Judaism and the Jewish "age" which occurred in A.D. 70---which is also a type of the end of the world as we will know it.*
- *Heb. 10:4 - Animal sacrifices could not put away sin, but the sacrifices of Christ did.*

14. What eternal truths are presented in Hebrews 9:27?

- *And as it is appointed for men to die once, but after this the judgment - Just as men die once and then face the judgment, so Christ only had to die for sins once.*
- *It is important to realize that here the Hebrew writer is simply stating a general rule concerning death to which there have been and will be exceptions. For example, some of them are:*
 - *Gen. 5:24; Heb. 11:5 - Enoch did not die.*
 - *2 Kings 2:11 - Elijah did not die.*
 - *John 11:1-44 - Lazarus, no doubt, died twice.*
 - *Matt. 9:18-26 - Jairus' daughter, no doubt, died twice.*
 - *1 Cor. 15:51-52; 1 Thess. 4:17 - Those who are alive when the Lord returns will not die.*
 - *2 Cor. 5:10; Matt. 25:31-46 - These verses, along with the one we are studying, clearly show that there is only going to be one general judgment. Paul does not state how long after death the judgment will be, he simply states that it is as sure as death.*
 - *Heb. 9:28 - The statement about Christ is according to the rule with no exceptions being considered.*

“Digging Deeper for Better Things”

RESEARCH QUESTION: What significance did the “Ark of the Covenant” have in Jewish history? Use Scripture to support your answer.

- **And the ark of the covenant overlaid on all sides with gold - This was the chest-like object that contained the two tables of the covenant. Hence, it was called the Ark of the Covenant, because it was the ark that contained the covenant.**
 - **Deut. 10:1-5 - Moses put the two tables of stone in the ark he had made.**
 - **Ex. 37:1-9 - These verses give the description of the Ark of the Covenant.**

- **In which were the golden pot that had the manna - This refers to the pot that had manna in it and it was kept in the Ark of the Covenant to remind the Israelites of the fact that God fed them with manna for forty years.**
 - **Ex. 16:33-35 -- These verses record the manna being put and kept before the testimony or in the Ark of the Covenant.**
 - **Ex. 16:31 - Manna was something like a wafer made with honey.**

- **Aaron's rod that budded - This refers to the rod of Aaron that budded, bloomed, blossomed, and even brought forth almonds. It was kept in the Ark of the Covenant as a sign of the authority of Moses and the family of Aaron.**
 - **Num. 16 - Several rebelled against the authority of Moses and Aaron.**
 - **Num. 17:1-9 - The budding of Aaron’s rod was brought about by rebellion and served to show who God had selected as priests.**
 - **Num. 17:10 - The rod of Aaron was placed in the ark and kept as a token of the authority of Aaron.**

- **And the tablets of the covenant - This refers to the two tablets of stone on which God wrote the Ten Commandments, which were the basis, or foundation, for the entire Mosaic Law. The two tablets were placed in the Ark of the Covenant.**
 - **Deut. 10:1-5 - These verses record the placing of the two tables of stone in the ark.**

- Deut. 4:12-13 - God first spoke the Ten Commandments to Israel and later wrote them on two tablets of stone.
 - Deut. 9:11 - The two tablets of stone are called the "tablets of the covenant" because they were the basis or foundation for all of the laws given by Moses.
- Verse 5: and above it were the cherubim of glory overshadowing the mercy seat - Above the ark were Cherubim which seem to be an order of angels. They represented the glory of the Lord overshadowing the ark.
 - Ex. 25:17-22 - These verses describe the Cherubims. They seem to resemble angels and they had wings. There were two of them, one on each end of the ark, facing each other. This may have represented the presence of angels in the Most Holy Place.
 - Gen. 3:24 - This indicates these Cherubims were an order of angels.

THOUGHT QUESTION: What do you THINK is the great difference between the Old Testament Tabernacle and the New Testament church?

- In the Court of the Tabernacle there was:
- The Altar of Burnt Offerings
 - Ex. 27:1-8 - This is the description of the altar.
 - Ex. 40:29 - It was located in the court and it was close to the entrance into the court. The court surrounded the tabernacle itself.
 - Ex. 40:29 - On this altar, the sacrifices for sins were offered.
 - Note: In the New Testament, we too have an altar and it is the sacrifice of Christ.
 - Heb. 13:10-12 - We have an altar, and it is the sacrifice of Christ for our sins.
 - Heb. 9:26 - Jesus sacrificed Himself as an offering for sin.
- The Laver
 - Ex. 40:7, 30 - The laver was also placed in the court, between the altar of burnt offerings and the tabernacle.
 - The laver was a vessel of brass with water in it for the priests to wash their hands and feet.

- **Ex. 30:17-21** - The priests washed before entering the tabernacle in the water in the laver.
 - **Note:** In the New Testament we also must be washed in water before we enter the church of Christ. The Holy Place in the tabernacle was a type of the Church in the New Testament. As the priest had to come by the altar of burnt offerings, and wash in the laver before entering into the Holy Place, just so, must men today go by the altar or the sacrifice of Christ and be born of water or baptized in water and the Spirit before they enter the church of Christ.
 - **Titus 3:5; John 3:5** - Men must be "born of water" to enter the kingdom.
 - **Heb. 10:22; Eph. 5:26** - They must have their bodies washed with the washing of water by the word.
- **In the Holy Place of the Tabernacle which was a type of the New Testament church there was:**
 - **The Lampstand**
 - **Ex. 37:17-24** - It provided the light in the Holy Place for the priests.
 - **Ex. 40:24** - It was located in the Holy Place of the tabernacle, and was the only light for the room,
 - **Note:** In the New Testament Church, we too have a lamp and light. The lampstand was a type of the word of God. In Psalm 119:105 we learn that the word of God is a "lamp" and "light."
 - **The Table of Showbread.**
 - **Lev. 24:5-9** - The bread on this table was eaten on the Sabbath Day by the priests, after they had been by the altar of burnt offerings and the laver.
 - **Exodus 40:22** – It was located in the Holy Place of the tabernacle.
 - **NOTE:** In the New Testament Church the Lord's Supper is generally eaten by New Testament priests on the first day of every week. The table of showbread was a type of the Lord's Supper. Only after going by the sacrifice of Christ, and by the laver of baptism are men to eat the Lord's Supper.
 - **Matt. 26:24** - The Lord's Supper is to be eaten in the kingdom or in the church.

- Acts 20:7 – In the church at Troas they met on the first day of the week to break bread.
- 1 Peter 2:9; Rev. 1:6 - All Christians are priests in the New Testament Church and they are the ones who have the privilege of eating the Supper.
- **The Altar of Incense**
 - Ex. 40:26, 27 - It was also located in the Holy Place of the tabernacle.
 - Ex. 30:1-10 - The priests burned incense on it every morning and evening. This item stood before the veil in front of the Most Holy Place, so that, when the incense was burned, the fragrance penetrated the veil and permeated the Most Holy Place.
 - NOTE: In the church, the incense is the prayers of the saints. The incense offered on the altar of incense was a type of the prayers of the Christian priests.
 - Rev. 5:8 - The incense offered in the New Testament are the "prayers of the saints."
 - Matt. 6:9 – Prayers of believers penetrate into heaven, just like the incense penetrated into the Most Holy Place.
 - The Most Holy Place in the Tabernacle was a type of Heaven in the New Testament.
- As the High Priest went through the Holy Place to get to the Most Holy Place, so all men must come through the church or New Covenant "Holy Place" in order to get to heaven or the New Covenant "Most Holy Place".

Special Note concerning the Old Testament Tabernacle: During the days of David, he realized that the ark of God dwelled in curtains or in the tabernacle (2 Sam: 7:1-6) and he desired to build God a permanent house in Jerusalem. David, however, was not allowed to build the house because he was a man of war (1 Kings 5:3; 1 Chron. 28:2-3). Thus, Solomon was appointed to build the house of the Lord or the temple in Jerusalem (1 Chron. 28:6, 7; 1 Kings 6:1-38). The Tabernacle was replaced by the more permanent Temple and yet the types and shadows remained the same.

A Message of “Better Things” from Hebrews 9

- **(From Hebrews 9:15) - The faithful under the Old Testament were forgiven of their sins on credit until the blood of Christ could be shed to pay the price in actual fact. It is much like giving a man a check for some merchandise on Saturday, knowing that you have a direct deposit going into the bank on Monday. The man has his money and you have your merchandise and the money is already set up to be deposited. This is the way it was in the Old Testament. The faithful were forgiven on credit so to speak, because God knew that Christ was already set up for a direct deposit of the blood in the bank.**
- **Eph. 1:4; 2 Tim. 1:9; Rev. 13:8; Acts 15:18 - These verses clearly show that God planned and purposed to send Christ to die for man, even before He created the world.**
- **Also, if the blood of Christ redeemed those who transgressed the first covenant, then it also went back to redeem those who were faithful who lived before the first covenant was given such as Abel, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, and all of the faithful during that time period.**
- **This truth is clearly inferred in the passage we are studying and helps to see how all men from Adam to the end of time are redeemed by the blood of Christ.**
 - **Heb. 9:22 - Without the shedding of blood there is no remission of sins.**
 - **Rom. 3:25-26 - These verses show that the death of Christ is how God was just in passing over the sins committed in the Old Testament.**