

**Riverview Baptist Church Wednesday Night Class:  
A Study in the Book of Hebrews – Lesson 9**

E. Christ is Better than Aaron – 4:14-10:18

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4. A Better Sanctuary – 9:1-10

- a. Parts and Furniture of the Mosaic Tabernacle – 9:1-5
- b. Priestly Service – 9:6-7
- c. Limitations of the Mosaic Tabernacle Service – 9:8-10

5. A Better Sacrifice – 9:11-10:18

- a. Superiority of Christ's Sacrificial Blood – 9:11-12
- b. Results of Christ's Sacrificial Blood – 9:13-28
- c. The Efficacy of Christ's Sacrifice – 10:1-18

Chapter 9 is a continuation of the author's argument that Christ is a better priest than Aaron. In this chapter (and into chapter 10), we see that Christ is better in that He serves in a better sanctuary and He offers a better sacrifice.

There are some theological problems in this chapter (9:4, 8, 12, 14, 16). A theological problem occurs when there are questions that arise from the text. These questions sometimes relate to apparent \_\_\_\_\_. Sometimes there may be different \_\_\_\_\_ used by an author compared to another.

A good exegesis and interpretation of any text can reveal acceptable resolutions to theological problems that is \_\_\_\_\_ with a theological framework.

## **A Better Sanctuary – 9:1-10**

### **a. Parts and Furniture of the Mosaic Tabernacle – 9:1-5**

The “first” (9:1) relates back to the Mosaic Covenant (the old covenant). In these five verses, the author relates the old covenant to the tabernacle. He is brief in his comments here about the parts and furniture (9:5) as his readers would have been familiar. (A teacher can presume his students have knowledge of a subject to a degree.) Exodus 25-30 provides details of these five verses.

Two-fold problem (9:4) – Is it a golden censor (KJV) or a golden altar (NASB, ESV)? Compare Exod. 30:1-6.

Where is the geographical placement of this item? Did the author make a mistake by locating it in the second room?

According to Exod. 30:6; Lev. 16:12; 1 Kings 6:22 the piece of furniture was located out in the \_\_\_\_\_ room. Lev. 16:12-13 also indicates that the \_\_\_\_\_ of the altar of incense was \_\_\_\_\_ the vail.

### **b. Priestly Service – 9:6-7**

The priests served daily (Exod. 27:20-21; 30:7 – trimming wicks and replenishing oil) and weekly (Lev. 24:5-9 – changed the “show bread” every Saturday) in the \_\_\_\_\_ room. The high priest served in the second room twice on the Day of Atonement only \_\_\_\_\_ a year (Lev. 16).

In 9:6, the Greek phrase διὰ παντὸς (dia pantos) – “always” in the KJV – “continually” in NASB – indicates the continual work of the priests under the Levitical priesthood.

Four thoughts of the contrast between the old and the new systems:

1. In the old, the “Holy of Holies” was entered once a year (two times). In the new, Christ abides in heaven.
2. In the old, only the high priest could enter. In the new, Christ provided all with access.
3. In the old, the high priest could only enter with the blood of an animal (he was not worthy on his own). In the new, Christ “enters” under His own perfect sacrifice.
4. In the old, the high priest entered under the protection of the blood of the animal sacrificed for himself. In the new, Christ did not need protection. He was \_\_\_\_\_.

### **c. Limitations of the Mosaic Tabernacle Service – 9:8-10**

We have to keep in mind the reality of the Mosaic Law. It was not a basis for \_\_\_\_\_. People are saved through faith regardless of the dispensation in which they live. The Law served as a guide for life. The Law covered every area of life! A person of faith kept the Law because they were saved, not as a way to be saved.

The same is true today. We are not saved by works of righteousness (Eph. 2:8-9; Titus 3:5). We are saved through faith in Christ and His works!

However, a faithful Christian lives in \_\_\_\_\_ to the commands (rules) that God has given!

The Law of Moses was \_\_\_\_\_ in what it could do. Part of this truth is that the Levitical system was also limited.

Three things that show limitation:

1. The fact of the weakness – The Levitical system could not perfect (make as it was intended to be) the human conscience.

2. The basis of the weakness – The gifts, sacrifices, etc. were only “fleshly ordinances.”

3. The purpose of the Levitical system was only \_\_\_\_\_, “until a time of reformation.” The word translated as reformation means “the process of establishing a new order.” It is a compound word (dia – through and orthos – straight). It indicates a process to make things straight or right. This came when Christ died on the Cross (Matt. 27:51; Mark 15:38).

The second “problem” of this chapter is in 9:8. Is the first tabernacle the first room or the entire tabernacle (in contrast to the “more perfect tabernacle” of 9:11)?

It is preferable to see this as the entire tabernacle, because verses 8-10 concern both rooms.

## **5. A Better Sacrifice – 9:11-10:18**

In his argument that Christ is better than Aaron (4:14-10:18), the author has shown that Christ has a better position (4:14-16), He is a better priest (chapters 5-7), He serves in a better place and upon a better basis of a better covenant (chapter 8), and He serves in a better tabernacle (9:1-10).

Now he argues that Christ has a better sacrifice (9:11-10:18). Here we have the \_\_\_\_\_ sacrifice.

### **a. Superiority of Christ's Sacrificial Blood – 9:11-12**

The “but” in 9:11 indicates a contrast between the Day of Atonement and the finished work of Christ on the Cross. Christ's sacrifice was the \_\_\_\_\_ of the Day of Atonement (and the entire sacrificial system).

Three points of superiority:

1. Christ serves in a heavenly tabernacle, not an earthly one.

Is the tabernacle in heaven a literal tabernacle like the one on earth?

2. The nature of Christ's sacrifice is greater – “not the through the blood of goats and calves, but through His own blood...”

3. The blood's abiding efficacy – 9:12 – Through Christ's blood sacrifice, which was offered \_\_\_\_\_, not over and over again like the Levitical system, eternal redemption was obtained.

Here the Greek word for redemption is λύτρωσις (lutrōsis) – noun form of the verb “to be released or set free.”

Here is the third “problem” of the chapter. What is meant by διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν (dia de tou idiou haimatos eisēlthen) – In 9:12 it is translated “but through His own blood he entered...” (NASB).

There are some who look at John 20:17 (“Stop clinging to Me...I have not yet ascended to the Father...”) and combine it with this verse (9:12) to say that Jesus took His actual blood to heaven to sprinkle it on the altar of heaven.

So, did Jesus take a bucket of blood to heaven? \_\_\_\_\_

## **b. Results of Christ’s Sacrificial Blood – 9:13-28**

### **(1). There is \_\_\_\_\_ - 9:13-14**

There is a great contrast between 9:13 and 9:14. Notice the “how much more” in 9:14. Verse 13 is an \_\_\_\_\_ cleansing. Verse 14 is an \_\_\_\_\_ cleansing. If O.T. offerings brought fleshly cleansing, how much more will Christ’s perfect sacrifice bring spiritual cleansing?

Here is the fourth “problem” in 9:14. Is the “eternal spirit” the Holy Spirit or Christ’s eternal spirit?

Most of the time in the Greek text, there is a definite article when referring to the Holy Spirit. In this verse, there is no definite article in the Greek. In this context, there is a contrast between the \_\_\_\_\_ the offerings were made (animals were involuntary and Christ was voluntary).

See Matt. 27:46, 50. This seems to indicate it was Christ’s eternal spirit.

## **(2) Christ's blood ratified the New Covenant – 9:15-22**

The word “blood” is used six times in these verses. Animal blood initiated almost everything in the Levitical system (See Exodus 24, 29 and Leviticus 1-10). For exceptions to blood being used see Lev. 5:11; Num. 16:46; 31:22-50.

The “for this reason” – 9:15 – connects 9:15-22 with the previous section, but also relates to Christ ratifying the New Covenant with His blood.

Here we have the fifth “problem” in 9:16, 17. Should the word διαθήκη (diathēkē) be translated as covenant/testament, or will (as in “last will and testament”)?

In light of 9:15, “the eternal inheritance” seems to point to a “will” that is in mind. A covenant does not require the death of a person. A will does for it take effect.

However, there is more support for it being translated as a covenant:

1. There is no direct reason to change the meaning of the word in the context.
2. In 9:18, “the first” must be a covenant, referring to the Mosaic covenant. It was not a will.
3. The word “mediator” shows this to be a covenant. Moses was the mediator of the old covenant and Jesus was the mediator of the New Covenant.

4. The word διαθήκη (diathēkē) is used almost exclusively of covenant (33 times in the New Testament (16 times in Hebrews)).

### **(3) The Ministry of the New Tabernacle – 9:23-28**

Here there is a contrast between the “copies of the things in heaven” and the heaven itself. The copies (earthly things) had to be purified by the blood of animals.

In contrast, the “heavenly things” also had to be purified, not in the sense of defilement, but in the sense of setting it apart for its purpose. The old tabernacle was a \_\_\_\_\_ for God and man on earth.

Heaven is also a meeting place for God and man. Heaven is a sanctuary for God and His people. This place needed to be set apart, made \_\_\_\_\_ for its purpose. The shed blood of Christ did that very thing.

Notice some contrasts between Christ’s offerings and the Levitical offerings in this passage:

1. Christ’s offerings are done once (9:27, 28); Levitical offerings are repeated continually (9:25)
2. Christ’s offerings cancelled sin (9:26); under Levitical the sin debt was renewed each year.
3. Christ offered Himself (9:26); Levitical offerings were animals.

4. Christ's offerings are open before God the Father (9:24); the high priest offerings were in the smoke of incense and the veil (secret).

5. Christ's offerings were at a completion of time (9:26); the Levitical offerings were over a long period of time.

So, which was better? Christ and His ministry or the Levitical system?