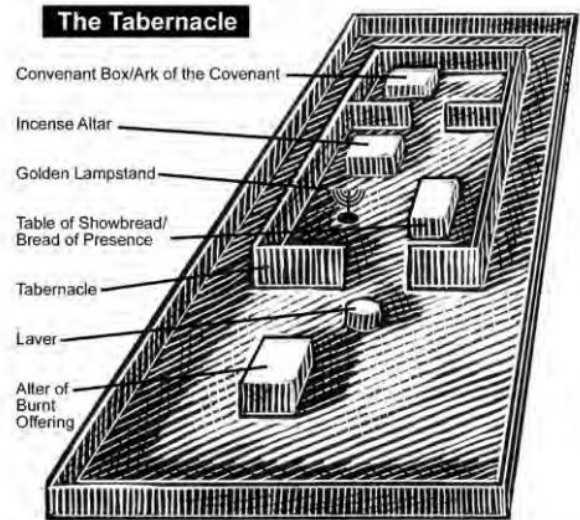
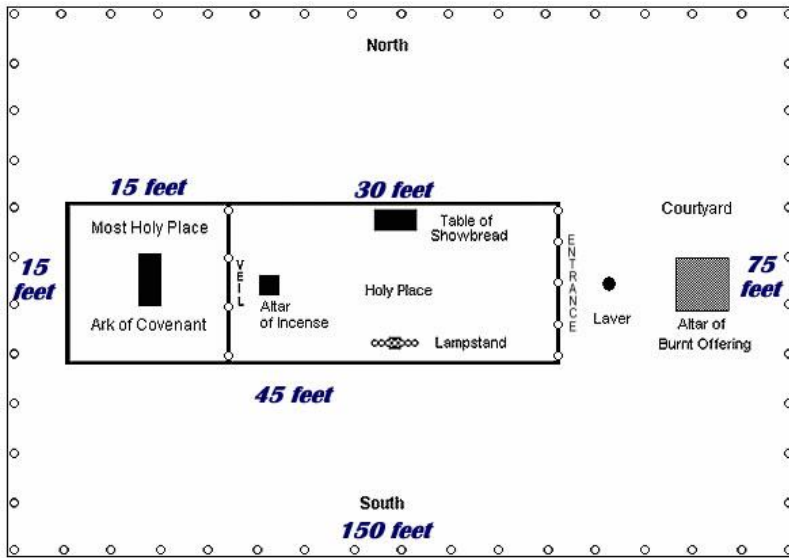
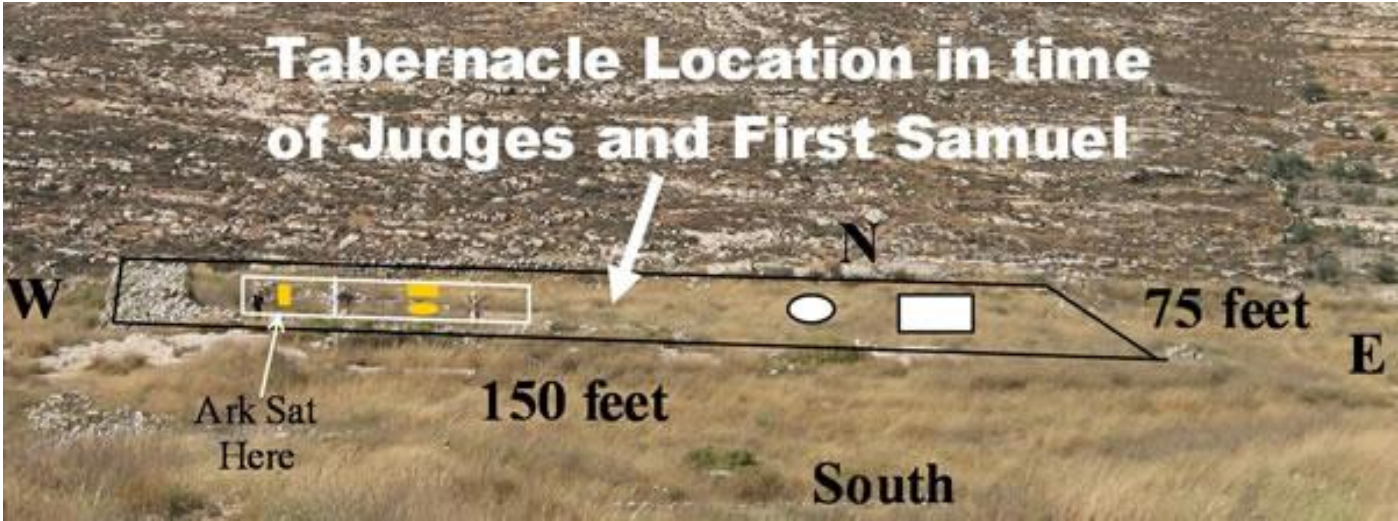


# Hebrews 9



9:1 – **“Now even the first covenant had regulations for worship and an earthly place of holiness.”**  
 The inadequacy of the old physical tabernacle is brought into contrast with the real sanctuary in heaven.  
 Why is the tabernacle used as an illustration instead of the temple?

1. The tabernacle was the original sanctuary
2. The tabernacle plans were given to Moses who established it
3. The Torah gives details of the physical dimensions of the tabernacle
4. The tabernacle was a by design temporary and moveable
5. The temple in the days of the writing of the book of Hebrews was known to be corrupt. The Qumran community, and others, had actually set up their own places of worship.
6. The temple in Jerusalem was built as a replica of the wilderness tabernacle
7. The people receiving the letter of Hebrews were probably not in Jerusalem and associated themselves with the people of the wilderness.

9:2 – “For a tent was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. It is called the Holy Place.”

The Arch of Titus in Rome commemorating the Roman destruction of the Jewish Temple in 70 AD. Images of the Temple furniture being carried into Rome can be seen on the inside of this victory arch.

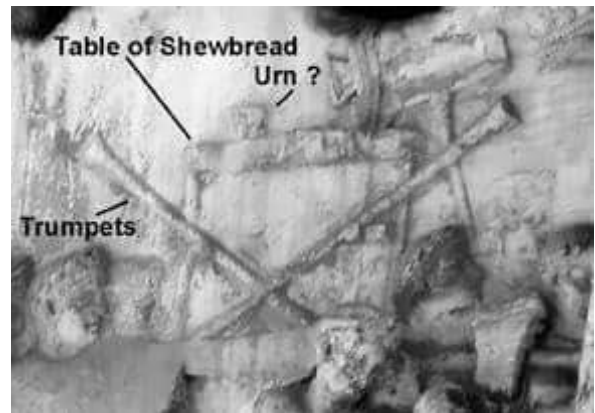


The inscription above the Arch of Titus reads:

SENATVS  
POPULUSQUE-ROMANUS  
DIVO-TITO-DIVI-VESPASIANI-F  
VESPASIANO-AUGUSTO

This translates as:

The Senate  
And People of Rome (dedicate this to)  
The Divine Titus, Son of Divine Vespasian,  
Vespasianus Augustus



The **Arch of Titus, located in Rome** southeast of the Roman Forum, commemorates Titus' victory over the Jews and the end of the 66-70 AD Jewish revolt.

This triumphal **arch was built in 82 AD**. The modern importance of this arch is in the engraving found on the inside which shows the Temple treasures being carried into Rome by Roman soldiers after their destruction of the Temple and the city of Jerusalem in 70 AD. The image clearly shows the golden Table of Showbread, the golden Candle Stand, and the trumpets used by the priests. Many other items from the Temple can also be assumed to have made it to Rome.

It seems these Temple treasures were taken from Rome by the Vandals but recaptured by the Romans of the Byzantine Empire and taken to Constantinople.

The Temple treasures portrayed on the Arch of Titus may have ended up stored in the Nea Church by Justinian.

The Lampstand, or Menorah being carried into Rome from the 70 AD temple in Jerusalem



A menorah on display in Jerusalem today.

## The Table of Shewbread

- “Shewbread” is the Hebrew phrase “*lehem hamma areket*” or “bread of the face” or “bread of the presence” meaning the “bread set before the face or presence of God.”
- The table was made of acacia wood and overlaid with gold.
- The table was about 3 feet long, 1 foot 6 inches wide and 2 feet 3 inches high
- On the table were golden plates, spoons, jars, and bowls
- The bread was 12 cakes baked of fine flour and placed fresh on the table every Sabbath. They were stacked in two rows of six.
- The week old bread was then removed and eaten by the priests there in the holy place. No one else could eat this bread (Lev. 24:9)

### 9:3 – “Behind the second curtain was a second section called the Most Holy Place,”

1. The first covering or curtain was the finely twisted lined with blue, purple and scarlet yarn.
  - a. The priest would pass through this curtain as they moved from the outer court into the holy place.
2. Hebrews 9:3 says, “Behind the second curtain. . .”
  - a. The second curtain refers to the second curtain the high priest would pass through.
  - b. This curtain separated the holy place from the most holy place.

### 9:4 – “having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron’s staff that budded, and the tablets of the covenant.”

1. The Most Holy Place is said to have two pieces of furniture:
  - a. Golden altar of incense (1 foot 6 inches x 1 foot 6 inches x 3 foot)
  - b. Gold-covered ark of the covenant (3 feet 9 inches long x 2 feet 3 inches wide and 2 feet 3 inches tall)
    - i. By saying the incense altar was behind the curtain with the ark in the Most Holy Place the writer creates a problem. In Exodus 30:6 it says:  
*“Put the altar in front of the curtain that is before the ark of the Testimony – before the atonement cover that is over the Testimony – where I will meet with you.”*

Exodus 30:7 says Aaron must burn incense on the altar every morning and evening when he tends the lamps. This indicates this altar was in the Holy Place and not behind the curtain in the Most Holy Place.

Exodus 30:10 says that once a year Aaron will make atonement by putting blood on the horns of this altar with the blood of the atonement offering.

The Greek word for “incense altar” is “thymiaterion” is used in the LXX (Septuagint) for the word “censer” (2 Chron. 26:19; Ezekiel 8:11).

- But this word means “a place where incense is put” or “a vessel for burning incense.”
- Herodotus, Josephus and Philo use it to refer to the incense altar in the Jewish temple.
- We would expect the incense altar to be mentioned here since the author is naming all of the other furniture in the tabernacle: lamp stand, table, ark.
- On the Day of Atonement Aaron would take a censer into the Most Holy Place when he would enter.

The **ark of the covenant** was the focal point of the Most Holy Place. It is not heard of again after the Babylonian destruction of Jerusalem and the temple in 586 BC.

- When Solomon brought the ark of the covenant into his temple “there was nothing in the ark except the two stone tablets that Moses had placed in it.” (1 Kings 8:9)

- In 605, the first of three captivities, Nebuchadnezzar took “some of the articles from the temple of God” according to Daniel 1:2 along with the royal children.
- At the second captivity in 597 took some more of the temple furnishings when he took King Jehoiachin into exile according to Jeremiah 27:18-22.
- Jeremiah records what happened to the bronze pillars, the movable stands and the bronze Sea in Jeremiah 52:17. Jeremiah records that the Babylonians took away the pots, shovels, wick trimmers, sprinkling bowls, dishes and bronze articles. He also mentions that the commander of the imperial guard took the basins, censers, sprinkling bowls, pots, lampstands, dishes and bowls made of gold or silver.
- When Cyrus sent the Jews back to Jerusalem in 538 BC he also sent back the articles belonging to the temple which Nebuchadnezzar had carried away. The list in Ezra 1:9-10 includes 2,499 articles of gold and silver but a total of 5,400 were returned according to Ezra 1:11.
- Josephus records (70 AD) that the Most Holy Place was empty since the ark of the covenant was never recovered. In 63 BC the Roman general Pompey had entered the Most Holy Place and was surprised to find it empty.

### What happened to the Ark of the Covenant?

- The most likely answer is found in 2 Chronicles 35:3:  
 “And he said to the Levites who taught all Israel and who were holy to the LORD, “Put the holy ark in the house that Solomon the son of David, king of Israel, built. You need not carry it on your shoulders. Now serve the LORD your God and his people Israel.” – 2 Chronicles 35:3
- The “house” that Solomon built would be a secret compartment under the temple inside Mount Moriah and not the Temple itself.
- This “house” would have been built for hiding the Ark for a time that Jerusalem was invaded as predicted by even Moses.
- The Hebrew, transliteration and translation of 2 Chr. 35:3 looks like this:

5414 [e] te-nū	3068 [e] Yah-weh	6918 [e] haq-qə-dō-wō-šîm	3478 [e] yîs-rā-’êl	3605 [e] le-kāl	995 [e] ham-me-bî-nîm	3881 [e] ham-me-bū-nîm	3881 [e] lal-wî-yim	559 [e] way-yō-mer
תָּנִי	לַיהוָה	הַקְּדוֹשִׁים	יִשְׂרָאֵל	לְכֹל	(הַמְּבִינִים)	[הַמְּבֹנִים]	לְלֵוִי	וַיֹּאמֶר
Put	to Yahweh	who were holy	Israel	all	who taught	-	to the Levites	and he said
V-Qal-Imp-mp	Prep-I   N-proper-ms	Art   Adj-mp	N-proper-ms	Prep-I   N-ns	Art   V-Hifil-PrtcpI-mp	Art   V-Hifil-PrtcpI-mp	Prep-I   N-proper-mp	Conj-w   V-Qal-ConseImpf-3ms

lā-kem	369 [e] 'ēn-	3478 [e] yîs-rā-’êl,	4428 [e] me-lek	1732 [e] dā-wîd	1121 [e] ben-	8010 [e] šə-lō-mōh	1129 [e] bā-nāh	834 [e] 'ā-šer	1004 [e] bab-ba-yit	6944 [e] haq-qō-dəš	727 [e] 'ā-rō-wn-	853 [e] 'et-
לְכֶם	אֵין	יִשְׂרָאֵל	מֶלֶךְ	דָּוִד	בֶּן	שְׁלֹמֹה	בָּנָה	אֲשֶׁר	בַּיִת	הַקְּדוֹשׁ	אֲרוֹן	אֶת-
to	[it shall] no longer [be]	of Israel	king	of David	son	Solomon	built	which	in the house	the holy	ark	-
Prep   2mp	Adv	N-proper-ms	N-ns	N-proper-ms	N-ns	N-proper-ms	V-Qal-Perf-3ms	Pro-r	Prep-b, Art   N-ns	Art   N-ns	N-csc	DirObjM

3478 [e] yîs-rā-’êl.	5971 [e] 'am-mōw	853 [e] wə-’ēt	430 [e] 'ē-lō-hé-kem,	3068 [e] Yah-weh	853 [e] 'et-	5647 [e] 'ib-dū	6258 [e] 'at-tāh,	3802 [e] bak-kā-tēp;	4853 [e] maš-šā
יִשְׂרָאֵל:	עַמּוֹ	וְאֵת	אֱלֹהֵיכֶם	יְהוָה	אֶת-	עֲבַדוּ	עַתָּה	בְּכַתְּרֵךְ	מַשָּׂא
Israel	His people	and	your God	Yahweh	-	serve	now	on [your] shoulders	a burden
N-proper-ms	N-ns   3ms	Conj-w   DirObjM	N-mpc   2mp	N-proper-ms	DirObjM	V-Qal-Imp-mp	Adv	Prep-b, Art   N-fs	N-ns

- *Bayith* /bah-yith/ means “a house” and is used to refer to:
  - A house as a dwelling habitation
  - Below, prison, harem
  - Shelter, abode of animals
  - Receptacle such as a trench for two seahs, vials of perfume
  - House containing a family such as “the house of .....” or household
  - *Babbait* means “inside the house”
- It is possible, but unlikely (since the Babylonians kept the golden drinking vessels from the temple) that the Babylonians melted it down for the gold when they destroyed the Temple in 586 BC.
- There is a rabbinic legend (written down around 100 BC but presumably older) that, when the Babylonians invaded the Temple, the priests hurled the Ark skyward, and God took it back into Heaven.

- The Second Book of Maccabees mentions in chapter 2 (verses 4-8) that Jeremiah the prophet by divine revelation secretly removed the Ark and other valuable items from the Temple before its destruction to the mountain which Moses had climbed on before his death. He then sealed the passageway so that nobody could find it till the end times. So the ark is in a cave somewhere by the Dead Sea or at Mount Nebo.
- The Ark was hidden by the priests in a secret cave under the Temple Mount, carved out by Solomon (or perhaps by King Josiah, 640 - 609 BC).
- In 1991, a journalist named Graham Hancock wrote a book called SIGN AND SEAL, claiming the Ark is in a small church out in the desert in Ethiopia.
- In his book, '*Temple Treasures*' (Harvest House Publishers, Eugene, Oregon, 1994), Bible scholar and explorer Dr. Randall Price states that at least three rabbis in Jerusalem have claimed they have seen the Ark or have been very close to it. Their accounts (not identical) indicate the Ark is kept in a room or cave deep underneath the Temple Mount, but directly beneath the Holy of Holies. A secret excavation was under way in 1981 to close in on the Ark when the Moslems heard of it and sealed the tunnel entrance with concrete with the blessing of the Israeli government.
- Ron Wyatt claims to have seen the ark in a cave under the temple mount.
- Revelation 11:19, "Then God's temple in heaven was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm."

9:5 – **“Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.”**

- The atonement cover or the mercy seat is comparatively called by the author of Hebrews the “throne of grace” in Hebrews 4:16.
- The mercy seat is called “the chariot” by David in 1 Chronicles 28:18:  
*“He also gave him the plan for the chariot, that is, the cherubim of gold that spread their wings and shelter the ark of the covenant of the Lord.”*
- The blood of the bullock which was offered for atonement of the sin of the high priest and his family and the blood of the goat that was killed as a sin offering for the whole nation was sprinkled on the mercy seat and in front of it. The Lord would appear in the cloud upon the mercy seat according to Leviticus 16:2 and 14
- The cherubim of Glory refer to the cherubim in the presence of the Lord as in Psalm 18:10:  
*“He mounted the cherubim and flew; he soared on the wings of the wind.”*
  - See also Deuteronomy 33:26 and Ezekiel 1:5-13; 10:10-14

All of this could have been elaborated on in detail by the author of Hebrews but he is focusing on what took place in the tabernacle on the Day of Atonement.

9:6 – **“These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties,”**

There was daily activity in the holy place.

The three pieces of furniture:

1. The Lamp – trimmed the lamp stands in the morning and in the evening
2. The altar of incense – burn incense every morning when the lamps are trimmed
3. The table of showbread – changed and eaten weekly

Zechariah chosen in Luke 1:8-22

9:7 – **“but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people.”**

- The blood of a bullock for the high priest.
- The blood of a goat for the sin of the people.

In the second tent, behind the second curtain, in the most holy place the priest only entered once a year.

The high priest wore only his white linen which was reserved for special sacrificial occasions.

The high priest would enter the holy of holies twice on the Day of Atonement.

1. blood of a bullock was taken in for the priest and his family
2. Then a goat was slaughtered as a sin offering for the people and blood was brought back into the most holy place
3. Then the high priest returned to the outer court and laid his hands on a second goat and confessed the sins of the people. This goat then was carried to a solitary place (Lev. 16)

Epistle of Barnabas says the scapegoat represented Jesus carrying away the curse.

Justin Martyr says the scapegoat indicates the Jews rejecting Jesus and driving him away.

The Scapegoat may represent Jesus' bearing away our sins.

Azazel was a chaldean goat god. The god of dry places. There is a fallen angel in Enoch 8 named Azazel. In Enoch 10 the angels are given instruction to bind Azazel hand and foot, open the desert, cast him in and hurl stones to cover him in darkness. Then he would be cast into the eternal fire on judgment day.

Three points:

1. Throne room closed except once a year. . . now it is permanently open
2. high priest entered with blood. . . now Christ has shed his blood
3. old covenant was not effective since it was repeated. . . now it is finished

9:8 – **“By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing”**

There was no available way to God in the old covenant.

We were waiting for something.

9:9 – **“(which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper,”**

Ceremonially clean, but conscience still defiled.

9:10 – **“but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation.”**

Laws concerning:

1. Food
2. Drink
3. Washing – high priest had to bathe after the Day of Atonement

9:11 – **“But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation)”**

Temple made without hands:

1. Jesus in Mark 14:58 and John 2:19-22
2. Acts 7:48
3. Acts 17:24
4. Isaiah 66:1
5. Isaiah 57:15

God dwells in heavenly throne room and with the humble.

9:12 – “**he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption.**”

- Jesus work was finished on the cross
- The Greek nor the NIV says Jesus carried his blood from the cross to the throne of God.
- Christ entered **by** his blood but **not with** his blood.

9:13 – “**For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh,**”

Old Covenant removed ceremonial defilement.

There was no effect on the conscience, just a symbolic image and reminder.

Numbers 19 the red heifer was slaughtered outside the camp. The blood was sprinkled seven times in front of the tabernacle. The body completely burned. The priest was to throw dear wood, hyssop and scarlet thread into the fire. The ashes were gathered stored outside the camp and used to make the water of impurity. Water mixed with these ashes would be sprinkled on people for cleansing.

9:14 – “**how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.**”

4214 [e]	3123 [e]	3588 [e]	129 [e]	3588 [e]	5547 [e]	3739 [e]	1223 [e]	4151 [e]	166 [e]	1438 [e]
posō	mallon	to	haima	tou	Christou	hos	dia	Pneumatos	aiōniou	heauton
14 πόσω	μᾶλλον	τὸ	αἷμα	τοῦ	Χριστοῦ	, ὅς	διὰ	Πνεύματος	αἰωνίου	, ἑαυτὸν
how much	more	the	blood	-	of Christ	who	through	[the] Spirit	eternal	Himself
IPro-DNS	Adv	Art-NNS	N-NNS	Art-GMS	N-GMS	RelPro-NMS	Prep	N-GNS	Adj-GNS	RefPro-AM3S

4374 [e]	299 [e]	3588 [e]	2316 [e]	2511 [e]	3588 [e]	4893 [e]	1473 [e]	575 [e]	3498 [e]	2041 [e]	1519 [e]
prosēnenken	amōmon	tō	Theō	kathariei	tēn	syneidēsin	hēmōn	apo	nekrōn	ergōn	eis
προσήνεγκεν	ἄμωμον	τῷ	Θεῷ	, καθαρῆι	τὴν	συνείδησιν	ἡμῶν	ἀπὸ	νεκρῶν	ἔργων	, εἰς
offered	unblemished	-	to God	will purify	the	conscience	of us	from	dead	works	in order
V-AIA-3S	Adj-AMS	Art-DMS	N-DMS	V-FIA-3S	Art-AFS	N-AFS	PPro-G1P	Prep	Adj-GNP	N-GNP	Prep

3588 [e]	3000 [e]	2316 [e]	2198 [e]
to	latreuein	Theō	zōnti
τὸ	λατρεύειν	Θεῷ	ζῶντι !
-	to serve	God	[the] living
Art-ANS	V-PNA	N-DMS	V-PPA-DMS

The greatest of the “how much more” statements

True fellowship with God in his heavenly throne room was restored.



9:15 – “Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.”

2532 [e]	1223 [e]	3778 [e]	1242 [e]	2537 [e]	3316 [e]	1510 [e]	3704 [e]	2288 [e]	1096 [e]	1519 [e]	
Kai	dia	touto	diathēkēs	kainēs	mesitēs	estin	hopōs	thanatou	genomenou	eis	
15	Καὶ	διὰ	τοῦτο	, διαθήκης	καινῆς	μεσίτης	ἐστίν	, ὅπως	, θανάτου	γενομένου	, εἰς
	And	because of	this	of a covenant	new	[the] mediator	He is	so that	death	having taken place	for
	Conj	Prep	DPro-ANS	N-GFS	Adj-GFS	N-NMS	V-PIA-3S	Conj	N-GMS	V-APM-GMS	Prep

629 [e]	3588 [e]	1909 [e]	3588 [e]	4413 [e]	1242 [e]	3847 [e]	3588 [e]	1860 [e]	2983 [e]	3588 [e]
apolytrōsin	tōn	epi	tē	prōtē	diathēkē	parabaseōn	tēn	epangelian	labōsin	hoi
ἀπολύτρωσιν	τῶν	ἐπὶ	τῇ	πρώτῃ	διαθήκῃ	παραβάσεων	, τὴν	ἐπαγγελίαν	λάβωσιν	οἱ
redemption	of the	under	the	first	covenant	transgressions	the	promise	might receive	those
N-AFS	Art-GFP	Prep	Art-DFS	Adj-DFS	N-DFS	N-GFP	Art-AFS	N-AFS	V-ASA-3P	Art-NMP

2564 [e]	3588 [e]	166 [e]	2817 [e]
keklēmenoi	tēs	aiōniou	klēronomias
κεκλημένοι	, τῆς	αἰωνίου	κληρονομίας
having been called	of the	eternal	inheritance
V-RPM/P-NMP	Art-GFS	Adj-GFS	N-GFS