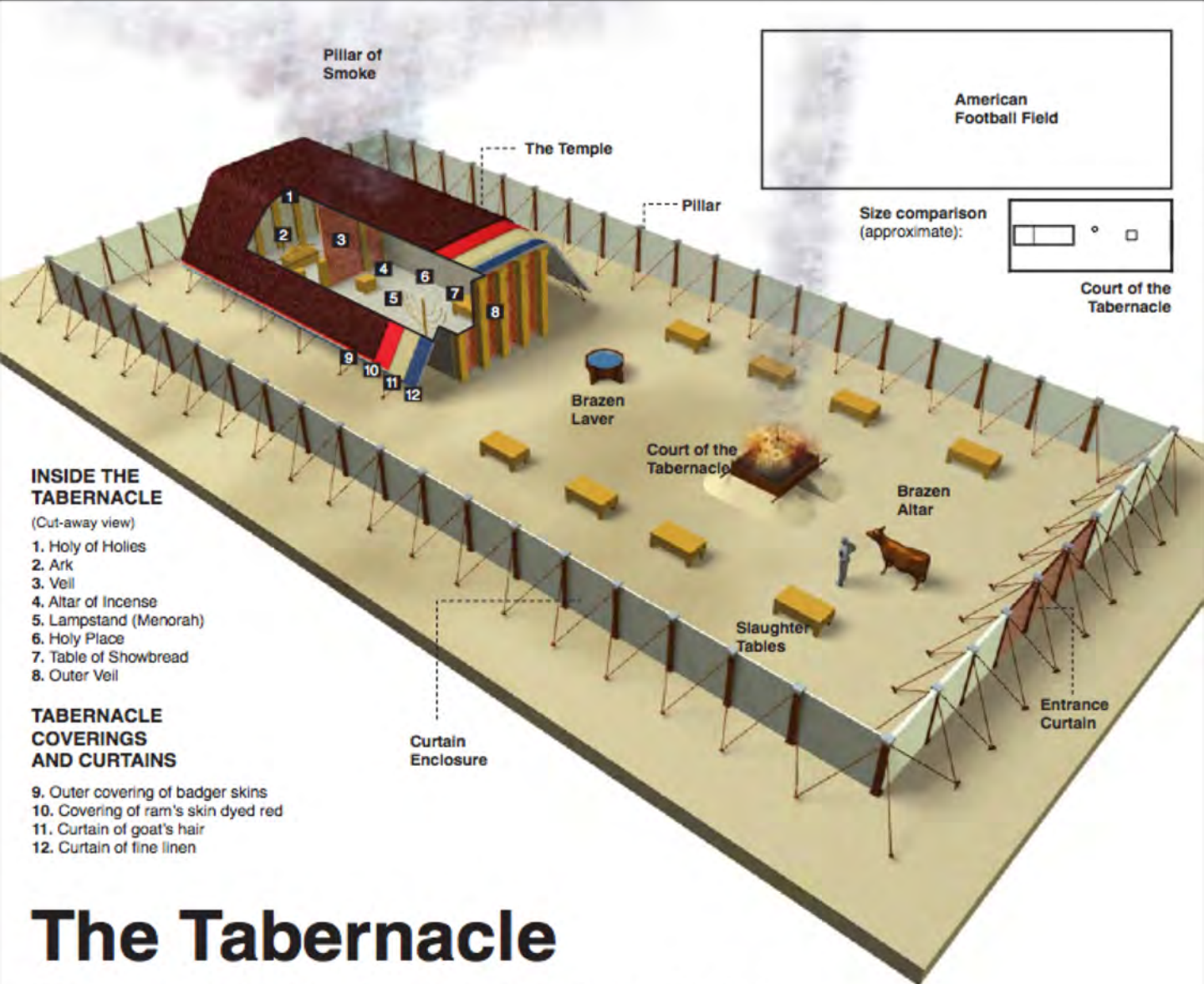


# Pentwater Bible Church

## Hebrews Message 19

May 6, 2018



This portable temple was built in the wilderness by the Israelites circa 1450 BC after they were freed from Egyptian slavery. The tabernacle was the first temple dedicated to God and the first resting place of the ark of the covenant. It served as a place of worship and sacrifices during the Israelites' 40 years in the desert while conquering the land of Canaan.

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# Pentwater Bible Church

The Book of Hebrews

Message Nineteen

THE MODELS OF THE LAW

May 6, 2018

Daniel E. Woodhead

Hebrew 9:1–10

*Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. <sup>2</sup> For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. <sup>3</sup> And after the second vail, the tabernacle which is called the holiest of all; <sup>4</sup> which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; <sup>5</sup> and over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly. <sup>6</sup> Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. <sup>7</sup> But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: <sup>8</sup> the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: <sup>9</sup> which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; <sup>10</sup> which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation (KJV).*

## THE TABERNACLE

Hebrews 9:1

*Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary (KJV).*

The apostle begins to declare the significance of the *earthly* dwelling place for God, the Tabernacle (Exodus 25:8). The construction of a sanctuary was commanded while the Children of Israel were in the desert so God could dwell with His people. The Hebrew word for dwell in this context is *Shekinah*. The Greek word is *Skenoo*. The purpose is so God can take a more permanent residence on the earth. It is important to not overemphasize or underestimate the significance of the Tabernacle of God. Most Christian groups fall into one or the other of these problems. They either attach too much prophetic significance to it or they ignore it altogether.

The first covenant had regulations for worship which were divine service. So that these ordinances of divine worship might be carried out under the first covenant, God appointed a place where they should take place. This was an earthly sanctuary—literally, “a worldly holy place.” God would meet with the Children of Israel in this Tabernacle.

Exodus 25:9

*<sup>9</sup>According to all that I show thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it (ASV, 1901).*

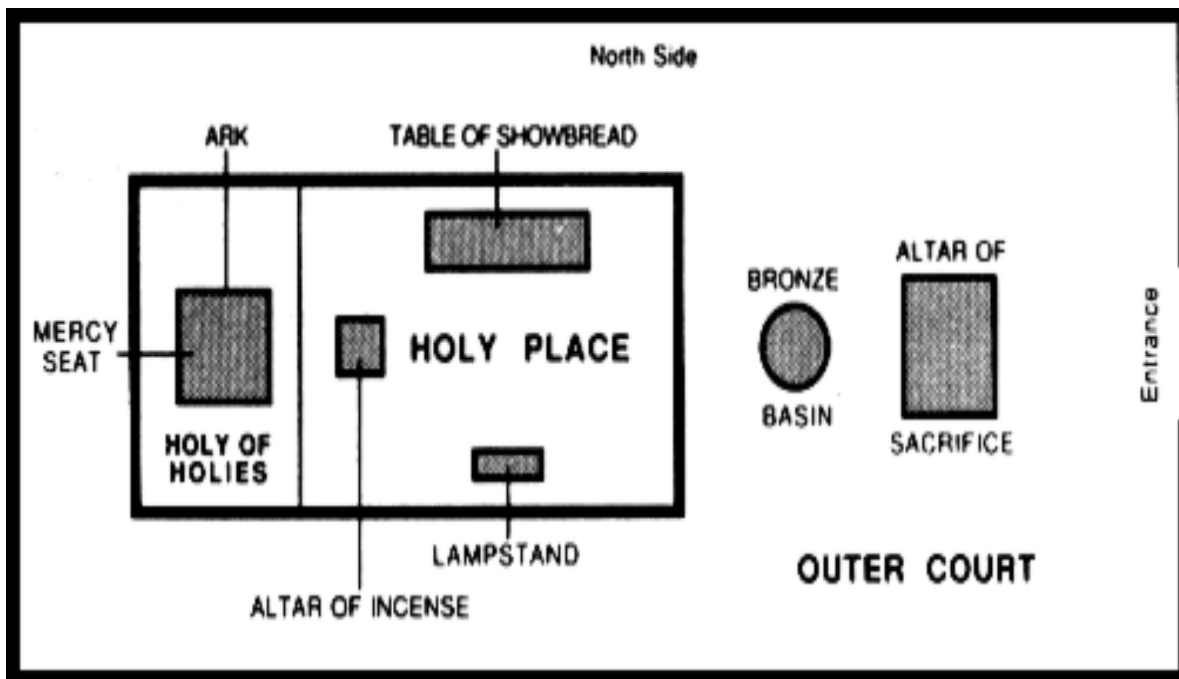
God here implies that the pattern is after the tabernacle in heaven and in Hebrews 8:5 this is confirmed. It has various names in Scripture.

1. Sanctuary which emphasizes Holiness Exodus 25:8
2. Tabernacle which emphasizes Dwelling; The Shekinah will dwell in a visible manner in the tabernacle. Exodus 25:9
3. Tent which emphasizes the temporary nature of the tabernacle until the permanent sacrifice would come. Exodus 26:36
4. Tent of Meeting where He would meet with them Exodus 29:42
5. Tabernacle of Testimony, which declares the testimonies given in front of God by His people. Exodus 38:21
6. The Tent of Testimony.

#### ELEMENTS OF WORSHIP

Hebrews 9:2

*<sup>2</sup>For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary (KJV).*



Tabernacle diagram from <http://soundingthetrumpet.com/tab.htm>

Paul introduces the old order of worship. Even though it was man-made, earthly, and faulty, it was still valuable as a tool for learning God's plan. Now, he will give a rapid review of the lay-out of the Tabernacle and certain regulations concerning its worship. The tabernacle as a whole is first spoken of; and then its two divisions, called respectively "the first" and "the second" tabernacle. The account of them is from the Pentateuch and describes them as they originally were. In the temple which was in existence when this book was written there were neither ark, mercy-seat, nor cherubim, though the ceremonies were continued as though they had been still there. The ark had probably been removed by Jeremiah or destroyed in the third invasion by the Babylonians (586 B.C.), and was never replaced (2 Maccabees 2:1-8).

The first item is the lampstand (Candlestick) which was made of solid gold and weighed about 125 lbs. (Exodus 25:31-40). The lampstand was to provide light in the Holy Place. The Shekinah Glory would light the Holy of Holies. So, there was no need for an individual piece for light there. There were no windows in either the Holy Place or the Holy of Holies. This was a model or type if you will of the Lord Jesus' incarnation by which the "fullness of the Deity lives in bodily form" (Colossians 2:9).

References to God and Christ being light are:

1. The light of Israel (various verses Psalm 118:27 etc.)
2. Christ is the light of the world (John 1:8; 8:12; 9:5; 12:46 and Revelation 21:24)
3. Believers are to walk in the light of our Lord Jesus Christ. (Matthew 5:14 and 1 John 1:17)
4. The local church is to be a light to the darkness of the world. (Revelation 1:20)

It was placed on the south side of the tabernacle in the Holy place. The lampstand, with its seven branches and its perpetual light, burning pure oil, giving light represented the fullness of the spiritual light which is in Christ Jesus, and which through him is communicated to the whole world. "In him was life, and that life was the light of men" (John 1:4). God within Him shone the Spirit without limit. "For the one whom God has sent speaks the words of God, for God gives the Spirit without limit" (John 3:34). And the Holy Spirit rested on him in all the varieties of his gifts and works, especially those of spiritual light, wisdom, and understanding (Isaiah 11:2-3). This seven-branched lampstand is called "the seven spirits before his throne" (Revelation 1:4). For the Spirit in and through the Lord Christ gives full and perfect light and gifts to illuminate the whole world, just as the light of the tabernacle depended on the seven-branched lampstand.

Next to the lampstand was the table upon which consecrated bread was placed God said that this bread had to be before Him continually: "Put the bread of the Presence on this table to be before me at all times" (Exodus 25:30). The Lord Jesus is the only bread of life for the church, the only spiritual food for our souls (John 6:32-35). Therefore, he alone was represented by this bread that was continually in the sanctuary.

In the middle, at the entrance of the Most Holy Place, was the altar of incense (Exodus 40:20-27). The altar of incense was used to burn the incense which produced a delightful aroma in the Holy Place. It was the offering of the person whose sins had been forgiven by blood and who then went on to express the fragrance of love and worship, which was most pleasing to

God. The Golden Altar of incense is a model to us of the worship of Jesus Christ and God's people through him as our high priest and mediator. It was only on the basis of His one sacrifice on the altar of the cross that worship is made possible. The coals, which lit the incense, were carried from the altar of sacrifice to the altar of incense. In general, incense signifies prayer. "May my prayer be set before you like incense" (Psalm 141:2). There are at least four ways in which incense is like prayer.

1. First, incense was beaten and pounded before it was used. So acceptable prayer proceeds from "a broken and contrite heart" (Psalm 51:17).
2. Second, incense was useless until fire was put under it, which was taken from the altar. Prayer has no virtue unless it is set alight by the fire from above, God's Holy Spirit, which we have from our altar, Christ Jesus.
3. Third, it rises toward heaven; and the point of prayer is that it should ascend to God's throne.
4. Fourth, incense gives off a sweet aroma. This was one of its purposes in temple services, where there was so much burning of flesh and blood. So prayer yields a sweet savor to God.

Hebrews 9:3–5

*<sup>3</sup> And after the second veil, the tabernacle which is called the holiest of all; <sup>4</sup> which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; <sup>5</sup> and over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly (KJV).*

The apostle now begins to describe the elements behind the second curtain or veil in the Holy of Holies. Again, these components were not in the Temple that was in existence during the first century. Within the original Ark were the tablets of the first 10 commandments of the 613 total, Aarons Rod that budded, and a jar of manna.

The significance of the Mercy Seat, which is the solid gold lid over the ark, is that this is the place of propitiation. The word propitiation means to satisfy. The wrath of God against sin would be satisfied or propitiated over the Mercy Seat. The seat is made of solid gold. It has two Cherubim facing each other with their wings stretched out to touch each other. They both cover the Mercy Seat.

There are three orders of celestial beings.

1. The lowest are the angels with Michael their chief or Archangel. They are wingless.
2. The seraphs or seraphim are next in order and have six wings.
3. The highest order of celestial beings is the Cherubs or Cherubim with two wings. The Cherubs always are seen as being close to God, providing some separation for Him. (Genesis 3:24)

The dwelling of God is never associated with the angels, only the highest order; the Cherubim. The significance of the Cherubs over the Mercy Seat is to:

1. Symbolize God's throne. (1 Samuel 4:4)
2. Emphasizing God saving His people (Psalms 8:1-3)
3. The Throne of Grace (Hebrew 4:16)

The point of the whole overview is to show that the old system consisted of a system of barriers between the worshipper and God. The Outer Court separated Gentiles from Jews. The Inner Court separated Levites from non-Levites. The first veil separated priests from non-priests. The second veil separated the High Priest from common priests. When the Lord Jesus was sacrificed on the cross at the point of His death the veil between the Holy Place and the Holy of Holies was torn from top to bottom signifying the way to God had been opened to all people (Matthew 27:51).

Hebrews 9:6–7

*<sup>6</sup> Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. <sup>7</sup> But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people (KJV):*

Paul is now describing the Holy Place with the term *first tabernacle*. He emphasizes the routine daily work of the Levitical priest. Every day, twice a day, the priest had to enter the Holy Place and burn the incense (Exodus 30:7–8). Every day, twice a day, the priest had to tend the lampstand (the Menorah) adding oil, trimming the wick, and making certain that the flame continued to burn (Exodus 27:20–21). Weekly, the showbread had to be changed (Leviticus 24:5–8). The important aspect of this is the repetition. Every day, over and over again, the same thing took place. The Levitical priest's work had no end.

The second room was Holy of Holies. Only the high priest could enter. Only one man, out of one family, out of one clan, out of one tribe, out of one nation, out of one race, out of all humanity ever had access to that room. And, even then, this one man could enter the Holy of Holies on only one day of the year: *Yom Kippur* (the Day of Atonement). He entered in only *once* a year because there was only one annual observance. On that day, *Yom Kippur*, he entered into the Holy of Holies at least twice and perhaps as many as four times, but that was the only day he could enter. When he did enter, he could not enter without carrying *blood* for that was his means of entering the Holy of Holies; that was his ticket. The earthly High Priest who was making the offering in the earthly Tabernacle needed the same protection of blood as did all others.

Hebrews 9:8–10

*<sup>8</sup> The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: <sup>9</sup> which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him*

*that did the service perfect, as pertaining to the conscience; <sup>10</sup> which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation (KJV).*

The Holy Spirit teaches us that the old system was unable to provide a way of access to God because the holiest of all—the Holy of Holies—was limited to the High Priest. This was true as long as the old Levitical system was in existence. There were other exclusions too. The Outer Court separated Gentiles from Jews; The Inner Court separated non-Levites from Levites; The Holy Place separated non-priest from priest; and The Holy of Holies separated the High Priest from all common priests.

The old system was merely a model or type *for the time present*; it was simply a historical type of something used as an illustration for the present generation. The Levitical Priesthood was not able to *make the worshipper perfect* in relationship to his *conscience*. When the priest walked away after offering his sacrifice, he knew that his sins were covered, but he left with a consciousness of sin. This was intended to be a *figure for the time present*.

Third, in verse 10, he points out the basis for the weakness of the Levitical system. It was based upon *carnal ordinances ... with meats and drinks and divers washings*. When he calls them *carnal ordinances*, he is not passing an ethical judgment. He is saying the old system was dependent upon the strength of the flesh. It was fleshly; therefore, it was carnal. It was external only and that is why it was temporary. The purpose of its practice was to serve as a temporary illustration until the time of the restitution or *until a time of reformation*. It was temporarily *imposed until the time of reformation*; until the new age comes, which will bring a perfection; a total cleansing of the conscience. The earthly Tabernacle could not do that; therefore, it was enacted temporarily until the final sacrifice was made. The final sacrifice came with the establishment of the New Covenant. With the New Covenant, *the time of reformation* arrived. The Messiah serves in a better sanctuary—the one in Heaven not on earth. The one in Heaven was the original one; the earthly Tabernacle was only a copy. That is why Jesus is superior to Aaron.

To summarize the basic points of this section: the earthly Tabernacle provided a very limited access to God; the earthly Tabernacle provided a very limited cleansing, showing its imperfection and inadequacy; therefore, it was intended to be a temporary arrangement. The Messiah functions in a better Tabernacle—the Heavenly one—which provides unlimited access to God (9:1–10) with an adequate sacrifice (9:11–10:18).

Next message: EYEWITNESS LAW PROVE JESUS' MESSIAHSHIP

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