

## **The Tent in Heaven**

**Hebrews 9:6 Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services. 3**

Since the writer is going to contrast Christ's offering with the offerings of Judaism, he must first of all describe those which were required by the law. 13

There were many he could choose from, but he selects the most important in the whole legal system, the sacrifice which was offered on the great Day of Atonement (Lev. 16). If he can prove Christ's work to be superior to that of the high priest on the outstanding day of Israel's religious calendar, then he has won his point. 23

The priests had access to the outer tent, that is, the Holy Place. They went there continually in the performance of their ritual duties. The common people were not permitted in this room; they had to stay outside. 33

**Hebrews 9:7 But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people's sins committed in ignorance; 1**

Only one man in the world could go into the Most Holy Place—the **high priest** of Israel. And that one man, out of one race, out of one tribe, out of one family, could enter on only one day of the year—the Day of Atonement. When he did enter, he was required to carry a basin of **blood, which he offered for himself and for the people's sins committed in ignorance.**1

**Hebrews 9:8 the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing. 2**

There were deep spiritual truths connected with this. **The Holy Spirit** was teaching that sin had created distance between man and God, that man must approach God through a mediator, and that the mediator could approach God only through the blood of a sacrificial victim. It was an object lesson to teach **that the way into** God's presence **was not yet** opened for worshipers.12

Imperfect access continued **while the first tabernacle was still standing**. Darby's translation may be preferable here: "While as yet the first tabernacle has [its] standing." The tabernacle was displaced by the temple during the reign of Solomon, but it still had a standing until the death, burial, and resurrection of Christ. The principles it proclaimed concerning approach to God were still valid until the veil of the temple was ripped in two from the top to the bottom.22

**Hebrews 9:9 It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience—3**

The tabernacle system **was symbolic for the present time**. A picture of something better to come, it was an imperfect representation of Christ's perfect work.<sup>13</sup>

The **gifts and sacrifices** could never **make** the worshipers **perfect in regard to the conscience**.<sup>23</sup>

If complete remission of sins had been procured, then the offerer's **conscience** would have been free from the guilt of sin. But this never happened.<sup>33</sup>

**Hebrews 9:10 concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation. 4**

As a matter of fact, the Levitical offerings dealt **only with** ritual defilements. They were concerned with such externals as clean and unclean **foods and drinks**, and with ceremonial **washings** that would rid the people of ritual impurity, but they did not deal with moral uncleanness.<sup>14</sup>

The offerings were concerned with a people who were in covenant relationship with God. They were designed to maintain the people in a position of ritual purity so that they could worship.<sup>24</sup>

They had nothing to do with salvation or with cleansing from sin. The people were saved by faith in the Lord, on the basis of the work of Christ still future.<sup>34</sup>

Finally, the sacrifices were temporary. They were imposed **until the time of reformation**. They pointed forward to the coming of Christ and to His perfect offering. The Christian era is **the time of reformation** referred to here.<sup>44</sup>

**Hebrews 9:11 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. 2**

**Christ** has appeared **as High Priest of the good things to come**, that is, of the tremendous blessings that He bestows on those who receive Him.<sup>12</sup>

His sanctuary is a **greater and more perfect** tent. It is **not made with hands** in the sense that it is not constructed of this world's building materials. It is the sanctuary of heaven, the dwelling place of God.<sup>22</sup>

**Hebrews 9:12 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. 7**

Our Lord **entered the Most Holy Place once for all**. At the time of His Ascension, He went into God's presence, **having** finished the work of **redemption** at Calvary.<sup>17</sup>