

"Christ being come an high priest of good things to come"

([Heb 9:1](#)) Part I

Heb 9:1 Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

The statement "Christ being come an high priest of good things to come" in verse eleven of Hebrews chapter nine ([Heb 9:11](#)) is contrasted with the first ten verses of Hebrews chapter nine that speak of the "**ordinances of divine service, and a worldly sanctuary**" that were all found within the temple or tabernacle that God ordained and established for our sakes ([2Co 4:15](#)) to help us understand what He is doing within the temple that we are today ([1Co 3:16](#)).

[2Co 4:15](#) For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

[1Co 3:16](#) Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

As we compare "spiritual things with spiritual" ([1Co 2:13](#)) using the physical tabernacle and all the "ordinances of divine service" within that tabernacle, what God is doing today in His workmanship that we are ([Eph 2:10](#)) should become brighter, giving us the vision and hope of those things which He has promised to finish in us through Christ ([Php 1:6](#)) who we look to as our high priest ([Heb 12:2](#)) who is the "minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" ([Heb 8:2](#)).

[1Co 2:13](#) Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth;

[Eph 2:10](#) For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

[Php 1:6](#) Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

[Heb 12:2](#) Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

[Heb 8:2](#) A minister of the sanctuary, and of the true tabernacle, which the

Lord pitched, and not man.

We are abiding in Christ's body which is the temple ([Col 1:24](#)) where we "consider him that endured such contradiction of sinners against himself" knowing that as the body of Christ we can fill up what is behind of his afflictions "for his body's sake, which is the church" as we endure through Christ ([Php 4:13](#)) being hated of all men for His name's sake ([Mat 10:22](#)). This enduring is only possible as we nourish and supply what each of us needs, ([Eph 4:16](#)) bearing each other's burdens and so fulfilling the law of Christ ([Gal 6:2](#)).

[Col 1:24](#) Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

[Eph 4:16](#) From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

[Gal 6:2](#) Bear ye one another's burdens, and so fulfil the law of Christ.

The new commandment God has given His church is a spiritual law in our members, His love being shed abroad in our hearts ([Rom 5:5](#)) that makes it possible for us to abide in his truth ([Joh 8:31-32](#)) which is witnessed in our obedience to his commandments ([Joh 14:15](#)). Our discipleship, our love toward one another, is expressed through that obedience ([Act 5:32](#) , [Joh 13:35](#)).

[Rom 5:5](#) And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

[Joh 8:31](#) Then said Jesus to those Jews which believed on him, **If ye continue in my word, then are ye my disciples indeed;**

[Joh 8:32](#) **And ye shall know the truth, and the truth shall make you free.**

[Joh 14:15](#) **If ye love me, keep my commandments.**

[Act 5:32](#) And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

[Joh 13:35](#) **By this shall all men know that ye are my disciples, if ye have love one to another.**

The "**ordinances of divine service**" in the temple of old is a type and shadow of that discipleship and explains to those who have eyes to see and ears to hear ([Mat 13:16](#)) how we are nourished at the altar which is the cross and the place where our Lord strengthens us and provides all that we need in order to fulfill our Fathers will "**in earth, as it is in heaven**" ([Php 1:29](#) , [Mat 6:10](#)).

[Mat 13:16](#) **But blessed are your eyes, for they see: and your ears, for they hear.**

[Php 1:29](#) For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

[Mat 6:10](#) **Thy kingdom come. Thy will be done in earth, as it is in heaven.**

If we don't labour for that meat which does not perish, we would "be wearied and faint in your minds" of ([Heb 12:3](#)), but if we know that our labour is not in vain and that Christ is working in us both to will and to do of His good pleasure, then we should rejoice and again I say rejoice ([Php 4:4](#) , [Rom 8:16](#)) as we go about our Father's business working out our own salvation with fear and trembling ([Heb 11:6-7](#)), knowing that those labours are building up the temple of God and making us stronger and ready to face whatever the future holds ([Php 2:12-13](#) , [Eph 6:11-12](#) , [Heb 4:11](#)). This building up of the temple is all being accomplished through Christ ([Psa 127:1](#)) and is the reason we point each other to this statement: "**Christ being come an high priest of good things to come, by a greater and more perfect tabernacle ([Col 1:24](#)), not made with hands, that is to say, not of this building**".

[Heb 11:6](#) But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

[Heb 11:7](#) By faith Noah, being warned of God of things not seen as yet, **moved with fear**, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

[Php 2:12](#) Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, **work out your own salvation with fear and trembling**.

[Php 2:13](#) For it is God which worketh in you both to will and to do of *his* good pleasure.

[Eph 6:11](#) **Put on the whole armour of God, that ye may be able to stand**

against the wiles of the devil. [[Mat 24:24](#) , [Mat 16:17-18](#)]

[Eph 6:12](#) For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

[Heb 4:11](#) **Let us labour** therefore to enter into that rest, lest any man fall after the same example of unbelief.

Our verse for tonight:

[Heb 9:1](#) **Then verily the first covenant had also ordinances of divine service^{G2999}, and a worldly sanctuary.**

In this first verse it is very informative to notice how the word "**divine service^{G2999}**" is used in other verses, particularly in ([Joh 16:2](#)) and ([Rom 9:4](#)).

G2999 latreia

Total KJV Occurrences: 6

service, 5

[Joh 16:2](#), [Rom 9:4](#), [Heb 9:1](#) (2), [Heb 9:6](#)

divine, 1

[Heb 9:1](#)

The service^{G2999} of God can have both a negative and positive view point, and yet as with all of the promises of God and all the service that we render unto Him whether it is under strong delusion ([Act 4:27-28](#)) or with the clear mind of Christ, they are still in the end all working out "for good to them that love God, to them who are the called according to *his* purpose" ([2Co 1:20](#) , [Rom 8:28](#)).

[2Co 1:20](#) For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

[Rom 8:28](#) And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

When the time is appointed for God's elect to be put out of the synagogue, there are those who believe they are doing Godly service by carrying out these actions, which we do in our appointed time when we rejected Christ and put him out of our midst because of our spiritual blindness ([Psa 14:3](#) , [Psa 53:3](#) , [Rom 3:10](#)).

For those who are called and chosen in this life ([Mat 22:14](#)), we are told "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service^{G2999}". The positive end result of this service is expressed with the story of the blind man who was healed and put out of the synagogue where he then met Christ who had a very pointed question for him ([Joh 9:35](#) , [Joh 9:1-39](#)).

Joh 9:1 And as *Jesus* passed by, he saw a man which was blind from *his* birth.

Joh 9:2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

Joh 9:3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

Joh 9:4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

Joh 9:5 As long as I am in the world, I am the light of the world.

Joh 9:6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

Joh 9:7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

Joh 9:8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

Joh 9:9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

Joh 9:10 Therefore said they unto him, How were thine eyes opened?

Joh 9:11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

Joh 9:12 Then said they unto him, Where is he? He said, I know not.

Joh 9:13 They brought to the Pharisees him that aforetime was blind.

Joh 9:14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

Joh 9:15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

Joh 9:16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

Joh 9:17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

Joh 9:18 But the Jews did not believe concerning him, that he had been

blind, and received his sight, until they called the parents of him that had received his sight.

Joh 9:19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

Joh 9:20 His parents answered them and said, We know that this is our son, and that he was born blind:

Joh 9:21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

Joh 9:22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

Joh 9:23 Therefore said his parents, He is of age; ask him.

Joh 9:24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

Joh 9:25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

Joh 9:26 Then said they to him again, What did he to thee? how opened he thine eyes?

Joh 9:27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

Joh 9:28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

Joh 9:29 We know that God spake unto Moses: *as for this fellow*, we know not from whence he is.

Joh 9:30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

Joh 9:31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

Joh 9:32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

Joh 9:33 If this man were not of God, he could do nothing.

Joh 9:34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Joh 9:35 Jesus heard that they had cast him out; and when he had found him, he said unto him, **Dost thou believe on the Son of God?** [[Joh 6:28-29](#) , [Jas 2:19](#) , [1Jn 5:4](#) , [Joh 8:31](#) , [Joh 8:44](#)]

Joh 9:36 He answered and said, Who is he, Lord, that I might believe on him?

Joh 9:37 And Jesus said unto him, **Thou hast both seen him, and it is he that talketh with thee.**

Joh 9:38 And he said, Lord, **I believe.** **And he worshipped him.**

Joh 9:39 And Jesus said, **For judgment I am come into this world, that they**

which see not might see; and that they which see might be made blind.

This story in ([Joh 9:1-39](#)) typifies our coming out of Babylon and the need for us to be healed from spiritual blindness ([Joh 9:39](#) , [1Pe 4:17](#)). Spiritual healing comes through judgment that occurs once we are able to receive God's word that is sent to us ([Psa 107:20](#)). We come to see that we have been spiritually blind and are now coming out of the strongholds that Babylon had us under. Through the grace and faith that God gives us, we begin to see how that blindness has always overtaken the whole world ([2Co 4:4](#)), including the religious world of Babylon that we have been called out of ([2Co 6:17](#)). Christ meets us with our newly opened eyes and asks the question in ([Joh 9:35](#)): "Dost thou believe on the Son of God?", because there is a lifetime of overcoming in front of us that is going to be accomplished by believing "on the Son of God". That belief in the truth motivates us to labour for the meat that will not perish ([Joh 6:27](#)).

[Joh 9:39](#) And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

[1Pe 4:17](#) For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

[2Co 4:4](#) In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

[2Co 6:17](#) Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

[Joh 6:27](#) Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

That blindness continues to this day in the synagogues of this world where there are blind guides leading the blind and both are falling into the ditch ([Mat 23:24](#) , [Mat 15:14](#) , [Mat 16:6](#)). Christ had compassion on this one specific man for our sakes ([Joh 9:1-39](#)) ([Joh 6:44](#)), so we see with this one story how a man was dragged out of "a worldly sanctuary" that represents the churches of this world today where there is no stay of bread or water ([Isa 3:1](#)) and was healed by the only one who can heal our eyes spiritually so we can understand the truth ([Joh 9:32](#) , [Luk 8:10](#)). This statement in ([Joh 9:32](#)) is still true in the body of Christ and even greater works than these physical healings that Christ

did are predestined to happen as Christ works in us both to will and do of our Father's good pleasure which is to bring spiritual healing to the eyes and ears of those whom the Father drags to us ([Joh 14:12](#) , [Joh 6:44](#)).

The verses that lead up to Paul mentioning the service of his fellow Israelites ([Rom 9:1-4](#)), reveal the desire that should be within each of us for all our fellow kinsman in Adamic flesh. We know that in their appointed time they will come to know the truth ([1Co 15:23](#)). Moses expressed this same sentiment in this verse ([Num 11:29](#)).

[Rom 9:1](#) I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

[Rom 9:2](#) That I have great heaviness and continual sorrow in my heart.

[Rom 9:3](#) For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

[Rom 9:4](#) Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises;

[1Co 15:23](#) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

[Num 11:29](#) And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, *and* that the LORD would put his spirit upon them!

Paul longed for his fellow Israelites "to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service^{G2999} *of God*, and the promises" to know what he knew by grace through faith, and not only his fellow kinsman but all the world represented by the seven churches of Asia which in time all would "be turned away from me" ([2Ti 1:15](#)). Those churches represent the "**worldly sanctuary**" as well, in not being able to spiritually see and eat at the table that the Lord has exclusively given to very few in this life ([Heb 13:10](#) , [Luk 10:24](#)).

[Heb 13:10](#) We have an altar, whereof they have no right to eat which serve the tabernacle.

[Luk 10:24](#) For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

There is an divine order in Babylon as people live and move and have their being in Christ ([Act 17:28](#)) just as there is order in the court section of the temple that we are not to measure ([Rev 11:2](#)). That service that is rendered through the unbelieving who are typified by Levi who are joined unto us is for our sakes and they serve us in their unbelief ([Rom 11:32](#)) and remind us of the incredible miracle of our calling and the need to never take it for granted, neglect it, or become high minded or conceited as though we had anything to do with our eyes and ears having been opened ([Rom 11:11-22](#)). We are to remember these words as God's elect and see it as a work of God's hands: "**Then verily the first covenant had also ordinances of divine service**^{G2999}, **and a worldly sanctuary**", never spitting on it or looking down on anyone, knowing that God has each and everyone of us exactly where we are, to His glory.

[Rom 11:11](#) I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

[Rom 11:12](#) Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

[Rom 11:13](#) For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

[Rom 11:14](#) If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

[Rom 11:15](#) For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

[Rom 11:16](#) For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.

[Rom 11:17](#) And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

[Rom 11:18](#) Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

[Rom 11:19](#) Thou wilt say then, The branches were broken off, that I might be grafted in.

[Rom 11:20](#) Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

[Rom 11:21](#) For if God spared not the natural branches, *take heed* lest he also spare not thee.

[Rom 11:22](#) Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

Next week Lord willing we will look into a few of the various physical items in

the tabernacle of old so that we can learn what those various parts of the temple mean for Christ's body today. The story of the blind man being healed really encapsulates what we want to learn from our Lord as he draws us out of the shadows or "patterns of things in the heavens" so that our heavens can be purified with "the heavenly things themselves with better sacrifices than these" ([Heb 9:23-24](#))

Heb 9:23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

Heb 9:24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: