

Hebrews 09 - A Better Sanctuary; The Priestly Service; A Better Sacrifice

I. Doctrinal Section of the Letter to the Hebrews (Heb 1:1–10:18)

- (4) Christ is superior to Aaron (Heb 4:14–10:18)
 - (G) The limitations of the earthly tabernacle (9:1-11)
 - (a) Tabernacle furniture (9:1-5)
 - (b) Limitations of the tabernacle (9:6-11)
 - (H) Superiority of Christ's sacrifice (Heb 9:12–10:18)
 - (a) Christ's blood is better (9:12)
 - (b) Christ's purification is better (9:13-14)
 - (c) The New Covenants mediated are better (9:15-22)
 - (d) Christ's position is better (9:23-24)
 - (e) Christ's single sacrifice is better (9:25-28)

The writer continues to take the third major pillar of Judaism: the Levitical Priesthood. He mentioned previously that Jesus is a High Priest (2:17; 3:1), and has been dealing with this aspect in greater depth (4:14–10:18). He is proving that the priesthood of Jesus is superior to the Levitical priesthood by stating five contrasts between the two:

1. Jesus has a better position (4:14-16)
2. Jesus is a better priest (5:1–7:28)
3. Jesus mediates a better covenant with better promises (8:1-13)
4. Jesus functions in a better sanctuary (9:1-10)
5. Jesus' priesthood is based on a better sacrifice (9:11–10:18)

Hebrews 9

- (G) The limitations of the earthly tabernacle (9:1-11)
 - (a) Tabernacle furniture (9:1-5)

- 1 Now even the **first covenant** had regulations for divine worship and the earthly sanctuary.
- 1 Now even the first covenant had regulations of divine worship and the earthly sanctuary.
- 1 Now even the first covenant had regulations for worship and an earthly sanctuary.
- 1 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.
 - "...first covenant" - the Mosaic Covenant

- Even though the tabernacle was manmade and faulty, it still has value as a teaching tool
- A great many people consider the Law from the standpoint of the Ten Commandments, but Hebrews approaches the Law from the viewpoint of its place of worship and its priesthood
- This puts the emphasis on the settling of sins, and as the writer will later point out, the Law never really settled the sin question

- 2 For a **tabernacle** was equipped, the outer *sanctuary*, in which were the lampstand, the table, and the sacred bread; this is called the Holy Place.
- 2 For there was a tabernacle prepared, the outer one, in which were the lampstand and the table and the sacred bread; this is called the holy place.
- 2 For a tent was set up, and in the first part were the lamp stand, the table, and the bread of the Presence. This was called the Holy Place.
- 2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.
- "...tabernacle" - first, he deals with the Holy Place, listing two things:
 1. The *Menorah*, the seven-branched lampstand (Ex 25:31-39; 37:17-24)
 2. The table of showbread (Ex 25:23-30; 37:10-16)
- Only two items listed here: a 3rd is associated with the Holy of Holies
- 3 Behind the second veil there was a **tabernacle** which is called the Most Holy Place,
- 3 Behind the second veil there was a tabernacle which is called the Holy of Holies,
- 3 Behind the second curtain was the part of the tent called the Most Holy Place,
- 3 And after the second veil, the tabernacle which is called the Holiest of all;
- "...tabernacle" - next, he deals with the Holy of Holies
- The "second veil" separated the Holy Place from the Holy of Holies (Ex 26:36-37; 36:37)

- The first veil was the entry from the courtyard into the Holy Place; this "second veil" was the veil in the Temple that was torn from top to bottom when Jesus died (Matt 27:51)

- 4 having a **golden altar of incense** and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, Aaron's staff which budded, and the tablets of the covenant;
- 4 having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant;
- 4 which had the gold altar for incense and the Ark of the Covenant completely covered with gold. In it were the gold jar holding the manna, Aaron's staff that had budded, and

the Tablets of the Covenant.

4 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;

- "...having" - *echousa*, should be understood in the sense of "belonging to" rather than "standing within"

- "...golden altar of incense" - *thumiasterion*, literally means "the incense thing"; refers to something connected with the incense, but does not state specifically what it is

— Understanding the meaning of *thumiasterion* alleviates a possible contradiction, as this verse seems to state that the golden censer was *located* in the Holy of Holies, which contradicts the OT, which states that it is located in the Holy Place (Ex 30:6; 40:3-5,21-27)

— It actually stood inside the Holy Place in front of the second veil, however although it was located in the Holy Place, its purpose and ministry was for the Holy of Holies

— The seeming contradiction is clarified when you understand that the author is not emphasizing the location where it stood, but its liturgical function. This is obvious upon understand the Greek text does not use the word "altar" but "censer" (2 Chr 26:19; Ezek 8:11).

The Ark of the Covenant and its contents (Ex 25:10-18; 26:33):

- The golden pot of manna (Ex 16:33-34)
- Aaron's rod that budded (Num 17:8-11)
- The two tables of the covenant (Ex 25:16-21; 40:20)

5 and above it were the cherubim of glory overshadowing the **atonigcover**; but about these things we cannot now speak in detail.

5 and above it were the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail.

5 Above it were the cherubim of glory overshadowing the place of atonement. (We cannot discuss these things in detail now.)

5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

- "...atoning cover" - the Mercy Seat, overshadowed by the *cherubim*, one on each side (Ex 25:18-22)

- After quickly detailing the basic structure of the Tabernacle and its furniture, he does not intend to go into further detail. His aim is to simply contrast the old and new.

The reason for detailing the arrangement of the tabernacle and its furnishings in v2-5 is to show the lack of access to God under the old system. This overview shows that the old

system consisted of a system of barriers between the people and God. This, then, provides a framework for the development of certain deficiencies in the regulations that had been imposed under the terms of the Mosaic Covenant (v6-10).

What was Inside the Ark?

It is said there was nothing in the ark of Solomon's temple except the two stone tables of the law put in by Moses (1 Kings 8:9; 2 Chr 5:10). But the expression that there was nothing therein except the two tables suggests that formerly there were the other things mentioned by the Rabbis and by Paul: the pot of manna (the memorial of God's providential care of Israel), and the rod of Aaron (the memorial of the lawful priesthood, Cf. Ex 16:32-34; Num 17:3,5,7,10-11). These may refer to things *attached to* the ark as the book of the law was put "*in the side of the ark*" and also the golden jewels offered by the Philistines (1 Sam 6:8).

It seems reasonable to suppose that if the urn and the rod were originally placed in front of the ark, yet subsequently, for the sake of convenience, for example, were placed inside of the ark when carrying it from one place to another.

(b) Limitations of the tabernacle (9:6-11)

6 Now when these things have been so prepared, the priests are continually entering the **outertabernacle**, performing the divine worship,

6 Now when these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship,

6 When everything had been arranged like this, the priests always went into the first part of the tent to perform their duties.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

- "...outer tabernacle" - the Holy Place

- The writer now moves on to the "ordinances of divine service" (v1) in the Old Covenant to further show its inferiority

— Every day, twice a day, the priest had to enter the Holy Place and burn the incense (Ex 30:7-8) and tend the *Menorah* (Ex 27:20-21). Weekly, the showbread had to be changed (Lev 24:5-8).

— The emphasis here is upon repetition: every day, over and over again, the same thing took place. The Levitical priest's work was never finished...

7 but into the **second**, only the high priest *enters* once a year, not without *taking* blood which he offers for himself and for the sins of the people committed **in ignorance**.

7 but into the second, only the high priest enters once a year, not without *taking* blood, which he offers for himself and for the sins of the people committed in ignorance.

7 But only the high priest went into the second part, and then only once a year, and never without blood, which he offered for himself and for the sins committed by the people in ignorance.

7 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:

- "...second" - the Holy of Holies

- The emphasis is on a very limited access to God: *only* the High Priest could enter, *only* once a year (on *Yom Kippur*, the Day of Atonement), and *only* with a basin of blood (Lev 16:2)

— First, he had to go into the Holy of Holies to offer blood for his own sins. Only then, could he go in to offer blood for the sins of the people. Although the Holy of Holies offering was once a year, there was still repetition, year in and year out.

- "...in ignorance" - His offering that day covered only those sins of the people committed ignorantly, as opposed to those they committed in deliberate apostasy (Cf. Lev 4:1-2; 5:17-19)

— In Israel, the punishment for deliberate rebellion against the Mosaic Covenant was death. It is about this apostasy that the writer warned his readers.

8 The Holy Spirit *is* signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing,

8 The Holy Spirit *is* signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing,

8 The Holy Spirit was indicating by this that the way into the Most Holy Place had not yet been disclosed as long as the first part of the tent was still standing.

8 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:

- The Holy Spirit taught that the earthly tabernacle was unable to provide access to God because access to the Holy of Holies was only for the high priest, not the general population

— There were a series of exclusions: 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.

— Thus, the Old Covenant system of worship did not meet the deepest need of God's people, namely, intimate personal relationship with God. The rites and ceremonies extended mainly to external matters until God would provide a better system at "the time of reformation" (v10).

This comparison should help us keep externals in their proper perspective, as *secondary* to inward reality with God. Relationship with God purifies the conscience. It is possible to fulfill all of the outward obligations of religion and still have a conscience that is not right with God (v9). This is one of the tragic inadequacies of religion that does not involve a relationship with God.

9 which *is* a **symbol** for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience,

9 which *is* a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience,

9 This illustration for today indicates that the gifts and sacrifices being offered could not clear the conscience of a worshiper,

9 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;

— "...symbol" - *parable*, the tabernacle was simply an on-going parable; it was simply a historical type of something used as an illustration for the present generation

— The weakness of the Levitical Priesthood is that it was unable 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.

10 since they *relate* only to food, drink, and various washings, **regulations for the body** imposed until a time of **reformation**.

10 since they *relate* only to food and drink and various washings, regulations for the body imposed until a time of reformation.

10 since they deal only with food, drink, and various washings, which are required for the body until the time when things would be set right.

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

— "...regulations for the body" - the old system was dependent upon the strength of the flesh; it was fleshly, therefore it was carnal

— Then why did God enact it? — The purpose of its enactment was to serve as a temporary illustration until the time of the restitution or until a time of reformation.

— "...reformation" - *diorthosis*, a making straight, to correct, make right; it means to restore again to its natural and normal condition. It means to set things right between God and man.

— The final sacrifice came with the establishment of the New Covenant. With the New Covenant, the time of reformation arrived.

Summary: Sanctuary

1. It was on earth: It was a worldly sanctuary: it was made of earthly things, material things.
2. It was but a shadow of things to come: It never was the reality. At best it was just a shadow, a picture of the real one that is in heaven.
3. It was inaccessible to the people: You would have been stopped at the first entrance. You would have needed a sacrifice there, and you couldn't have gone any further—the priest served for you. Today we are a priesthood of believers, and each one of us has access to God. That is one of the great privileges we have because Christ has rent the veil in twain.
4. It was temporary: But the Lord Jesus Christ is going to keep the way open for eternity.
5. It was ineffective changing the hearts of the people: The earthly sanctuary had little to do with changing people's lives. But today you can come to Christ, and He can change your life. He alone can enable you to worship God in spirit and in truth and make Him a reality in your life. You can never serve Him until you have worshiped Him.

11 But when Christ appeared as a high priest of the **good things having come**, *He entered* through the greater and more perfect tabernacle, not made by hands, that is, not of this creation;

11 But when Christ appeared as a high priest of the good things to come, *He entered* through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation;

11 But when the Messiah came as a high priest of the good things that have come, he went through the greater and more perfect tent that was not made by human hands and that is not a part of this creation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

- The author now shows the superiority of Jesus' sacrifice in three ways: first, His priestly work is superior because He functions in a better sanctuary

— He compares the earthly tabernacle that the high priest entered, with the heavenly tabernacle that Jesus entered

— The old tabernacle was made with human hands; the heavenly one was not made with hands

- "...good things having come" - the messianic fulfillments of prophecy

(H) Superiority of Christ's sacrifice (Heb 9:12—10:18)

(a) Christ's blood is better (9:12)

12 and not through the **blood** of goats and calves, but through His own blood, He **entered the holy place once** for all *time*, having obtained **eternal redemption**.

12 and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

12 Not with the blood of goats and calves, but with his own blood he went into the Most Holy Place once for all and secured our eternal redemption.

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

- The second superiority is the nature of His offering: earthly high priests brought the blood of bulls and goats; Jesus brought His own blood

— The point is that the lives of innocent animal substitutes were sufficient only to atone for sin temporarily. However, the life of Jesus, because He was a perfect human substitute, adequately paid for the "eternal redemption" of all people forever.

- "...blood" - also a symbol for life (Lev 17:11)

- "...entered the holy place once" - *hapax*, in contrast between the constant daily sacrifices (Lev 1-7) plus Yom Kippur (the Day of Atonement, Lev 16), and what Jesus accomplished by His death (Cf. 9:26; 10:10,12,14)

- "...eternal redemption" - the third superiority of His priestly work is that it is eternal

— By bringing His own blood, He obtained eternal redemption in place of an temporary annual atonement

Some scholars believe that Christ ascended into heaven just after the resurrection in order to spread His blood on the altar in heaven. See note: **Why did Jesus forbid Mary Magdalene to touch Him, but later He permitted the disciples to touch Him?** in John 20:17.

Messiah's Unique Access

In these two verses (v11-12) there are three features concerning the Messiah's entrance into the Heavenly Tabernacle:

1. It was *through His own blood*
2. It was *once for all*
3. It resulted in His obtaining *eternal redemption*

(b) Christ's purification is better (9:13-14)

13 **For** if the blood of goats and bulls, and the **ashes of a heifer** sprinkling those who have been defiled, sanctify for the cleansing of the flesh,

13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh,

13 For if the blood of goats and bulls and the ashes of a heifer sprinkled on those who are unclean purifies them physically,

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

- "For" - in light of what he just said in v11-12, the author is about to show why the redemption is eternal

— The OT sacrifices were limited to outward cleansing; they only cleansed the flesh, but the work of Jesus penetrates to the spiritual sphere and results in inward cleansing.

- The blood of *bulls* cleansed the ceremonial uncleanness of the priests; the blood of *goats* cleansed the ceremonial uncleanness of the people

- The *ashes* of the *red heifer* were used for the cleansing of corpse uncleanness (meaning someone who has touched a corpse) and other elements (Num 19:1-22)

- The *sprinkling* of the water was for the unclean, the waters of separation (Num 19:9)

— These sacrifices only cleansed outward ceremonial uncleanness, purification of *the flesh* (Lev 16; Num 19; Cf. 1 John 1:7,9)

- "...ashes of a heifer" - strange inclusion along with Old Covenant sacrifices ("the blood of bulls and goats"); it was likely included as a specific reference to the readers, who were likely being enticed to observe this rite as advantageous to them as Christians.

14 how much more will the blood of Christ, who through the **eternalSpirit** offered Himself without blemish to God, **cleanse your conscience** from **deadworks** to serve the living God?

14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

14 how much more will the blood of the Messiah, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from dead actions so that we may serve the living God!

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

- "...eternal spirit" - a reference unique in Scripture. The Holy Spirit empowered and sustained Jesus in His office.

- This is an example of Rabbinic logic called *kal ve-chomer*: an argument from the lesser to the greater:

- If animal blood could do this much, *how much more* could the Messiah's blood do?
- If animal blood, through an earthly ritual, can cleanse the flesh, *how much more* can the blood of Jesus cleanse? (Cf. 1 John 1:7,9)

- "...cleanse your conscience" - the blood of Jesus does exactly what the blood of the Mosaic Law could not do; it cleanses the conscience
- In Rom 2:14-16 Paul describes how God's law is written on the heart of every believer and either excuses me of good behavior, or condemns me for bad behavior. But our conscience does not have the power to forgive me, so I'm left with a guilty conscience.
- Only the blood of Christ can forgive our past sins and cleanse our conscience from dead works, so that we can rightly serve the Lord
- This emphasizes blood as the source of purification; however, in the case of Jesus, it was better blood. Animal blood was under the curse, but Jesus' blood was not tainted by sin. [Fruchtenbaum, Arnold G.: *The Messianic Jewish Epistles: Hebrews, James, First Peter, Second Peter, Jude*. 1st ed. Tustin, CA : Ariel Ministries, 2005.]
- "...dead works" - the works of the Mosaic Covenant; they were "dead" in that they did not impart spiritual life, but only covered sin

A notice on a church marquee: "Most people want to serve God, but only in an advisory capacity."

Summary: Heb 9:13-14

1. The *means* of cleansing was the blood of Jesus.
2. The *basis* of cleansing was the voluntary death of Jesus.
3. It was without spot or blemish since there was no moral failure on His part (Peter makes the same point, Cf. 1 Peter 1:19).
4. The *object* was to purge the conscience *from dead works* of the Levitical system which are now dead because they have come to an end as far as God is concerned.
5. The *goal* of Jesus' death was for the believers to serve *the living God*; they are not to return to the *dead works* but to serve *the living God*.

(c) The New Covenants mediated are better (9:15-22)

15 For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the violations that were *committed* under the first covenant, **those who have been called** may receive the promise of the **eternal inheritance**.

15 For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were *committed* under the first covenant, those who have been called may receive the promise of the eternal inheritance.

15 This is why the Messiah is the mediator of a new covenant; so that those who are called may receive the eternal inheritance promised them, since a death has occurred that redeems them from the offenses committed under the first covenant.

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

- "For this reason" - because Jesus' sacrifice cleansed the conscience rather than just covered sin

- "...those who have been called" - shows that the OT saints' sins were removed at a time after their salvation (namely, at the time of Jesus' death)

- "...eternal inheritance" - the Mosaic Covenant was able to point out transgressions, but it could never bring in the inheritance of the promised blessing

— Believers under the Old Covenant enjoyed mainly temporary blessings, and had comparatively little understanding of eschatological rewards

Ratifying the New Covenant in contrast with the Mosaic Covenant:

- While the Mosaic Covenant was able to point out transgressions, it could never bring in the inheritance of the promised blessing.
 - That is why a New Covenant was needed and He is the *mediator* of this covenant.
- ***The death of Jesus made atonement for the redemption of the transgressions that were under the first covenant:***
 - The OT sacrifices did not remove the sins of the OT saints
 - The Hebrew word *kippur* for *atonement* simply means "to cover:" animal blood could not remove the sins of the OT saints, it only covered them.
 - That is why, when an OT saint died, he could not go directly to Heaven. He instead went down to the Paradise or Abraham's Bosom section of *Sheol* or *Hades* and waited for the death of Jesus, which is when their sins were removed. When Jesus died, He did not simply die for all the sins to be committed *after* His death. He also died for the sins that were committed *before* His death; for sins committed under the first covenant. The same point is made in Rom 3:25.

Inheritance

The readers should not feel guilty about abstaining from the rituals of the Old Covenant. Instead they should appreciate the accomplishments of Jesus' death. Instead, they should turn their attention to obtaining what God had promised them as a future inheritance, and continue to follow the Lord faithfully and patiently.

The NT revelation concerning the inheritance that believers can merit by faithful perseverance in the faith and good works is extensive. Some passages indicate that it involves participation in the "wedding banquet" at the beginning of the Messianic Kingdom (Matt 25:1-13). Others present it as involving an especially "honorable resurrection" (Luke 20:35). Still other passages speak of it as "reigning with Christ" (Matt 19:27-28; Luke

19:17-19; 22:28-30; Rom 8:17-21) or as "treasure in heaven" (Matt 6:19-21,30; 19:21; Luke 12:32-33; 1 Tim 6:17-19). It also involves receiving praise and honor from Jesus and the Father (Matt 6:1,5,16; 25:21; John 12:26; 1 Cor 4:5; 1 Peter 1:6-7; 2 Peter 1:10-11). These honors are sometimes spoken of as "crowns" (Phil 4:1; 1 Cor 9:24-27; 1 Thess 2:19; 2 Tim 4:6-8; James 1:12; 1 Peter 5:1-4; Rev 2:10; 4:9-10).

16 For where there is a covenant, there must of necessity be the death of the one who made it.

16 For where a covenant is, there must of necessity be the death of the one who made it.

16 For where there is a will, the death of the one who made it must be established.

16 For where a testament is, there must also of necessity be the death of the testator.

- In certain respects, the covenants God made with humans are similar to wills. As with all wills, the person who made the will (testator) must die before the beneficiaries experience any effects of the will.

— Until the testator dies, the contents of the will, with its benefits and provisions, are only promises

— Once the testator (Jesus in this case) dies, His heirs receive their inheritance. This inheritance is yet another benefit of Jesus' death.

— The Crucifixion wasn't a "tragedy": *it was an achievement*, planned before the foundation of the world (Eph 1:4; Acts 2:23-24).

17 For a covenant is valid *only* when *people* are dead, for it is never in force while the one who made it lives.

17 For a covenant is valid *only* when men are dead, for it is never in force while the one who made it lives.

17 For a will is in force only when somebody has died, since it never takes effect as long as the one who made it is alive.

17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

- The sacrifice of Christ is retroactive, effective to wipe out the consequences of the sins men committed under the Old Covenant, and to inaugurate the fellowship which is promised under the New Covenant.

18 Therefore even the first covenant was not inaugurated without blood.

18 Therefore even the first covenant was not inaugurated without blood.

18 This is why even the first covenant was not put into effect without blood.

18 Whereupon neither the first testament was dedicated without blood.

- Even the Old Covenant was ratified by blood (Ex 24:3-8)

- Although it was animal blood, it was a pledge that the covenant would be fulfilled
- Once the animal blood was shed, the covenant became immutable; however, it was a conditional covenant, so it couldn't be changed, but it could be done away with.

19 For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,

19 For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,

19 For after every commandment in the Law had been spoken to all the people by Moses, he took the blood of calves and goats, together with some water, scarlet wool, and branches of hyssop, and sprinkled the scroll and all the people,

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

- Moses sealed the old covenant with a blood ceremony, after he spoke with words of the Law (Ex 20:23)

— He ratified the covenant by sprinkling both the book and the people with blood (Ex 24:1-8)

20 saying, "THIS IS THE BLOOD OF THE COVENANT WHICH GOD COMMANDED YOU."

20 saying, "This is the blood of the covenant which God commanded you."

20 saying, "This is the blood of the covenant that God ordained for you."

20 Saying, This is the blood of the testament which God hath enjoined unto you.

- Sprinkling the blood pledged the life of the people if they failed to obey

21 And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood.

21 And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood.

21 In the same way, he sprinkled with the blood both the tent and everything used in worship.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

- Moses also sprinkled everything in the tabernacle with blood, because it has come into contact with man (since it was manmade)

- In Exodus, there is no mention of Moses sprinkling the tabernacle with blood, but Josephus mentions it in *Antiquities of the Jews*
- The New Covenant went into effect along parallel lines, when Jesus shed His blood and God applied it to its beneficiaries (Christians) spiritually (Cf. Matt 26:28).

22 And **almost** all things are cleansed with blood, according to the Law, and **without the shedding of blood there is no forgiveness.**

22 And according to the Law, *one may almost say*, all things are cleansed with blood, and without shedding of blood there is no forgiveness.

22 In fact, under the Law almost everything is cleansed with blood, and without the shedding of the blood there is no forgiveness.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

- "...almost" - some things were cleansed by water and some things were not cleansed at all

- "...without the shedding of blood there is no forgiveness" - the exception was God's provision for the poor, who were allowed to bring a flour offering in the place of an animal if they could not afford two doves (Lev 5:11; Cf. Num 16:46; 31:22-23; 31:50)

- But as a general principle, God required the shedding of blood for forgiveness of sin under the Mosaic Law

(d) Christ's position is better (9:23-24)

23 Therefore it was **necessary** for the copies of the things in the **heavens to be cleansed** with these things, but the **heavenlythings** themselves with better **sacrifices** than these.

23 Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these.

23 Thus it was necessary for these earthly copies of the things in heaven to be cleansed by these sacrifices, but the heavenly things themselves are made clean with better sacrifices than these.

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.

- "...necessary" - an absolute necessity; the Heavenly Tabernacle required something better than animal blood to cleanse it

- Jesus' sacrifice had to be better because the Heavenly Tabernacle required better cleansing in keeping with its better nature

- "...heavens should be cleansed" - these heavenly things needed cleansing because sin originated in heaven (Cf. v11; Is 14:12-14)

- Satan defiled the sanctuary in heaven (Ezek 28:11-19); for this reason, the heavens were not clean (Job 4:18; 15:15; 25:5; Col 1:20)
- Animal blood adequately cleansed the “prototype” on earth under the Old Covenant, however a “better” sacrifice was necessary to cleanse the realities in heaven. Thus, Jesus’ death was essential.
- “...heavenly things” - likely things connected with the heavenly tabernacle. This may include angels that need cleansing (Cf. Job 4:18; 15:15) and/or “wickedness beyond this earth” (Cf. Rom 8:38-39; 1 Cor 2:8; Eph 6:12; Col 1:20; 2:15).
- “...sacrifices” - although Jesus’ sacrifice was once-and-for-all, the author uses a plural to describe it
- This is a generic or intensive plural that shows all the OT sacrifices of all kinds were fulfilled in the one sacrifice of Jesus

- 24 For Christ did not enter a holy place made by hands, a *mere* copy of the true one, but into heaven itself, now to appear in the presence of God for us;
- 24 For Christ did not enter a holy place made with hands, a *mere* copy of the true one, but into heaven itself, now to appear in the presence of God for us;
- 24 For the Messiah did not go into a sanctuary made by human hands that is merely a copy of the true one, but into heaven itself, to appear now in God’s presence on our behalf.
- 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:
- Jesus did not enter the earthly tabernacle after His resurrection; He entered into the Heavenly Tabernacle, into the presence of God
- Advocating for believers is one of the works of Christ during His Present Session (Cf. 1 John 2:1). See [Present Ministry of Christ](#) for details on what Jesus is doing from heaven today.

(e) Christ's single sacrifice is better (9:25-28)

- 25 nor was it that He would offer Himself often, as the high priest enters the Holy Place year by year with blood that is not his own.
- 25 nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own.
- 25 Nor did he go into heaven to sacrifice himself again and again, the way the high priest goes into the Holy Place every year with blood that is not his own.
- 25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;
- Jesus did not enter the Heavenly Tabernacle so that He could sacrifice Himself over and over again

At His ascension, Christ was formally installed as High Priest and began His present high priestly work. In the Heavenly Tabernacle today He represents His people (i.e. He secures their acceptance with God); obtains free access for them into God's presence; intercedes in prayer for them and grants them help; mediates their prayers to God and God's strength to them; anticipates His return to earth to reign; and, at the end of the present session, will bless His people by bringing them into the kingdom. [David J. MacLeod]

26 Otherwise, He would have needed to suffer often since the foundation of **the world**; but now **once** at the consummation of the ages He has been revealed to **putaway** sin by the sacrifice of Himself.

26 Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.

26 Then he would have had to suffer repeatedly since the creation of the world. But now, at the end of the ages, he has appeared once for all to remove sin by his sacrifice.

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

- Animal blood was insufficient to remove sin, so the high priest had to repeat the atonement annually

— If the one offering was sufficient, it wouldn't have needed to be repeated; the fact that it is repeated shows that it was not eternally sufficient

— Even if it was the high priest's own blood, he would have had to suffer many times since the foundation of the world because sinful human blood would not have been sufficient for a once-and-for-all sacrifice

- "...the world" - *kosmos*, the universe

- "...once" - *hapax*, Christ's death was a one-time event

— Cf. Heb 9:12; 10:10,12,14 - these are great verses to show Roman Catholics because they believe every time they take mass, Jesus is being re-crucified (if they understand what their church teaches)

- "...put away" - *athetesis*, abolish, vanquish (Cf. 7:18, when the author refers to the disannulling of the Law)

— Just as the Law was disannulled, Jesus came to disannul sin

— Jesus never entered the Holy of Holies of the Temple during His earthly ministry

Covenants

Old

Repeated sacrifices

New

One sacrifice

The blood of animals	His own blood
Covering sin	Putting away sin
For Israel only	For all sinners
Left the holy of holies	Entered heaven and ministers there
Came out to bless the people heaven	Will come to take His people to

27 And just as it is destined for people to die once, and after this *comes* judgment,
 27 And inasmuch as it is appointed for men to die once and after this *comes* judgment,
 27 Indeed, just as people are destined to die once and after that to be judged,
 27 And as it is appointed unto men once to die, but after this the judgment:
 - The author points out the principle that judgment follows death; there is no doctrine of second chances
 - This verse is a general principle, not an absolute rule; there have been exceptions:
 — Never Died: Enoch (Gen 5:24; Heb 11:5); Elijah (2 Kings 2:11)
 — Died Twice: Lazarus (John 12:10); Jairus' daughter (Luke 8:55); Widow of Nain's son (Luke 7:15); Jonah? (Jonah 2:6)

Physical Death

- Consequence of sin (Gen 3:19); universality of sin (Rom 5:12-14)
- Affects the body only, not the cessation of consciousness (Hab 2:5; Luke 16:23; Rev 6:9-10)
- Ends at the Resurrection of the body (Job 19:25; 1 Cor 15:52)
- Is not inevitable to the Redeemed (Gen 5:24; 1 Cor 15:51-52; 1 Thess 4:15-17)
- Called "sleep" for the Christian because the body may be awakened at any moment (Phil 3:20-21; 1 Thess 4:14-18)
- Soul and Spirit live independent of the death of the "tabernacle" of the body (2 Cor 5:1-8; 1 Cor 15:42-44; 2 Peter 1:13-15)
- At a Christian's death he is at once "with the Lord," awaiting resurrection at the return of Christ (2 Cor 5:1-8; Phil 1:23; 1 Thess 4:13-17)

28 so Christ also, having been offered once to bear the sins of **many**, will appear a second time for **salvation** without *reference to* sin, to those who eagerly await Him.
 28 so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without *reference to* sin, to those who eagerly await Him.
 28 so the Messiah was sacrificed once to take away the sins of many people. And he will appear a second time, not to deal with sin, but to bring salvation to those who eagerly wait for him.

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

– "...many" - should not be understood as limiting the effects of Christ's sacrifice to those who accept it in faith. The contrast is between the one sacrifice and the great number of those who will benefit from it.

– "...salvation" - future tense, our glorification

— His appearance at the Rapture will confirm that His sacrifice has been accepted and that he has secured the blessings of salvation for those whom He represented. The *parousia* is the key event in the realization of salvation.

When the Lord returns at the Rapture, all Christians will enter into His presence, but only believers who have remained faithful to Him will enter into their full inheritance (Cf. 1:14; 3:14; 9:15). All believers will go to be with Christ at that time. However, only those who have not apostatized will receive a full reward at the judgment seat of Christ (1 Cor 3:14-15; Cf. 1 Thess 5:9-10). See [Doctrine of Imminency](#).