

## **THIS WEEK'S STUDY: 2/13-14/2023 *Hebrews 9***

**PLEASE NOTE WE WILL CONTINUE TO NEED A PASSCODE TO JOIN THE STUDY!**

**MONDAY 7 PM Bible Study - Time: 07:00 PM Pacific Time (US and Canada)**

**THE MONDAY NIGHT STUDY HAS RESUMED MEETING IN CLASSROOM HS107, CCCM, AS WELL AS CONTINUING IN ZOOM!!**

**MEETING ID# - 87858644763 Passcode: 087484**

Join Zoom Meeting -

<https://us02web.zoom.us/j/87858644763?pwd=b25tUzhkaTE0UzIrSnpkVmZEWGJVQT09>

**Meeting ID: 878 5864 4763 - Passcode: 087484**

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**TUESDAY 7 AM Bible Study - Time: 07:00 AM Pacific Time (US and Canada).**

**THE TUESDAY MORNING STUDY HAS RESUMED MEETING IN THE FAMILY ROOM, CCCM, AS WELL AS CONTINUING IN ZOOM!!**

**MEETING ID# - 85309150746 - Passcode: 715340**

Join Zoom Meeting -

<https://us02web.zoom.us/j/85309150746?pwd=Tk5oVjN0TzdpWjE3UC9Oam05a21uQT09>

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### **OPENING PRAYER**

**Chapter 9 – The Power of Christ's Blood in the Opening of the New Sanctuary and the New Covenant!**

**The Earthly Sanctuary – vs. 1-5; Limitations of the Earthly Service – vs. 6-10; The Heavenly Sanctuary – vs. 11-15; The Mediator's Death Necessary – vs. 16-22; Greatness of Christ's Sacrifice! – vs. 23-28.**

- **Hebrews, chapter nine – Continuing the subject of the New Covenant, in contrast with the Old Covenant. The Old Covenant was the law. It was by the sacrifices and all that man had his access, limited, so it was, to God. The New Covenant, of course, is through Jesus Christ, and the access that we have to God, through Jesus Christ!**

***Vs. 1-7 – The Holy Place and the Most Holy***

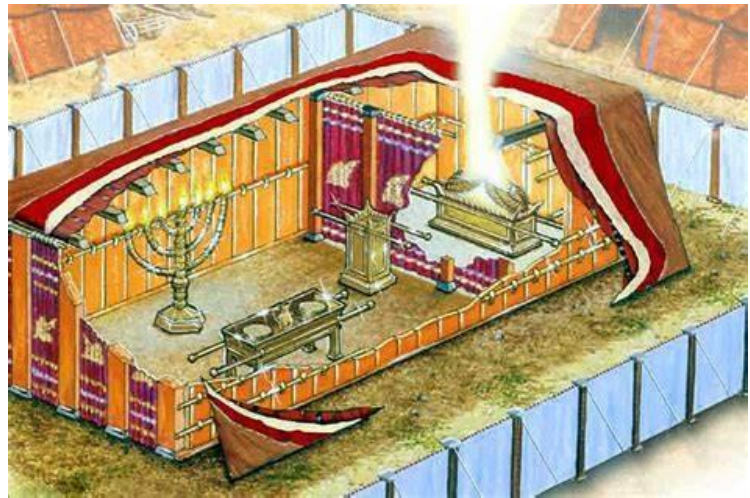
## *The Earthly Holy Place*

**Heb 9:1** *Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary.*

- **The earthly sanctuary:** The tabernacle ordained by the Old Covenant was planned by God for an earthly service. (*Exo 25:8-9*) *And let them make Me a sanctuary, that I may dwell among them. [9] According to all that I show you, that is, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make it.*
- **The earthly sanctuary:** The word “sanctuary” means a holy place, and is applied to a house of worship, or a temple. The term “earthly,” applied to “sanctuary,” means that it pertained to this world, to earthly service. It was in contrast from the heavenly sanctuary, not made with hands, where Christ was now gone. It is *earthly* in that it belonged to the earth rather than to heaven; it was made by human hands, not directly by the hands of God.

**Heb 9:2** *For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary;*

- **For a tabernacle was prepared:** The tabernacle was actually forty-five feet long, fifteen wide and fifteen feet tall. It was made of boards of Acacia wood that were overlaid with gold. They had silver sockets in them. They had these staves that they would put through the silver sockets, sockets that would hold the boards up in place. The tabernacle was portable. They could dismantle it and then again, put it back up, whenever God signified that the time had come to move on.
- **Now, the tabernacle, itself, was divided into two compartments.**



- The entrance was from the east. The first compartment that you came to, was called the Holy Place. That was thirty feet by fifteen feet. In the Holy Place, as you would enter, on the left-hand side, or the south side, there would be the Menorah, the candlestick with the arms coming out from it. That was attended to on a daily basis by the priests, keeping burning twenty-four hours a day. The priests would come in, trim the wicks. They would keep the oil supplied in the Menorah so that there was a constant light in place called the Holy Place.
- **As you would enter into on the left would be this Menorah,** on the right-hand side would be a small table with twelve loaves of bread, two rows of six. This was the table of shewbread. Each loaf of bread represented a tribe of Israel, of the twelve tribes. Once every week they would replace the bread and only the priest could eat that shewbread, made of fine flour.
  - **Then in the front of the Holy of Holies, would be the altar of incense,** where the priests would take and offer this incense, which was representative of the worship of God’s people. It was a sweet-smelling savor, the prayers of God’s people actually in heaven. They bring the little golden vials full of odors, which are the prayers of the saints. So, it’s the worship, the prayers of the saints, presented to God in a figurative form in the incense because our prayers come up to God as a sweet-smelling savor.
  - **A curtain, or veil, divided the room into two compartments.** Within the curtain or the veil, known as the veil of the tabernacle, later as veil of the temple. Behind it, was the Holy of Holies or the Holiest of All.

**Heb 9:3** *and behind the second veil, the part of the tabernacle which is called the Holiest of All,*

**Heb 9:4** *which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron’s rod that budded, and the tablets of the covenant;*

**Heb 9:5 and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.**

- **Behind the second veil**, of which the apostle speaks here, separated the Holy Place from the “Most Holy place;” “the Holy of Holies;” or “*the Holiest of All.*” It was so called because the symbol of the divine presence - the “Shekinah” - dwelt there between the Cherubim.
- **The Holiest of All, the Holy of Holies was a fifteen-foot cube.** It was fifteen feet wide, fifteen long and fifteen feet high. There in the center of it was the Ark of the Covenant. The Ark of the Covenant was a box. Within the box were the two tables of stone, upon which God inscribed the Ten Commandments. There was also a jar of manna. There was also the rod of Aaron that budded, when a jealous controversy arose from the sons of Korah, whereby the LORD showed that Aaron was the chosen High Priest of God. The Ark of the Covenant was made of Acacia wood, overlaid with gold.
- **On top of the box was lid, called the mercy seat.** It was also covered with gold. And then atop the mercy seat, there were these solid gold cherubim. This inner part of the tabernacle, the Holy of Holies, had no external light, but it was lit by just the light of God's presence, called the Shekinah.
- **Of these things we cannot now speak in detail.** The writer has no desire to obscure his main point with details (**Heb 8:1-2**) *Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, [2] a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.*

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

- **When these things were thus ordained** - When the tabernacle was made, and its furniture placed in it, according to the Divine direction.
- **The priests went always into the first Tabernacle** - That is, into the first part of the tabernacle, or Holy Place, into which he went every day twice, accomplishing the services, which included his burning the incense at the morning and evening sacrifice, dressing the lamps, removing the old show-bread and laying on the new, and sprinkling the blood of the sin-offerings before the veil *Lev 4:6*; and for these works he must have constant access to the place.
- **The priests went in continually—they never finished the job.** If they went today, they would be going again tomorrow, and the next day, and on and on and on. It must have become very monotonous over the years for a priest to continually go through this ritual. The very repetition of it meant that it was not sufficient, that is, that one time would not do. However, we are going to see that Christ went *once* into the Holy Place—it was necessary for Him to go just one time, for all!

**Heb 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;**

- **The high priest went alone once a year** – *Once* – used 11 times in the Book of Hebrews, more than any other book. Used 5 times in this chapter – same as used in Ephesians!
- **On the great day of atonement; *Exo 30:10*.** On that day he probably entered the Holy of Holies three or four times, first to burn incense, *Lev 16:12*; then to sprinkle the blood of the bullock on the mercy-seat, *Lev 16:14*; then he was to kill the goat of the sin-offering, and bring that blood within the Veil and sprinkle it also on the mercy-seat, and then, perhaps, he entered again to bring out the golden censer. The Jewish tradition is, that he entered the Holy of Holies four times on that day. The only important point being that he entered it only on one day of the year, while the holy place was entered every day.
- **Not without blood !** - (used 21x in Heb; 12x chap 9) The tenth of Tisri was the day prescribed by the law for this great solemnity, in which the high priest brought in the incense or perfumes, which he placed on the golden censer. (**Lev 16:11-15**) *"And Aaron shall bring the bull of the sin offering, which is for himself, and make atonement for himself and for his house, and shall kill the bull as the sin offering which is for himself. [12] Then he shall take a censer full of burning coals of fire from the altar before the LORD, with his hands full of sweet incense beaten fine, and bring it inside the veil. [13] And he shall put the incense on the fire before the LORD, that the cloud of incense may cover the mercy seat that is on the Testimony, lest he die. He shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat on the east side; and before the mercy seat he shall sprinkle some of the blood with his finger seven times. [15] "Then he shall kill the goat of the sin*

offering, which is for the people, bring its **blood** inside the veil, do with that **blood** as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat, understanding they were absolved from all the errors of the past year, and that they now had a renewed right of access to the mercy-seat.

- **Which he offered for himself** - The *blood* of the bullock was offered for himself and for his house or family - thus keeping impressively before his own mind and the mind of the people, the fact that the priests even of the highest order were sinners, and needed expiation like others; *Lev 9:7*.
- **And for the people's sins committed in ignorance** - The *blood* of the goat was offered for them; *Lev 16:15*. The object was to make atonement for all the errors and sins of the people, and this occurred once in the year. The repetition of these sacrifices was a constant remembrancer of sin, and the design was that neither the priests nor the people should lose sight of the fact that they were violators of the Law of God.

#### ***Vs. 8-10 – The Holy Spirit and the Way into the Holiest!***

***Heb 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.***

- **As long as that tabernacle stood, access to the presence of God was not yet available** for everyone, only for the high priest, only after the many offerings and sacrifices, did he enter in. When he entered in, he had this robe on with pomegranates and bells around the hem of the robe, that he wore. According to tradition, he had a chain around his foot. When he would enter in, they would wait outside and as long as he was ministering inside, they could hear these little golden bells. If the bells would cease, if there would be dead silence, they would know that God did not receive their offering, that there was some flaw within it. And the high priest who had gone in to offer it, was stricken dead in the presence of the Lord, because God did not accept the offering. Thus, the chain on his foot, they wouldn't dare go into get him. They would pull him out by the chain on his foot. So the access to God, was just not available for anyone. It was only through the high priest that they could have access unto God. The Holy Spirit was thus signifying that the access, the presence of God, the Holiest, was not yet available to man as long as the tabernacle was standing.

***Heb 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—***

- **Not perfect in regard to the conscience. It wasn't complete!** It couldn't completely rid your conscience of the sense of guilt! A guilty conscience will often lead a person into abnormal behavioral patterns because somehow when we have a guilty conscience, we have a need to be punished. I know I have done wrong, and I cannot be relieved from that sense of guilt until I feel that I have been punished for the guilt. That animal had to be killed because of my sin. It was a sacrifice, bearing my sin. It died in my place. Yet, it didn't provide the complete sense of forgiveness, in that you had to do it over and over again.

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

- **Fleshly ordinances imposed until the time of reformation.** The weakness of the priestly service under the Old Covenant was that it addressed the external fleshly needs, but not the need for inner transformation in man. Therefore, it was only temporary in nature, *imposed until the time of reformation, that is the New Covenant that God established through Jesus Christ.*

#### ***Vs. 11-12 – The Opening Up of the Holiest - Redemption Through the Blood of Christ***

***Heb 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.***

- **But Christ came as High Priest of the good things (services) to come.** Now that the Messiah has come, a more perfect system is introduced by which the conscience may be made free from guilt! He is the High Priest of Christianity. He officiates on the behalf of all mankind, for by Him are all the prayers, praises, and services of mankind offered to God. Also, He forever appears in the presence of God for us!
- **The greater and more perfect tabernacle not made with hands.** As our High Priest, Jesus ministers in a far superior sanctuary – the very throne room of God in the heavens! This is obviously a place

much greater than anything human *hands* could make! This appears to mean our Lord's human nature. (*Col 2:9*) *For in Him dwells all the fullness of the Godhead bodily.* That was fitly typified by the tabernacle and temple, in both of which the majesty of God dwells. ***Not made with hands*** - Though our Lord's body was a perfect human body, yet it did not come in the way of natural generation. His miraculous conception will sufficiently justify the expressions used here by the apostle.

- ***That is, not of this creation.*** This means that the place where He officiates is not made by human power, but is the work of God! The object is to show that His ministry is altogether more perfect than what could be rendered by a Jewish priest, and performed in a temple which could not have been built by human skill and power.

### ***The Power of Christ's Blood to Open the Holiest!***

***Heb 9:12 Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all (forever), having obtained eternal redemption.***

- ***Not with the blood of goats and calves, with*** which the high priest entered into the holy place, within the veil, on the Day of Atonement, (*Lev 16:14*) for Christ was not an high priest of the order of Aaron, nor could the blood of these creatures take away sin, nor would God accept of such sacrifices any longer! Jesus didn't enter into the model with *the blood of calves or goats or bulls*. He entered into heaven itself with His own blood, once and for all! There is no need of any further sacrifice for sin! All of the sacrifices of the Old Testament were only foreshadowing the complete sacrifice of Jesus Christ. So neither by the blood of goats or calves, but by His own blood, He entered once into the Holiest Place. And that is the very presence of God, having obtained eternal redemption for us!
- ***But with*** (through) ***His own blood He entered the Most Holy Place once for all***: The sacrifice was made outside the tabernacle at the bronze altar, but the atoning blood was brought into the Most Holy Place *once for all*, which represent the throne of God. In the same pattern Jesus had to die *here*, outside heaven and among sinful men, but the payment of death made, had to be satisfied in heaven itself. Here the redemption of man is attributed to the blood of Christ. His blood is stated to be shed in a sacrificial way, precisely as the blood of bulls, goats and calves was shed under the law. In the blood, we think of two thoughts, of a death offered and a life received!
- ***Once! - Here is the contrast now. Once for all, forever, versus yearly!*** Each year, the high priest would have to enter, by himself alone, into the earthly Most Holy Place with many washings, many sacrifices and all of this, which could not make him completely free from the sense of guilt. But Christ, He enters once and forever, into the Heavenly throne room of God!
- ***For all! Just think! Under the Old Covenant, even the best man! – the High Priest, on the best day! – The Day of Atonement, offering the best prescribed sacrifices of the blood of goats and bulls! - could not receive forgiveness, freedom from guilt, perfection in regard to conscience, even for himself alone. let alone for everyone!***
- ***The earthly High Priest entered once a year***, going through the veil and back again, letting the veil fall behind him as he left. The barrier remained. But in profound contrast, Jesus tore the veil, and He remains in the Most Holy Place, that being heaven itself, welcoming us into eternal redemption, which means the release of slaves by payment of a ransom. This is what makes Christianity all about access for entry, not for barriers to keep us out! (*Rom 6:10*) *For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. (Heb 7:27; 9:12; 10:10) who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the peoples, for this He did once for all when He offered up Himself. [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. [10: 10] By that will we have been sanctified through the offering of the body of Jesus Christ once for all!*

***Vs. 13-14 – The Power of Christ's Blood to Cleanse the Conscience! Through the Eternal Spirit! The Power of the Blood to Fit for the Service of the Living God!***

***Heb 9:13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,***

***Heb 9:14 how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?***

- **If these imperfect sacrifices were received as sufficient by Israel**, then they should much more regard the ultimate sufficiency of the perfect sacrifice! How much is that, if that goat, he said, could cleanse things? How much more the blood of Jesus Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? Our works can never justify us or bring us cleansing from our sins. Our works, according to God, are as a filthy rag in His sight! (Isa 64:6) But we are all like an unclean thing, And all our righteousnesses are like filthy rags; We all fade as a leaf, And our iniquities, like the wind, Have taken us away. Thus, to try to offer to God our works, for an atonement of our sins is ludicrous! God has made provision through Jesus Christ that we no longer by dead works try to serve the living God!
- **The ashes of a heifer refer to the remains of a burnt offering** that was preserved. The ashes were sprinkled in the laver of washing to provide water suitable for ceremonial cleansing (*Num 19:1-10*). He introduced here now also the ashes of a heifer. You may have heard about the red heifer. How when Moses had made the tabernacle and all of the instruments to be used in this offering to God in making a covering for the people's sin, when it was all finished, they took a red heifer, and they burned the red heifer. They took the ashes and mingled it with water. They went around and sprinkled everything. Thus, there was the cleansing of all the instruments, the cleansing of the tabernacle so that it could be sanctified unto God or set apart, exclusively for God.
- **How much more!** If the blood of the sacrifice had such power, **how much more shall the blood of Christ cleanse your conscience to serve the living God?** The infinite effectiveness of Christ's blood, and the infinite blessedness of the cleansing it affects, can only be measured by what that blood really is. The power of Christ's blood consists in two things. The one element that gives the blood its value is, the holy obedience of which its outpouring was the proof. **The blood of Christ who offered himself without spot unto God.** He came to live the life of man, such as God had meant Him to be, in creating Him. He gave up His will to God, pleasing not Himself, but seeking only God's pleasure, He yielded His whole life that God might reveal Himself in it as He pleased. **He offered himself unto God.** He took and filled the place the creature was meant to fill. And that **without spot.** His self-sacrifice was complete and perfect, and His blood, even as the blood of a man was, in God's sight, being inexpressibly precious! It was the embodiment of a perfect obedience!
- **The other element is, that The Eternal Spirit was in the life of that blood!** It was **through the Eternal Spirit, He offered Himself.** It was the Word that became flesh, the Eternal Son of God who was made man. It was the life of God that dwelt in Him the life gave His blood each drop of it, an infinite value. The blood of a man is worth more than that of a sheep! The blood of a king or a great general is counted more value than hundreds of common soldiers.
- **How much more is the blood of the Son of God! It is in vain; the mind seeks for some expression of its value.** All we can say is that it is His own blood, the precious blood of the Son of God! It was this twofold infinite worth of the blood that gave it such mighty power. First in the opening the grave, and then in the opening heaven. It was this, that gave it the victory over all the powers of death and hell beneath and gave Him the victorious place on high on the throne of God! Now when that blood from out of the heavenly sanctuary is sprinkled on the conscience by the heavenly High Priest, **how much more!** With what an infinitely effectual cleansing, must not our conscience be cleansed!
- **Cleanse your conscience.** We know what **conscience** is. It tells us what we are. **Conscience** deals not only with past merit or guilt but especially with present integrity or falsehood. A **conscience** fully cleansed with the blood of Christ, fully conscious of its cleansing power, rendering boldness of access to God, a reality! It can look up to God without the shadow of a cloud. The light of God's face to which the blood gave our surety access, shines clear on the **conscience** that threw it on the heart and so it is in the heart, that the power of the blood had in heaven, is communicated here on earth. The blood that brought Christ into God's being, brings us, and our whole being there too!
- **Oh, let us realize it! The power of the blood in which Christ entered heaven,** is the power in which He enters our hearts! The infinite sufficiency it has with God, to meet His holy requirements, is its sufficiency to meet the requirements of our heart and life. It is the blood of the covenant. Its three great promises—1) that being pardoned and peace in God's forgetting sin; 2) purity and power in having the law of life in our heart; and 3) the presence of God set open to us, not only secured to us by the blood, but the blood has its part too, in communicating them. In the power of the Holy Spirit the blood effects a mighty, divine cleansing, full of heavenly life and energy. The Spirit that was in Christ, when He shed the blood, makes us partakers of its power! His victory over sin, His perfect

obedience, His access to the father--the soul that fully knows the cleansing of the blood in its power will know these blessings too!

- ***To serve the living God:*** Here is the purpose! The believer is cleansed, conscience and all, not to live unto himself but to serve the living God! The Greek word translated *serve* here is *latreuo*, which speaks of religious or ceremonial, priestly service.

***Vs. 15-17 - The Power of Christ's Death Ratifying the Covenant!***

***Heb 9:15 And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance*** (salvation in its fullness).

- ***Jesus becomes this Mediator of this New Covenant, by means of death.*** He said this is a New Covenant in My blood, shed for the remission of sin. For the redemption of the transgressions that they who were under the first covenant, they which are called might receive the promise of the eternal inheritance. Now that Jesus has come, once and for all, *the eternal inheritance* that we have in Him, not repeated annual sacrifices.
- ***Mediator of the new covenant, by means of death.*** Jesus' work as a Mediator is essentially accomplished at His *death*. His heavenly work of mediation looks back to that perfect sacrifice.
- ***For the redemption*** (freeing, buying back by paying a ransom) ***of the transgressions under the first covenant:*** Jesus' payment on the cross accomplished *redemption* for those under the *first covenant*. Every sacrifice for sin made in faith under the Mosaic command was an IOU paid in full at the cross.

***Heb 9:16 For where there is a testament (a will), there must also of necessity be the death of the testator.***

***Heb 9:17 For a testament (a will) is in force (into effect) after men are dead, since it has no power at all while the testator lives.***

- ***He sort of changes and shifts gears here.*** Because we have been talking about the covenants, but now he talks about the will. We call it "our last will and testament." He is talking about wills, making out a will. So, the testament is a will.
- ***A Testament. A last will and testament illustrates the necessity*** of Christ's death. Testament is the same Greek word translated "covenant," but the term takes on the more specialized meaning in this context. The benefits and provisions of a will are only promises until the one who wrote the will dies. Death activates the promises into realities. There is of necessity the death of the testator before the will can be put into force.
- ***Where a testament or a will is, it acts and operates, of necessity, by the death*** of the testator. Until his death, the property is still in the testator's hand, and he has power to revoke, cancel, or alter, his will as he pleases. So that no estate, no right, is conveyed by will, till the testator's death has made it unalterable and effectual. The will has *no power all while the testator lives*.

***Heb 9:18 Therefore not even the first covenant was dedicated without blood.***

- ***The word blood occurs in this section six times, revealing the place and the power of the blood*** in the Old Testament ritual. "*Without shedding of blood is no remission*" is the axiom of the Old Testament. Also the blood is very important in the New Testament. As the hymn writer put it, "there is power in the blood of the Lamb." In Revelation we find that the victory was won through the blood of the Lamb, not through some individual's ingenuity, or physical strength, or even spiritual strength.
- ***In the First Covenant, there was death, the death of the animal.*** Thus, by the sprinkling of the blood, the sanctifying of things, the testament or the covenant was established. Almost every part of the sacrificial system under the Law of Moses was touched by *blood* in some way or another. Now of course with our New Covenant, it was established through the death of Jesus.

***Heb 9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people,***

- ***He sprinkled them all. You are God's people. You are set apart!*** And the covenant is now in effect, because of the death of the animal.
- ***Water, scarlet wool, and hyssop.*** These items were used at the Passover in Egypt (*Exo 12:22*) *And*

*you shall take a bunch of hyssop, dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin. And none of you shall go out of the door of his house until morning.*

- **The book ... the people.** The consecration of Aaron and his sons to the priesthood is the only other occasion in the OT when any persons were sprinkled with blood, (**Exo 29:21a**) *And you shall take some of the blood that is on the altar, and some of the anointing oil, and sprinkle it on Aaron and on his garments, on his sons and on the garments of his sons with him.* The detail about the book also being sprinkled with the blood is not recorded in the Exodus account.

**Heb 9:20** saying, "**THIS IS THE BLOOD OF THE COVENANT WHICH GOD HAS COMMANDED YOU.**"

- **This is the blood.** The same formula was utilized in the inaugural ceremonies for the Mosaic covenant and for the new covenant. (**Exo 24:8**) *And Moses took the blood, sprinkled it on the people, and said, "This is the blood of the covenant which the LORD has made with you according to all these words.*
- **In none of the sacrifices were sins ever removed without the shedding of blood.** In no case by any means can sin be pardoned without atonement. Clearly then, there is no hope for me, other than being in Christ, for there is no other blood-shedding which is possible as an atonement for sin. Am I then, fully believing in Him? Is the blood of His atonement truly applied to my soul? All of us are on the same level as to our need of Him for salvation! There are no exceptions. Sin will yield to nothing to anything less potent than the blood of Jesus Christ, whom God has set forth as a propitiation. What a blessing that there is the one way of pardon! Why should we seek any other?

**Heb 9:21** *Then likewise he sprinkled with blood both the tabernacle and all the vessels of the ministry.*

- **The dedication of the tabernacle and its vessels was accompanied by a blood-sprinkling ritual** similar to that observed at the inauguration of the Mosaic covenant (**Exo 29:10-15, 21**) *And you shall take some of the blood that is on the altar, and some of the anointing oil, and sprinkle it on Aaron and on his garments, on his sons and on the garments of his sons with him; and he and his garments shall be hallowed, and his sons and his sons' garments with him.*

**Heb 9:22** *And according to the law almost all things are purified with blood, and without shedding of blood there is no remission (forgiveness, freedom).*

- **Almost all things are purified with blood!** There were a few exceptions. Water, incense, and fire were also used to purify (**Exo 19:10; Lev 15:5; Num 16:46-47; 31:21-24**). Those who were too poor to bring even a small animal for sacrifice were allowed to bring fine flour instead (**Lev 5:11**).
- **Without shedding of blood there is no remission:** It is the blood that makes atonement for the soul, (**Lev 17:11**) *For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.'* The phraseology reminds us of Christ's own words (**Mat 26:28**) *For this is My blood of the new covenant, which is shed for many for the remission of sins.* This is a foundational principle of God's dealings with men. Many today think that sin is forgiven (remitted) by time, by our good works, by our decent lives, or by simply death. But there is no forgiveness without the shedding of blood, and there is no perfect forgiveness without a perfect sacrifice.
- **Now, this is where a Jew today, has a difficult time,** because God established a covenant with them whereby their sins could be covered. It was by offering the blood of an animal in sacrifice. And by the annual Day of Atonement, when the priest would go in with the blood of a goat, first of all the blood of the bullock for his own sins and the blood of the goat for the sins of the people, thus atonement was made. But without the shedding of blood, there is no remission. So the Jew today, who has substituted his works for sacrifice, does not have a remission of sins or a covering for his sin because our works can never cover! Without the shedding of blood, there is no remission.

**Greatness of Christ's Sacrifice! – vs. 23-28.**

**Vs. 23-24 – Heaven Itself Cleansed by the Blood!**

**Heb 9:23** *Therefore it was necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.*



- **The earthly tabernacle is a pattern of the things in heaven.** When Moses was given the instructions to make the tabernacle, the Lord said, be careful. You make it exactly like it was given to you! God even anointed men with the Holy Spirit, gifted them, as artisans in order that they might make it according to the pattern. They were patterns of the things in the heavens.
- **The necessity that the heavenly things themselves should be purified with better sacrifices** than of bulls and goats; the things themselves are better than the patterns, and must therefore be consecrated with better sacrifices. These heavenly things are the privileges of the gospel state, begun in grace, perfected in glory. These must be ratified by a suitable sanction or consecration; and this was the blood of Christ. Now it is very evident that the one, all-inclusive, perfect sacrifice of Christ is infinitely better than those of the law.

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

- **Our great High Priest did not enter into the Holy of Holies, here on earth, which** was only a model of that which is in heaven. He entered into the true, of which the earthly tabernacle and temple were only figures, types, of the true.
- **Now to appear in the presence of God for us.** On the Day of Atonement, the high priest entered the Most Holy Place where God made an appearance (*Lev 16:2*). The high priest, however, was likely hidden from the presence of God by the cloud of incense (*Lev 16:12-13*). Each verb is a different term in the Greek. The term for Christ's present appearance in heaven (*Heb 9:24*) alludes to His official presentation to report to the Father on the fulfillment of His mission.
- **The concept of making an appearance or being revealed is involved** in Jesus' incarnational appearance in order to die once for sin (*Heb 9:26*). At Christ's appearing at the second advent (*Heb 9:28*), term used emphasizes the visible nature of the appearance (*Heb 2:8; 12:14*). All three tenses of Christ's saving ministry are also covered: (1) His first advent to save us from the penalty of sin; (2) His present intercessory ministry in heaven to save us from the power of sin; and (3) His second advent to deliver us from the presence of sin. Christ is our representative and the provider of our spiritual benefits! We can readily believe that Jesus does **appear in the presence of God**. But to believe that He appears there **for us** is truly glorious!

**Heb 9:25** *not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another—*

- **Not that Jesus should offer Himself often.** His ministry **for us** continues in heaven, not in continuing to atone for our sin. Rather, His ministry continues **for us** in intercession and defending us against the accuser of God's people! It does **not** continue in the sense that **He should offer Himself often**. His sacrifice was once-for-all, and fully, perfectly and completely satisfied God's holy justice!
- **This verse rebukes the Roman Catholic practice and theology of the mass**, whereby the Roman Catholic Church desires to repeat, not remember, but to repeat – the atoning sacrifice of Jesus time after time, which is completely indefensible Scripturally, which denies the finished work of Jesus Christ on the cross. We see here the Scriptures clearly stating, **not that He should offer Himself often!**

**Vs. 26-28 – Sin Put Away by the Sacrifice (“once”) of Himself!**

**Heb 9:26** *He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.*

- **He then would have had to suffer often since the foundation of the world:** If the sacrifice of Jesus were not perfect, it would then have to be repeated *often since the foundation of the world*. Imperfect, incomplete sacrifices must be repeated continually, but a perfect sacrifice can be made once for all time, completely putting away sin, not just to cover (kophar) sin, as with sacrifice under the Old Covenant, but actually a putting away of our sins by His self-sacrifice! We have a clear message: He has appeared to put away sin by the sacrifice of Himself.
- **This principle of sacrifice explains why the suffering of hell, outer darkness, must be eternal** for those who reject the atoning work of Jesus. They are in hell to pay the penalty of their sin, but as imperfect beings they are unable to make a perfect payment. If the payment is not perfect, then it has to be continual, never-ending for all eternity! A soul could be released from hell the moment its debt

of sin was completely paid, but the only way was and is believing and accepting, at the time of one's death, that of Jesus' perfect payment. (*Joh 14:6*) *Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me."*

*Heb 9:27 And as it is appointed for men to die once, but after this the judgment,*

*Heb 9:28 so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.*

- **It's appointed unto us, once to die. But death is not the end.** After that the judgment. *It is appointed for men to die once*, not twice, not five times, fifteen times, twenty times, as some people believe in re-incarnation. But the, *once to die, but after this*, not re-incarnated, but after *this the judgment!* For we must all appear, the Scripture said, before the judgment seat of Christ.
- **Christ was once offered to bear the sins of many.** Christ died for the sins of the world. He died to bear our sin. All we like sheep had gone astray, we turned everyone to our own way, but God laid on Him the iniquities of us all.
- **To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.** The question is, are you looking for Him to appear? There is an indication here of the importance of looking for Him. Jesus said over and over to His disciples in regards to the coming for His church, the Rapture, He said, (*Mat 24:42,44*) *Watch therefore, for you do not know what hour your Lord is coming. [44] Therefore you also be ready, for the Son of Man is coming at an hour you do not expect!* He was talking about some of the conditions that would take place in the last days. He said, when you see these things begin to come to pass, look up, lift up your heads, for your redemption is drawing nigh. Unto them that look for Him, shall He appear the second time apart from sin, unto salvation. That's a glorious day (*Col 3:4*) *When Christ who is our life appears, then you also will appear with Him in glory!* And we look forward to that day!
- **All because of the Power of Christ's Blood to Open the Holiest! (*Heb 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.**
- **Thank You Jesus for the blood applied!**

## CLOSING SONG:

**THANK YOU JESUS FOR THE BLOOD** – Charity Gayle (5:26)

*I was a wretch I remember who I was I was lost I was blind I was running out of time  
Sin separated The breach was far too wide But from the far side of the chasm You held me in your sight  
So You made a way Across the great divide Left behind Heavens throne To build it here inside  
And there at the cross You paid the debt I owed Broke my chains Freed my soul For the first time I had  
hope*

*(Refrain) Thank you Jesus for the **blood** applied Thank you Jesus it has washed me white*

*Thank you Jesus You have saved my life Brought me from the darkness into glorious light*

*You took my place Laid inside my tomb of sin You were buried for three days*

*And then You walked right out again And now death has no sting And life has no end*

*For I have been transformed By the **blood** of the lamb (Refrain)*

*There is nothing stronger Then the wonder working power of the **blood** The **blood***

*That calls us sons and daughters We are ransomed by our father Through the **blood** The **blood***

*There is nothing stronger Then the wonder working power of the **blood** The **blood***

*That calls us sons and daughters We are ransomed by the father Through the **blood** The **blood** (Refrain)*

*Glory to His name Glory to His name There to my heart was the **blood** applied*

*Glory to His name*

## CLOSING PRAYER:

**Read and meditate over Hebrews Chapter 10!**