

Hebrews Chapter 9

1. **Then indeed, even the first *covenant* had ordinances of divine service and the earthly sanctuary.**
 - A. **Then indeed,**
 - B. **even the first covenant had ordinances of divine service and the earthly sanctuary**
 1. **first covenant**
 - a. Mosaic Covenant
 2. **ordinances-** Gr. **dikaion**- *that which has been deemed right so as to have force of law, what has been established, and ordained by law, an ordinance*
 3. **divine service-** Gr. **latreia**- *any service or ministration: the service of God, the service and worship of God according to the requirements of the Levitical law, to perform sacred services*
 4. **sanctuary-** Gr. **hagion**- *set apart for God, to be as it were, exclusively His services and offerings, holy place*
2. **For a tabernacle was prepared: the first *part*, in which *was* the lampstand, the table, and the showbread, which is called the sanctuary;**
 - A. **For a tabernacle was prepared**
 1. **tabernacle-** Gr. **skene**- *tent*
 - a. The tabernacle was given first, and then later the temple was built which was in the same design. Why was the temple built after the tabernacle? Why did they not just stay with the tabernacle tent?
 - b. The reason that the tabernacle was replaced by the temple was because the tabernacle tent was temporary and moved from place to place. This represents Jesus' earthly ministry. This ended at the cross. The temple was built afterward and was permanent and did not move. This represents Jesus' exalted ministry in heaven at the right hand of God. This ministry is permanent and will never be moved.
 2. **prepared-** Gr. **kataskeuazo**- *to furnish, equip, prepare, make ready; used of builders, to construct, erect, with the included idea of adorning and equipping with all things necessary*
 - B. **the first part,**
 1. The inner part of the tabernacle was divided into two parts- the first was

the holy place, and the second was the Holy of Holies. The two compartments were separated by a veil. This veil symbolized the body of Jesus. [Heb. 10:20](#)

2. The "first part" speaks of the Holy Place.

C. in which was the lampstand

1. **lampstand-** Gr. *luchnia- a (candlestick) lamp stand, candelabrum*

a. This represents Jesus as the Light of the World. [John 8:12](#)

b. The lampstand was filled with oil, a type of the Holy Spirit. This is how we shall be, lights in this world, by being filled with the Holy Spirit.

D. the table- Gr. *trapeza*

1. The showbread was placed on the table.

E. and the showbread- Gr. *prothesis artos- the putting forth of bread*

1. On the table of showbread twelve loaves of bread were placed along with wine. The number twelve speaks of the twelve tribes of Israel-God's covenant people. The bread and wine represent the body and blood of Jesus given for His people.

2. The believing gentiles are grafted into Israel-or God's people- thus they are included in the symbol of the twelve loaves and wine.

3. The bread represents Jesus, as the Bread of Life and the Living Bread from Heaven.

4. It says that this bread should be placed out before the Lord always. [Ex. 25:30](#) God always wants to see Jesus' finished work for us. We need to always present the finished work to God when we approach Him in prayer.

F. which is called the sanctuary

1. **called-** Gr. *lego*

2. **sanctuary-** Gr. *hagion- holy place*

a. The table of incense is not mentioned in this verse. It was also in the holy place.

3. and behind the second veil, the part of the tabernacle which is called the Holiest of All,

A. and behind the second veil,

1. **second**

a. The first veil was at the front of the tabernacle. It was the entrance into the tabernacle tent. The second veil separated the Holy Place and the Holy of Holies

2. **veil-** Gr. **katapetasma-** Gr. *a veil spread out, a curtain*
 - a. This veil was a thick woven fabric with images of cherubim on it.
Ex. 26:31
 - b. Cherubim [angels] were used to keep man from God's holy presence before Jesus came and made a way for man to God.
 - c. Cherubim were placed in the garden to keep Adam and Eve from entering back in and partaking of the tree of life.
Gen. 3:24
 - d. Angels were mediators [which kept man from God] for God in giving the law to Moses. **Acts 7:53, Gal. 3:19**
 - e. Cherubim were embroidered on the veil that separated the holy place from the Holy of Holies. The veil separated the people from God's presence. **2 Chron. 3:14**

B. the part of the tabernacle which is called the Holiest of All.

1. **part-** Gr. *not in Greek*
2. **tabernacle-** Gr. **skene-** *tent*
3. **Holiest of all-** Gr. **hagion hagion-** *the Most Holy place*
 - a. The place where God rested above the Ark of the Covenant.

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;

A. which had the golden censer and the Ark of the Covenant overlaid on all sides with gold,

1. **censer-** Gr. **thumiasterion-** *a utensil for fumigating or burning incense*
 - a. This censer was filled with hot coals from the altar in the courtyard and incense was burned on it in the Holy of Holies.
 - b. This speaks of the fact that our worship before the throne of God should be based upon the finished work of Jesus on the cross [the altar].
 - c. We see this actual process in the book of Revelation. **Rev. 8:3**
2. **ark-** Gr. **kibotos-** *a wooden chest or box*
 - a. There are three arks mentioned in the Bible- **Noah's ark**, the **ark of bulrushes** Moses was placed into, and the **Ark of the Covenant**. It is interesting that Moses was placed into an ark of bulrushes, which papyrus paper was made from. The law was written by Moses first on papyrus.

- b. All three represent Jesus saving from judgment.
- c. The Ark of the Covenant was made of shittim [acacia] wood which was imperishable and overlaid with gold. This speaks of His imperishable human and divine nature. He was the God-Man. He is 100% God and 100% Man- undiluted and undiminished in both.
- 3. **overlaid on all sides-** Gr. **perikalupto-** *to cover all around*
 - a. Jesus was wall to wall God!
 - b. It is interesting that when the Ark was transported, in the days of the tabernacle, it was covered by the veil. **Ex. 40:3** We know the veil represents the body of Jesus. **Heb. 10:20** When Jesus walked around in His ministry, His glory was covered by His physical body which people looked upon.
- 4. **gold-** Gr. **chrusion-** *gold plating*
 - a. Gold represents deity.
- B. **in which were the golden pot that had manna,**
 - 1. **pot-** Gr. **stannos-** *an earthen jar used for wine*
 - a. It is remarkably interesting that the pot the manna, which contained the bread from heaven, was placed in was a wine pot. Here we see in the pot of manna the symbols of bread and wine, which represent Jesus' body and blood, provided for man's every need. Jesus is the bread from heaven. **John 6:51**
 - 2. **manna-** Gr. **manna-** *means "what is it?"*
 - a. Manna means, what is it? Manna speaks of Jesus' body. The question that was asked when Jesus appeared on the scene in Jerusalem was, "Who is this?" **Matt. 21:10**
- C. **Aaron's rod that budded,**
 - 1. **Aaron-** Gr. *a lofty teacher*
 - a. Aaron was the first High Priest. He was a teacher. What did he teach? In his office, and his garments, and in his sacrifices, he taught of the coming Messiah! In this way he surely was a lofty teacher!
 - 2. **rod-** Gr. **rhabdos-** *a staff, a walking stick, a twig, rod, branch; when applied to kings- a royal sceptre*
 - a. This Greek and Hebrew words for "rod" were used of a tree branch but also a ruler's scepter. In the OT Aaron's rod that budded showed that He was God's choice for being a priest unto Him. However, this word was also used of a ruler's scepter. In this one word "rod" we

see Jesus as the King-Priest. Jesus was not after the order of Aaron, but after the order of Melchizedek- the King-Priest.

b. Jesus shall carry a rod to operate as a Priest and King. [Rev. 19:15](#)

3. **budded-** Gr. **blastano-** *to sprout, bud, put forth new leaves; to produce*

a. The almond branch that budded is a type of Christ. The almond tree is the first tree to bud in spring. It buds "comes to life" from dormancy [a picture of death] first and then the other trees "come alive" later. Christ was the first to be resurrected. We believers will be resurrected later. Jesus is called the Branch. [Is. 11:1](#)

b. The almond branch that budded was supernatural in that it was not connected to a tree. It budded only by the power of God. Jesus rising from the dead was only by the power of God! [Rom. 1:4](#)

D. **and the tablets of the covenant**

1. **tablets-** Gr. **plax-** *a flat thing, broad tablet, plane, level surface*

a. These were made of stone and written with the finger of God. [Deut. 10:2-5](#)

b. It is interesting that when they put the ark of God into Solomon's temple, only the tables of stone were in the ark. [1 Kings 8:9](#), [2 Chron. 5:10](#) Between the time that Moses deposited the rod of Aaron and the manna pot, they were removed from the ark. The symbols of Jesus' priesthood and His sacrificial work- the bread in the wine pot were removed. The law was the only thing that remained. When you just hold to the law separate from Jesus being our High Priest and sacrifice for sin, you will surely stray into idol worship and incur God's judgment. This happened to Israel. To remove those two items the mercy seat of God had to be taken off the ark. This incurs the judgment of God. These two items may have been taken by the people of Bethshemesh who looked into the ark after it was returned from being captured by the Philistines. [1 Sam. 6:19](#) More than 50,000 men died because of it!

b. Religion has done this. It has removed God's mercy seat and removed the pot of manna [Jesus body and blood] and the rod that budded [Jesus resurrected High Priest ministry] and only look to God's law. They try to propitiate God by their own works and self-punishments. The rejection of the person and work of Jesus will cause them to end in perdition.

c. Many churches today have removed the pot of manna and the rod that budded and only focus on do's and don'ts. Many churches today do not speak of what Jesus has done for them. They only teach

leadership and success principles to make one's life as close to perfect as possible. Churches such as these will not contain or bear the glory of God and be lights to the dark world.

- d. In the new covenant God writes upon the tablets of our hearts.
[2 Cor. 3:3](#)

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

A. and above it were the cherubim of glory overshadowing the mercy seat,

- 1. **above it-** Gr. *huperano-* *over on top of*

2. Cherubim of glory

- a. Cherubim are a class of angels that are related to God's glory.
[Ezek. 10](#), [Ezek. 28:14](#)
- b. Cherubim have four faces- one of an eagle, one of a man, one of a lion, and one like an ox. [Ezek 1:10](#), [Ezek 10:14](#) It is interesting to note that Lucifer is called a cherub. [Is. 28:14](#) Is it possible that satan has four faces as well? We know his favorite face to come to us with is like a roaring lion. [1 Peter 5:8](#)
- c. Satan also comes to some with the face of the ox and tells them that they must work, work, and work to gain God's favor and salvation. Satan also comes with the face of the eagle and is called the prince of the power of the air. Satan also comes to some with the face of a man and exalts the religion of humanism and evolution in which man is the most evolved animal and the answer to his own problems.
- d. It is also interesting to note that when Mary looked into the empty tomb, an angel stood where Jesus' head was and another one stood where His feet were. [John 20:12](#) This was the picture of the ark with the two angels with their wings overspread. Could it be that those three days in the tomb that the two angels were stationed at His head and feet- Jesus being God true Ark of the Covenant?

- 3. **overshadowing-** Gr. *kataskiazo-* *cover with shade*

- 4. **mercy seat-** Gr. *hilasterion-* *relating to an appeasing or expiating, having placating or expiating force, expiatory; a means of appeasing or expiating, a propitiation; used of the cover of the ark of the covenant in the Holy of Holies, which was sprinkled with the blood of the expiatory victim on the annual day of atonement (this rite signifying that the life of the people, the loss of which they had merited by their sins, was*

offered to God in the blood as the life of the victim, and that God by this ceremony was appeased and their sins expiated); hence the lid of expiation, the propitiatory

B. of these things we cannot now speak in detail.

1. **detail-** Gr. **kata meros-** *according to its parts*

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

A. Now when these things had been thus prepared,

1. **prepared-** Gr. **kataskeuazo-** *to furnish, equip, prepare, make ready of*
2. *builders, to construct, erect, with the included idea of adorning and equipping with all things necessary*

B. the priests always went into the first part of the tabernacle,

1. **always-** Gr. **diapantos-** *constantly, always, continually*
2. **went-** Gr. **eiseimi**
3. **first part**

a. The Holy Place

4. **tabernacle-** Gr. **skene**

C. performing the services

1. **performing-** Gr. **epiteleo-** *to bring to an end, accomplish, perfect, execute, complete*
2. **services-** Gr. **latreia-** *the service and worship of God according to the requirements of the Levitical law*
 - a. The daily services included the burning the incense at the morning and evening sacrifice, dressing the lamps, removing the old show-bread and laying down the new, and sprinkling the blood of the sin-offerings before the veil. [Exo 27:21](#), [Exo 30:7-8](#), [Lev. 4:6](#)
 - b. Zachariah was in the holy place burning incense when the angel appeared to him and announced the birth of John.
 - c. In the new covenant, ministers are to constantly offer up prayer and praise [as seen in the table of incense] and give themselves to the ministry of the revealed Word [as seen in the table of shewbread and lampstand] [Acts 6:4](#)

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;

- A. But into the second part the high priest went alone once a year,**
1. **second part**
 - a. The Holy of Holies
 2. **alone-** Gr. **monos**
 3. **once a year**
 - a. On the Day of Atonement, the tenth month of Tishri [the seventh month]. **Ex. 30:10**
 - b. On this day, the High Priest entered in, three times, into the Holy of Holies. First, he went in and burned incense. The second time, he came in with the blood of a bull that was for his and his family's sin. The third time was with the blood of the goat for the sins of the people. Three is the number of redemption!
 - c. On the Day of Atonement one goat was killed and its blood was taken and sprinkled on the mercy seat. Another goat was called the scapegoat, which bore all the sins of Israel and was sent away into the wilderness. Jesus is typified in both goats. His blood was put on the Heavenly Mercy Seat as a sin offering and He as the scapegoat was sent away to the lower parts of the earth bearing away our sins.
- B. not without blood,**
1. **blood-** Gr. **aima**
- C. which he offered for himself and the people's sins committed in ignorance**
1. **offered-** Gr. **prosphero-** *to bring to, lead to, bring a present or a thing, to reach or hand a thing to one*
 2. **for himself**
 - a. The High Priest would have to first atone for their own sins and then those of the people. However, Jesus had no need to atone for His own sin because He had none! **Heb. 7:27**
 3. **people-** Gr. **laos-** *covenant people*
 4. **sins of ignorance-** Gr. **agnoema-** *a sin committed through ignorance or thoughtlessness, oversight*
 - a. The atonement on the Day of Atonement was not for willful sins but for those committed in ignorance. When someone sinned willfully, they had to bring their sacrificial animal to the temple and atonement was made for it right then.
 - b. Jesus' sacrifice was greater than any OT sacrifice. It took many types of sacrifices to show what Jesus did in His onetime sacrifice of Himself! Not only did Jesus die for our sins of ignorance one

time but also died for all our willful sins as well. Every type of sin past, present, and future were not only atoned for by Jesus' death, but they were purged and removed from us and cast behind God's back into the sea of forgetfulness, as far as the east from the west, and He will never remember them anymore!

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.

A. the Holy Spirit indicating this,

1. Holy Spirit

- a. The Holy Spirit beckons us to follow God's voice right into His presence. [Heb. 3:7](#)
- b. The Holy Spirit makes it clear to us that the way to God is through Jesus and His blood. [Heb. 9:8](#)

2. indicating- Gr. **deleoo-** *to make manifest to make known by relating, to declare, to give one to understand, to indicate, signify*

B. that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing.

1. way- Gr. **hodos-** *a way, a travelled way, road*

- a. We have a new and living way to the Father through the offering of the flesh of Jesus! [Heb. 10:20](#)
- b. Jesus is THE WAY to God. [John 14:6](#) There are no other ways!
[Acts 4:12](#)

2. Holiest of All- *The Holy of Holies where the Ark of the Covenant sat*

3. manifest- Gr. **phaneroo-** *to make clear, to bring to light*

4. first tabernacle- Gr. **protos skene**

- a. This is not talking about the tabernacle as a whole. If there were a first tabernacle, then there would be a second one and there was not. The tabernacle was superseded by the temple.
- b. In this section the writer is discussing the **two different parts of the tabernacle**. This verse is talking about the first section of the tabernacle which was called the holy place. As long as there was a veil separating man from God, then there was no path cleared for man to get to God.
- c. Through the shed blood of Jesus for us and by our faith in Christ we NOW have access to the Father by Him. [Eph. 2:18](#)

5. was still standing- Gr. **stasis**

- a. When Jesus died, the veil that separated the first part of the tabernacle and the second part, was torn in two from top to bottom and there was no obstruction any longer for man to approach God! **Matt. 27:51** There was no separation from the first and the second part.
- b. The tense for the word "was" here is not past tense in the Greek. It is in the **present tense**. It should be translated, "while the first tabernacle is still standing". The temple was still functioning at the time of this writing. This is what was such a strong pull for these early Jewish Christians. They could look at the temple, and the High Priest, and the sacrifices, and they seemed much more desirable to the flesh than living by faith in Christ as its fulfillment. Ritual is much more comfortable to the flesh than walking by faith. However, it is deadly to our relationship with God.
- c. The writer of Hebrews wanted the Hebrews to understand by the Holy Spirit, that in the OT tabernacle/temple set up there is a barrier between men and God as seen by the veil separating the first and second part of the sanctuary. However, Jesus' body is what that veil represents, and it was rent when He died, thus making a clear way for man to approach God. It was not just one man, once a year, that could approach God, but all of mankind could now approach God anytime they wanted to as long as they come by faith, in Christ and His finished work.

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

A. concerned only with foods and drinks,

1. concerned only- Gr. monon

- a. The commands and rituals of the OT were merely outward observances and forms that were to teach of spiritual things.
- b. The OT law was outward commands that would expose the heart, but they could not change the heart.
- c. The new covenant was about a heart change that would affect the outward life. The heart change was in the spirit and it takes revelation and faith to see transformation come from the spirit to the soul and body.
- d. Paul's letters were divided into two sections. The first section of his

letters reveal what happened to our heart in the new birth. The second section is about how to draw upon that new heart to live a new life outwardly.

2. **foods-** Gr. **broma**

3. **drinks-** Gr. **poma**

- a. It is good that our inward being be established with grace, and not with [the attempt to do it with] food and drink [ceremonial observances]. [Heb. 13:9](#)

B. **various washings,**

1. **washings-** Gr. **baptismos**

C. **and fleshly ordinances imposed until the time of reformation**

1. **fleshly ordinances-** Gr. **dikaioma sarx-** **righteous ordinances of the flesh**

- a. Saul of Tarsus had his outward act together. He said according to the righteousness [all outward in the flesh] of the law, he was blameless. This means that no other person looking at him could find fault with what he was doing. However, God could look at his perverted heart and see the chief of sinners.

2. **imposed-** Gr. **epikeimai-** *to lie upon or over, rest upon, be laid or placed upon, metaphorically of men, to press upon, to be urgent*

- a. The righteous commands of the OT law were imposed upon people's flesh. Their heart did not want to keep the law. They were made to conform outwardly or be punished or fail to receive blessing. It did nothing to change their heart. The goal of the law was to show people that their heart was wrong and that only God could change their heart for them. [Ezek. 18:31](#)
- b. In the new covenant God does a heart transplant. [Ezek. 36:25-27](#) Our new heart wants to do the will of God. Our flesh does not, but our new heart does. Renewing our mind to who we are in the spirit and walking by faith in it will release the power of our new being to live out God's will, which is the desire of our new heart.
- c. The goal of raising children is not that they merely conform to a set of rules. They need to have their heart changed first in the new birth, and then by the renewing of their minds to who they are in Christ. Often, if rules are imposed on children without reaching their heart, they will rebel as soon as the constrictions are removed.

d. Those that start receiving the message of grace and understand that God is not imposing rules on them, will sometimes swing into the flesh trying to experience freedom. Gal. 5:13 However, if they will keep yielding to the new covenant message and fellowship with the Holy Spirit, they will start living out of their new creation instead of their flesh and experience true freedom. Gal. 5:17, 21

3. **time-** Gr. **kairos-** *opportune or seasonable time, the right time*

1. Gal. 4:4-5

4. **reformation-** Gr. **diorthosis-** *in a physical sense, a making straight, restoring to its natural and normal condition something which in some way protrudes or has got out of line, as broken or misshapen limbs; of acts and institutions, reformation, generally, amendment, correction, right treatment, recension, revised edition of a work*

a. In the new covenant, God gives the right treatment to the condition of man, which is, a heart transplant! It is a revised edition of His work under the law, which was merely cosmetic surgery!

b. The old covenant was a reformation of behavior. In the new covenant of grace, God does not just correct our actions, but He corrects our heart and mind! The new covenant is a reformation of the heart!

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.**

A. **But Christ came as High Priest of the good things to come,**

1. **Christ-** Gr. **christos-** *the anointed one*

2. **came-** Gr. **paraginomai-** *to be present, to come near, approach, to come forth, make one's public appearance, come on the scene*

3. **High Priest**

a. This was after the order of Melchizedek not Aaron.

4. **good things-** Gr. **agathos-** *divine good*

a. The gospel is the tidings of good things! **Rom. 10:15**

5. **to come-** Gr. **mello-** *about to be, coming*

a. These good things to come, were coming after the dispensation of the law.

b. Also, no matter how good things are here in this life, things are going to be better in the next! God never serves the best first!

B. with the greater and more perfect tabernacle not made with hands,

1. **greater-** Gr. **meizon-** *greater, stronger*

2. **more perfect-** Gr. **teleios-** *brought to its end, finished, wanting nothing necessary to completeness, perfect*

3. **tabernacle-** Gr. **skene**

a. This is first and foremost fulfilled in the body of Jesus Christ. Jesus is the tabernacle of God. The tabernacle of the OT represented Jesus in every detail. The body is referred to as a tabernacle. **2 Pet. 1:13-14**

b. Next, this finds fulfillment in the true tabernacle in heaven, in which the one made on earth is but a replica.

4. **not made with hands**

a. The body of Jesus was not made by hands

b. The tabernacle was not made by hands

c. God made both

C. that is,

D. not of this creation

1. **creation-** Gr. **ktisis**

a. The tabernacle in heaven is not of this creation.

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.**

A. Not with the blood of goats and calves

1. **blood-** Gr. **aima**

2. **goats and calves-** Gr. **tragos/moschos**

- a. Both calves and goats were used in sacrifice on the Day of Atonement. Calves - [Lev 16:3](#), [Lev 16:11](#);
Goats - [Lev 16:9](#), [Lev 16:15](#)
- b. The calf with its fat represents the excellencies of Jesus offered up to God in our behalf. The goat speaks of Jesus becoming sin for us and bearing our sins.

B. but with His own blood He entered the Most Holy Place once for all

1. His own blood

- a. Not only is Jesus our High Priest but is also the sacrifice He offered. He offered Himself!

2. entered- Gr. *eiserchomai*- *enter into*

3. Most Holy Place

- a. This is the Holy of Holies in heaven, not the earthly temple.

4. once for all

- a. Unlike the OT sacrifices, Jesus was only offered up one time for all time, for all of the sins of all mankind [Jews and Gentiles] past, present, and future.

[Heb 9:26](#), [Heb 9:28](#), [Heb 10:10](#), [Heb. 10:14](#)

- b. This is why Jesus, our High Priest, is seated in heaven. His work of redemption is done. He now operates in an intercessory role.

C. having obtained eternal redemption

1. obtained- Gr. *heurisko*- *to find*

- a. The ransom price for man's sin could not be found among men, until Jesus became a man, and died on the cross.

At the cross eternal redemption was found for mankind.

- b. Today, multitudes are searching for redemption, for their sins, in empty religions. However, redemption is found only in one name - Jesus Christ. [John 14:6](#), [Acts 4:12](#)

2. eternal- Gr. *aionios*- *without beginning and end, that which always has been and always will be*

3. redemption- Gr. *lutrosis*- *a ransoming, redemption; deliverance, especially from the penalty of sin*

- a. The offerings of calves and goats could only cover sins for one year. However, the blood of Jesus purged and removed our sins forever! The price for our sin and sins

have been paid forever! We have forever to praise and thank our Savior for what He has done!

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,

A. For if the blood of bulls and goats and the ashes of a heifer,

1. blood of bulls and goats

a. Again, offered on the great Day of Atonement.

2. ashes- Gr. *spodos*

3. heifer- Gr. *damalis*

a. This is referring to the ashes of the red heifer.

Numbers 9:2-10 The red heifer was to be sacrificed and its ashes to be mixed with water and sprinkled onto those who had been defiled. Once sprinkled, the defiled one was ceremonially clean.

b. The color "red" represents the blood of Christ.

c. The heifer was sacrificed, and the fat was burnt on the altar. The fat represents the excellencies of Christ.

d. As the heifer was burning on the altar the priest threw into the fire, cedar wood, scarlet, and hyssop. This cedar wood represents the cross Jesus died on, the scarlet represents the blood that He shed, and the hyssop represents faith needed to appropriate forgiveness.

e. Jewish history tells us that there were only six red heifers sacrificed up until the time of Jesus. The ashes of the burnt heifers lasted a long time! Guess who the final Red Heifer was? It is Jesus! He was the seventh and final Red Heifer sacrificed for us to cleanse us from all defilement forever! Seven speaks of completion and perfection.

B. sprinkling the unclean,

1. sprinkling- Gr. *rhantizo*

2. unclean- Gr. *koinoo*- to make common; to make (Leviticallly) unclean, render unhallowed, defile, profane, to declare or count unclean

C. sanctifies for the purifying of the flesh

1. sanctifies- Gr. *hagiazō*- to render or acknowledge, or to be venerable or hallow; to separate from profane things and dedicate to God; to purify

2. **purifying-** Gr. **katharotes-** *cleanness, purity*
3. **of the flesh**

- a. Merely a proclamation of external cleansing. The heart of nature of man was not touched by this ritual.
- b. Jesus' sacrifice and His sprinkling purifies our heart.
Acts 15:9, 1 Pet. 1:2

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?**

A. **How much more shall the blood of Christ,**

1. **much more**

- a. Jesus offers much more than the law
- b. What Jesus did was much more than what Adam did in sinning.

2. **blood of Christ**

- a. The blood of Christ is the blood of God. Jesus got His blood from His Father God, not Mary. The church was purchased with the blood of God. *Acts 20:28*

B. **who through the eternal Spirit offered Himself without spot to God,**

1. **eternal Spirit**

- a. Jesus offered up Himself and was raised again through the eternal Spirit. *1 Peter 3:18* Jesus gave Himself as an eternal sacrifice. This is how, all sins, from all time periods were placed upon Christ. It was done through the eternal Spirit. This is how Jesus could save us forever.

2. **offered Himself**

- a. Again, Jesus as our High Priest, offered Himself as a sacrifice. He rose again from the dead to oversee and assure the benefits of that sacrifice for all who believe!

3. **without spot-** Gr. **amomos-** *morally: without blemish, faultless, unblameable*

- a. *1 Pet. 1:19*

4. **to God**

- a. The sacrifice of Jesus was given to pay the debt to God's justice. It was not paid to the devil in order for him to free us!

C. cleanse your conscience from dead works to serve the living God.

1. **cleanse**- Gr. *to make clean, cleanse, to free from defilement of sin and from faults*
2. **conscience**- Gr. **suneidesis**- *to know jointly with*
 - a. The conscience is a voice of the heart. It came from the partaking of the tree of knowledge of good and evil. The conscience can become defiled.
1 Cor. 8:7, Titus 1:15
 - b. The blood of bulls and goats and the sprinkling of ashes of the heifer could not change or purify the heart. It could only reach to the natural flesh. The OT Jews who offered up sacrifices, never broke free from their nagging conscience that they were guilty and sinners. **Heb. 10:2** The blood of Jesus reaches to the heart and purifies it when we believe upon what Jesus has done. When we accept, by faith, the sacrifice of Jesus, we can be free from a bad conscience of being guilty and of being a sinner. **Heb. 10:22** Our heart can sing and be free!
3. **dead works**- Gr. **nekros ergon**
 - a. Dead works are works done separated from the life and power of God.
 - b. A Christian is called to good works and works of faith. These are works that come from the power of the Holy Spirit.
 - c. A Christian cannot begin to grow until he understands the difference between dead religious works and works of faith. **Heb. 6:1**
4. **serve**- Gr. **latreuo**- *to perform sacred service*
 - a. Christians are priests who serve God and offer spiritual sacrifices to Him. **1 Thess. 1:9** These include walking in love [**Eph. 5:1-2**], praise and thanksgiving [**Heb. 13:15**], presenting our bodies to God [**Rom. 12:1**]and giving financially [**Phil. 4:18**].
5. **living God**- Gr. **zao theos**
 - a. The gentiles served dead idols. We serve the living God.

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.**
- A. **And for this reason He is the Mediator of the new covenant,**
1. **for this reason**
 - a. To cleanse our conscience from dead works
 2. **Mediator-** Gr. **mesites**
 - a. Again, Jesus is the mediator for man being a man, and a mediator for God being God. **Heb 8:6, Heb 12:24; 1Ti 2:5**
 3. **new covenant-** Gr. **kainos diatheke**
 - a. Jesus is not only the mediator of the covenant but is the covenant! God gave Him as a covenant. **Is. 42:6, 49:8**
- B. **by means of death,**
1. **death-** Gr. **thanatos**
 - a. The new covenant of eternal life had to be brought about through the death of Jesus. An inheritance can only be given through death. **Heb 9:16**
- C. **for the redemption of the transgressions under the first covenant,**
1. **redemption-** Gr. **apolutrosis-** *a releasing effected by payment of ransom redemption, deliverance liberation procured by the payment of a ransom*
 2. **transgressions-** Gr. **parabasis**
 - a. There was sin before the law, but when the law came, sin became transgressions- willful breaking of known law.
 3. **first covenant**
 - a. The Mosaic Covenant
- D. **that those who are called may receive the promise of eternal inheritance.**
1. **called-** Gr. **kaleo**
 - a. All are called to be saved. However, as we see here, the call must be received by faith.
 - b. Many are called, but few are chosen. Who are the chosen? The ones who received and answered the call.
 2. **receive-** Gr. **lambano**
 - a. God's call of grace must be received. God does not force salvation on someone. If He did, then the word received would not be used.
 3. **promise-** Gr. **epaggelia-** *to pronounce good upon*
 4. **eternal inheritance**

- a. We receive eternal inheritance by believing upon Christ and being born as a child [heir] of God.
- b. Many have counted themselves unworthy of eternal life and inheritance. [Acts 13:46](#)

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

A. For where there is a testament,

- 1. **testament-** Gr. *diatheke*

B. there must also of necessity be the death of the testator

- 1. **necessity-** Gr. *anage*
- 2. **death-** Gr. *thanatos*
- 3. **testator-** Gr. *diatithemai-* *to place separately, arrange, dispose one's own affairs, to dispose of by will, make a testament.*

- a. The testator was Jesus. Jesus, as God's Son, was heir of all things that the Father had. Jesus died and left us in the will. Him rising again, is the surety that the testament and will He left is carried out for all those who believe and accept the terms of the will.

17. For a testament *is* in force after men are dead, since it has no power at all while the testator lives.

A. For a testament is in force after men are dead,

- 1. **force-** Gr. *bebaios-* *stable, fast, firm; metaphorically sure, trusty*
 - a. The new testament [covenant] is stable, fast, firm, and sure because of Jesus' death.

B. since it has no power at all while the testator lives

- 1. **power-** Gr. *ischuo-* *to be strong, to be a force, avail, to be serviceable, to be able, can*
 - a. The new testament [covenant] has force and power since Jesus died.

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

A. first covenant

- 1. Mosaic covenant

B. dedicated- Gr. *egkainizo-* *to initiate, consecrate, dedication*

C. without blood

- 1. Without the shedding of blood there is no remission of sin. [Heb. 9:22](#)

2. The law was dedicated by the blood of animals. [Ex. 24:3-8](#)

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,**

A. **For when Moses had spoken every precept to all the people according to the law,**

1. **every precept-** Gr. *pas entole*- *every commandment*

a. The people were bound to keep every commandment to insure life and blessing.

2. **to all the people**

a. Under the law every person is bound the same to keep all of the law. [James 2:10](#) There were no distinctions made at all.

3. **according to the law**

a. The law was based upon your own resources to keep it. God did not help anyone keep the law. Out of the 613 commands of the law, not one of them is to pray.

B. **he took the blood of calves and goats,**

1. This would be the first Day of Atonement.

C. **with water,**

1. A type of the Spirit of God

D. **scarlet wool,**

1. A type of the blood of Jesus

E. **and hyssop,**

1. A type of faith in which the blood is applied.

2. Today, a teaching is going around that we do not need faith to be reconciled to God or be saved. This is heresy. The hyssop represents faith in which the work of the shed blood of Jesus is applied to our life.

3. On the first Passover, each Israelite had to take the blood from their Passover lamb and apply it to the doorposts of their own home with hyssop. [Ex. 12:22](#) In like manner, we all must apply the blood to the doorposts of our lives by placing our faith in what Jesus has done for us.

F. **and sprinkled both the book itself and all the people**

1. **the book itself-** Gr. *biblion autos*- *the book [bible] itself*

a. Why would the book [the Torah] be sprinkled with blood? It is because man had a hand in its production. The inspiration was

totally from God, but man [Moses] wrote down those thoughts. Whenever man touches something it must be sanctified by blood.

2. all the people

- a. All the covenant people of God were sprinkled with blood.
- b. Today you cannot become a covenant person of God without the blood of Christ. [1 Pet. 1:2](#)

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

A. This is the blood of the covenant

1. [Ex. 24:8](#)

B. which God has commanded you

1. **commanded-** Gr. *entellomai*- *to order, command to be done, enjoin*
 - a. God commands and requires that blood be shed for the forgiveness of sin. [Heb. 9:22](#) All of the world's religions are based upon man attempting to climb their way to God, by works. They are not based upon faith in the blood of an innocent substitute. Some remote peoples do animal/human sacrifices, but they must come to see that Jesus is the only sacrifice and His shed blood is what will avail for them.

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

A. sprinkled- Gr. *rhantizo*

B. with blood

1. The tabernacle and all the vessels had to be sprinkled with blood because man would be in contact with them.

C. the tabernacle

D. all the vessels- Gr. *skeuos*- *sacred vessels an implement*

E. ministry- Gr. *leitourgia*- *a service or ministry of the priests relative to the prayers and sacrifices offered to God*

22. And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.

A. And according to the law almost all things are purified with blood,

1. almost all things

a. Most things were purified by blood. However, not all things were so. Metals given to the service of God had to be purified by fire. **Num. 31:22-23**

Clothes and bodies had to be purified by water.

Num 31:24; Lev 16:26, Lev 16:28

Those who were made unclean, were purified by the ashes of the red heifer. **Num. 19:2-10**

When a census was taken, men were atoned for, with silver.

Ex. 30:11-20

2. **purified**- Gr. **katharizo**- *to be cleansed*

B. and without shedding of blood there is no remission.

1. **shedding of blood**- Gr. **aihmatekchusia**- *the pouring forth of blood*

a. Life is in the blood and the blood is given upon the altar to make atonement for the soul. **Lev. 17:11**

2. **remission**- Gr. **aphesis**- *release from bondage or imprisonment; forgiveness or pardon, of sins (letting them go as if they had never been committed), remission of the penalty*

a. Through the shed blood of Jesus, we have remission of all our sins! This means we are forgiven and pardoned. This means that our sins are let go as if we had never committed them! We are justified- just as if I had not sinned! We are released from bondage and imprisonment to sins! Praise God!

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.

A. Therefore it was necessary that the copies of the things in the heavens should be purified with these,

1. **necessary**- Gr. **anagke**

2. **copies**- Gr. **hupodeigma**- *a sign suggestive of anything, delineation of a thing, representation, figure, copy, an example: for imitation*

3. **of the things in the heavens**

a. The true tabernacle is in heaven. The tabernacle on earth was only a figure, a copy, and a natural example of spiritual reality.

4. **purified**- Gr. **katharizo**- *cleansed*

B. but the heavenly things themselves with better sacrifices than these.

1. **heavenly things themselves**

- a. Why did the earthly tabernacle and all things that pertained to it need to be purified by blood?
It was because man was connected to it.
- b. Why would the heavenly tabernacle and all things that pertained to it need to be purified by the blood of Christ?
It is because Adam had authority on earth and in heaven! When Adam fell, it had reach also into the heavenly sanctuary. Also, after Adam's fall, satan had access to the presence of God from that time, up until Jesus died and rose again from the dead. Satan would come to accuse man to God. Once Jesus died, He came into the Holy of Holies- God's throne room in Heaven and cleansed it with His own blood. Satan was kicked out and has no more access to stand before God to accuse us. Where he stood was cleansed by Jesus' blood.

2. better sacrifices- Gr. kreitton thusia

- a. This does not refer to the need of Jesus being sacrificed repeatedly, but that in His single sacrifice of Himself, that it incorporated every single OT sacrifice in its effect. His one sacrifice was the fulfillment of each and every one of the OT sacrifices!

3. than these

- a. Animal sacrifices
- b. The writer of Hebrews is trying to get the Hebrews to see that the temple, priesthood, and animal sacrifices are just pictures of the realities of Christ and the heavenly temple. The Hebrews were straying from Christ back to the law. They were giving up the reality of redemption for mere shadows of it.

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;

A. For Christ has not entered the holy places made with hands,

- 1. **entered-** Gr. *eiserchomai*- *to enter into*
- 2. **holy places**
 - a. As there were different sections of the tabernacle and temple, so it is in heaven.
- 3. **made with hands**
 - a. The tabernacle and dividers were made by men's hands

- b. God made the heavenly tabernacle and its divisions
- B. which are copies of the true,**
 - 1. **copies-** Gr. **antitupon-** *antitypes; a thing formed after some pattern, a thing resembling another, its counterpart*
 - a. The tabernacle of the OT and its contents are types of the heavenly realities.
 - 2. **of the true**
 - a. In heaven
- C. but into heaven itself,**
 - 1. **heaven-** Gr. **ouranos-** *the third heaven*
- D. now to appear in the presence of God for us**
 - 1. **appear-** Gr. **emphanizo-** *to manifest, exhibit to view, to show one's self, come to view, appear, be manifest, to indicate, disclose, declare, make known*
 - 2. **presence-** Gr. **prosopon-** *in the front of the face of*
 - 3. **for us**
 - a. Jesus is our representative before the Father. As He is so are we in the present world! [1 John 4:17](#)
 - b. Jesus has brought us into the very presence of God.

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

A. offer Himself

- 1. Jesus offered Himself. He was not murdered by men nor even by God the Father. Jesus, as a High Priest, offered up Himself as a sacrifice for the penalty for our sins.

[Gal. 1:4](#), [Gal. 2:20](#), [Eph. 5:25](#), [1 Tim. 2:6](#), [Titus 2:14](#)

B. often

- 1. There were daily sacrifices

C. every year

- 1. This speaks of the Day of Atonement

D. with blood of another

- 1. The OT High Priest entered the Most Holy Place with the blood of bulls and goats.
- 2. Jesus entered into the Most Holy Place of heaven with His own blood.

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.**

A. He then would have had to suffer often since the foundation of the world;

1. **suffer-** Gr. **pascho-** *to be affected or have been affected, to feel, have a sensible experience, to undergo*

2. **often**

a. As the animal sacrifices in the OT

3. **since the foundation of the world**

a. Jesus is the Lamb slain from the foundation of the world.

Rev. 13:8 God proclaimed Jesus as the Lamb from the beginning.

b. Animals could only be sacrificed for the sins of those presently living. Jesus died for the sins of those who had already died, were living at the time, and those who were not born yet!

B. but now,

C. once at the end of the ages,

1. **once**

2. **at the end of the ages**

a. We are in the last days. **Heb. 1:2**

D. He has appeared to put away sin by the sacrifice of Himself

1. **appeared-** Gr. **phaneroo-** *to make manifest or visible or known, what has been hidden or unknown, to manifest, whether by words, or deeds, or in any other way*

a. Christ has always existed from eternity but has appeared to man's sight 2000 years ago. He will appear again to man's sight soon!

2. **put away-** Gr. **athetesis-** *a setting aside; abolition, disannulling, put away, rejection*

3. **sin-** Gr. **hamartia-** *to miss the mark and fail to share in the prize*

a. This is singular "sin", not "sins" plural. Jesus legally has paid the penalty for sin and has set it aside as a barrier between us and God.

b. The believer still has the principle of sin in their body, but the penalty and power of sin has been broken and set aside legally by Christ and is made effective upon believing upon Christ and His work.

4. **sacrifice of Himself**

a. Again, Jesus was a willing participant in His redemptive act upon the cross. He was not murdered. He laid down his life voluntarily.

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

A. **And as it is appointed for men to die once,**

1. **appointed-** Gr. *apokeimai-* *to be laid away, laid by, reserved for one, awaiting him*

2. **die once-** Gr. *hapax apothenesko-* *to die off once*

a. This verse has been badly misinterpreted by some. Some say this verse says that there is an appointed time for everyone to die. That is not the case. This verse says that it is appointed for men to die once.

b. Proverbs speaks a lot about if you do certain things you will lengthen your days on the earth and if you do other things you will shorten them. How long we live on the earth has a lot to do with us!

B. **but after this the judgment**

1. **after this**

a. Physical death

2. **judgment-** Gr. *krisis*

a. Every human being will face a judgment after they die. Those who are believers, will be at the judgment seat of Christ, where their works will be judged. [1 Cor. 3:10-14](#), [2 Cor. 5:10](#), [Rom. 14:10](#) They will not be judged for their sins because Jesus already was judged for their sins. Unbelievers will be judged at the Great White Throne of Judgment after the Millennium. [Rev. 20:11-15](#) They will be judged as to if they accepted Christ or not and for their works.

b. There is no chance to change our decision for Christ or against Him, after we die. The life we live, we live in the valley of decision. Now is the accepted time for salvation. Their time is too late once we die.

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.**

A. **so Christ was offered once to bear the sins of many.**

1. **once**

- a. When something is mentioned over and over again it is for emphasis! The word "once" is used in respect to Jesus' redemptive work in the book of Hebrews six times. What He did for us He did once, once, once, once, once, once- **GET IT!!!!**
- b. These Hebrew saints found themselves going over and over again to the temple in Jerusalem, but if they understood what Jesus did for them, they would not have to return ever again! In a few years after this writing the temple was destroyed [70 A.D.] so it was impossible for anyone to go to the temple. God made it impossible for anyone to even try to keep the law, because there were certain sacrifices that needed to be done at the temple for the law to be kept.

2. **bear-** Gr. **anaphero-** *to carry or bear up*

3. **sins-** Gr. **harmartia**

4. **of many**

- a. You think! The "many" are in the billions!

B. **To those who eagerly wait for Him He will appear a second time,**

1. **To those**

- a. There is a qualification here. Jesus will appear to those who eagerly wait for Him. Those that are born-again will be in this category. Some teaching today, says that every person is saved because of what Jesus has done. If so, the phrase "who eagerly wait for Him" would not need to be written if Jesus were coming for everyone. There is a majority of people who are not waiting for Jesus to appear but mock the idea.

2. **eagerly wait-** Gr. **apekdechomai-** *assiduously and patiently waiting for; expect anxiously*

3. **for Him**

- a. Jesus

4. **appear-** Gr. **optanomai-** *to allow one's self to be seen, to appear*

5. **a second time**

- a. The first time was at His birth in the manger.
- b. The second time is when He appears it will be the resurrection of the church.

C. **apart from sin,**

1. **apart-** Gr. **choris**

2. **sin**- Gr. **hamartia**

- a. When Jesus came the first time, He acted in His High Priest role and bore our sins. However, the second time, Jesus will not come back to bare our sin. He has done that one time forever. He will come back again and rule as a King in the earth.

D. **for salvation**- Gr. **eis soteria**- *unto deliverance, preservation, safety, salvation*

- 1. This is ultimate of final salvation of our spirit, soul, and body in eternity.