

- V. The similarity of Christ's priesthood with that of the old covenant.
- A. Christ was appointed of God. Heb. 5:5.
 - B. Christ was consecrated with an oath. Heb. 7:20-22.
 - C. Christ was sinless. Heb. 7:26.
 - D. Christ's priesthood is unchangeable. Heb. 7:23-24.
 - E. Christ's offering is final. Heb. 9:25-28; 10:12.
 - F. His intercession is all-prevailing. Heb. 7:25.
 - G. As God and man in one Person, He is a perfect Mediator.

Temple:

The Temple Plans — The tabernacle lasted from the Exodus until the commencement of the monarchy.

David concluded that the ark of God ought not to dwell in ark of the covenant overlaid round about with gold, wherein was curtains. II Samuel 6:17.

The organized nation could have a tabernacle that need not be portable. It was to be beautiful. I Chron. 22:5.

David was not permitted to build because he was a man of war. II Sam. 7; I Chron. 22:8; I Kings 5:3.

1. Solomon was to do it.
2. David busied himself in making great and costly preparations, gathering wood, stone, gold, silver, etc., for the future sanctuary and its vessels.
3. David left very minute plans. I Chron. 22:2; I Chron. 28:11.

The Character of the Building:

1. The general outline of the structure was based upon that of the tabernacle.
 2. The dimensions are twice in size, with some exceptions.
- F. *He is a Priest in a better tabernacle.* 9:1-28.

1. *The old tabernacle and its imperfect services.* 9:1-10.

Text

9:1-10

1. Now even the first covenant had ordinances of divine service, and its sanctuary, a sanctuary of this world. 2 For there was a tabernacle prepared, the first, wherein were the candlestick, and the table, and the showbread; which is called the Holy place.

3 And after the second veil, the tabernacle which is called the Holy of holies; 4 having a golden altar of incense, and the ark of the covenant overlaid round about with gold, wherein was

a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant; 5 and above it cherubim of glory overshadowing the mercy-seat; of which things we cannot now speak severally. 6 Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services; 7 but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people: 8 the Holy Spirit this signifying, that the way into the holy place hath not yet been made manifest, while the first tabernacle is yet standing; 9 which is a figure for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, 10 being only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.

Paraphrase

1 Now verily, although the first covenant is to be laid aside, I acknowledge it had both ordinances of worship, and a worldly Holy place appointed by God. But the former being merely an emblem of the services of Christ in heaven, and the latter a shadow of the world or universe, the covenant of which they are the ordinances is become useless, now that Christ hath performed the services of heaven.

2 For the outward tabernacle, which is called Holy, was built and furnished so as to represent the earth and the visible heavens, having both the golden candlestick towards the south, and the table with the show-bread towards the north, Exod. 26:35.

3 And behind the innermost veil, the tabernacle, which is called the Most Holy Place, was in like manner built and furnished according to a pattern formed by God, so as to be a representation of heaven, the invisible habitation of the Deity;

4 Having the golden censer, on which the high priest burned incense when he entered the Most Holy place, and the ark of the covenant, which was covered both on the inside and the out with gold; in which were the golden pot, having an omer of the manna wherewith the Israelites were fed in the wilderness, and Aaron's rod which blossomed and bare almonds, and the tables of the covenant from which the ark had its name;

5 And above the ark the cherubim of glory, overshadowing the mercy-seat, and forming a magnificent throne for the glory of the Lord, which rested between them, (Exod. 25:22); con-

cerning the meaning of which things I have not time at present to speak particularly, my design being to explain what was signified by the services of the tabernacles.

6 Now the tabernacles with their utensils being thus constructed and arranged, the ordinary priests go at all times indeed into the first tabernacle, performing the services; of which the chief is their sprinkling the blood of the sin-offerings before the veil which concealed the symbol of the Divine Presence from their view:

7 But into the inward tabernacle, which represents heaven, the high priest and no one else goeth; and he only one day in the year; not however without the blood of different sacrifices, which he offereth for his own, and for the people's sins of ignorance.

8 By the absolute exclusion of the priests and people from the inward tabernacle, the Holy Ghost, who formed the pattern of the tabernacles and of their services, showed this, that the way into the true holy places, represented by the inward tabernacle, was not yet laid open to men, while this world, represented by the outward tabernacle, still subsisteth;

9 Which tabernacle with its services, whereby the worshipper was not brought into the immediate presence of the Deity, was a parabolical instruction concerning the time which is present, during which both gifts and sacrifices are offered, which cannot, by banishing the fear of punishment, make him perfect, with respect to conscience, who worshippeth God.

10 With nothing but meats and drinks, and divers immersions and ordinances respecting the purifying of the body, imposed only until the time of the reformation of the worship of God by Christ, who was to abolish the Levitical services, and to introduce a worship in spirit and in truth, which may be performed in every place.

Comment

Now even the first covenant had ordinances of divine service

The point he is making is this:

- a. The whole form of worshipping God was annexed to the old covenant.
- b. It had sacrifices, ablutions and symbols connected with the sanctuary.

c. They were divine services, for God planned them.

Ex.31:1-10 states that Bezalel was given the Spirit of God in order to construct the tabernacle and design the clothes.

Ordinances: (Services)

a. Milligan says that "services" is a verbal noun and means:

1. A righteous *action*, an act by which righteousness is fulfilled. Rom. 5:18.
 2. A righteous *judgment*, indicating that a sinner is made righteous through the righteousness of Christ. Rom. 5:16.
 3. A righteous *decree, or appointment, ordinance, law, rule.*
- b. Milligan feels that the latter one (No. 3) is preferable here.

and its sanctuary a sanctuary of this world

These words are stated to draw a contrast between the earthly tabernacle services with the Holy of holies in heaven. The Holy of holies in heaven has a Priest who has finished the sacrifice and is seated at the right hand of God.

for there was a tabernacle prepared, the first, wherein were

"The first" is inserted, perhaps, to distinguish between the tabernacle and the temple, say some. The context indicates that the Holy place is referred to. Most authorities agree that this is the tabernacle, for the temple did not possess the tablets of stone after the captivity.

the candlestick

It was made of a talent of gold. Exodus 25:31-40. Rabbis say that it was four cubits high, had six branches. It stood on the south side.

and the table

This stood on the north opposite the candlestick. It was made of acacia wood overlaid with gold. On it were placed the twelve loaves, changed each sabbath. The setting of the table with bread, once a week, is a type of the Lord's table.

and the showbread

Also called "the bread of the face", so-called because it was in the presence of God. On the table were placed every sabbath day by the high priest twelve cakes made of fine flour, six in a row, and on each row a cup of frankincense. Lev. 24:5-9.

which is called the Holy Place

The word "first" must refer to this place. In this section of the tabernacle, the priests worked continually.

and after the second veil, the tabernacle which is called the Holy of Holies

"After the second veil" refers to the veil that separated the Holy of Holies.

- a. The first was at the entrance to the Holy Place.
- b. The second refers to the one separating the Holy Place from the Holy of Holies.
1. The temple in Jerusalem at the time of Christ had a veil, for it was torn from the top to the bottom. Matt. 27:51.
2. The temple of Solomon had wooden doors. I Kings 6:31-33. Into this second veil the priest entered but once a year. 9:7.

having a golden altar of incense

This is not mentioned by Moses as to location, some say. The high priest went in once a year to burn incense. Some think it was left just inside all year. This verse seems to locate it in the Holy of Holies.

McKnight says it was left in the Holy of Holies close enough so the priest could reach beneath the veil and pull it out. Newell says it was placed close to the veil in the holy place but is regarded by the Spirit of God, in Heb. 9:4, as belonging to the Holy of Holies. He says see Exodus 30:1, 6, 7, 10; Exodus 40:5. Solomon's building was like it. I Kings 6:19-22. The altars of incense represent prayer in the study of types.

and the ark of the covenant

The instructions for the building of this container: Deut. 10:1-5.

It was a sort of chest overlaid with gold.

- a. In it were the two tables of the law. I Kings 8:9.
- b. The things it contained are named in this verse, but the word "wherein" may not mean in the ark, but rather in the Holy of Holies.
- c. It was made of shittim wood (acacia) $2\frac{1}{2}$ cubits long and $1\frac{1}{2}$ cubits broad and deep.

overlaid round about with gold

God has always used beautiful things in worship to impress

the people with its importance. God also makes wonderful use of simple things likewise, as seen in the emblems of the Lord's Supper.

wherein was a golden pot holding the manna

See Exodus 16:32-34. Manna was kept from the wilderness journey.

- a. It contained an omer (seven pints).
Was the pot in the ark?
- a. No, says I Kings 8:9, only the tables of stone.
- b. By the time of Solomon, perhaps other contents had been lost, and so the time element enters into the problem here.
- c. McKnight suggests that the words may mean "nigh to" the pot, and the rod may have been a part of the ark, but not actually in it.

and Aaron's rod that budded

See Num. 17:1-11 — It blossomed and bore ripe almonds. Clarke says that this was in the ark. However the reading may be understood to mean in the Holy of Holies. See I Kings 8:9 which says only the tables were in the ark. The time element should be considered.

and the tables of the covenant

Deut. 10:1-5 gives the account of the construction of it. I Kings 8:9 indicates that the pot of manna and Aaron's rod had been removed from the ark and likely lost before the temple.

and above it cherubim of glory

"Cherubim" is plural of "cherub". It means "keeper, guardian". See Ezek. 1:5-11, 13, 14 for their physical appearance. Ezek. 1:24; Ezek. 10:5: "The sound of their wings was as the voice of God."

These were of gold, and were at each end of the mercy seat. Ex. 25:18-20. The cherubim seem to be an order of angels. Gen. 3:24. The word "glory" may be understood in the light that these angels surround God, so between them would be the peace of God's glory.

overshadowing the mercy seat

They were at each end, facing each other, but looking down

on the cover or the mercy seat. The presence of the angels abiding in figure form renders a fit image of heaven.

of which things we cannot now speak severally

Christ can be seen in each. He is the Light, Bread, Ark, the Word. Examination of details is not necessary to perceive the lesson gained. Detail is not desired, but contrast is the author's purpose.

Now these things having been thus prepared the priests go in continually into the first tabernacle accomplishing the services

The priest went into the Holy Place twice daily.

- a. There was the incense to burn in the morning.
- b. There was the evening sacrifice.
There was a continued task. Lev. 4:6.
Observe the contrasts that can be made:
 - a. The high priest of Israel dared not go in at all times. Lev. 16:2.
 - b. He went in only once a year. Lev. 16:12-15.
 - c. He went in with blood; blood of animals, not his own.
 - d. He had to repeat the sacrifice yearly. It was never finished.
 - e. He had to pass through a veil that shut out all the people.
 - f. He was subject to death, and his office passed to another. 7:23. Christ's priesthood is forever. 7:24.
 - g. The sacrifices of the priest made a remembrance of sins. Christ takes them away.

but into the second the high priest alone

Only the high priest entered, and once a year, but he could enter several times on that day. Lev. 16. He alone had this privilege.

once in the year

This was a day prescribed by law. It was the tenth of the month Tisri, perhaps the 1st of October, for Tisri corresponds to our September and October.

Some say Lev. 16:12-15 shows he went in three times on that day. Jewish tradition says four times. One time may be for the purpose of bringing out the golden censer.

He brought in the incense and some say he placed it on the golden censer. Some say it was brought in too.

- a. If it were placed just inside, it could be reached from beneath the veil.
- b. Wherever the censer was placed, it was a part of the Holy of Holies.

not without blood

He brought the blood of a bullock.

- a. He sprinkled some portion of it seven times before the ark and the veil. Lev. 16:14.
- b. The blood was sprinkled in the inward tabernacle before the symbol of the divine presence.

Milligan says that this doesn't mean that he took blood all four times.

which he offereth for himself

Offered animal blood for himself since he was a sinner. It was not his own blood. See 9:25. Christ offered His own blood for all, but there was no need for offering blood for His sin, since He had none. Heb. 4:15.

and for the errors of the people

Clarke says, "For the sins of which they were not conscious — sins done in ignorance". See Num. 15:28-29. Of course no sacrifice existed for sin of "high hand," in open defiance, contempt. See Num. 15:30-31. By this the people were absolved of all sin of the past year and now had access to the mercy seat.

the Holy Spirit this signifying

The Holy Spirit designed, but also served as an interpreter.

- a. We see in Heb. 10:14-22 the lesson that entrance has been made into heaven.
- b. While the old covenant was in existence, entrance had not been made.

The Holy Spirit could signify a new message after the temple veil was ripped at the time of Christ's crucifixion.

that the way into the Holy Place hath not yet been made manifest

The fact that the priest could go in only once a year and then only if he had blood demonstrated that the way into heaven was not yet revealed.

- a. They in a sense had salvation.

1. Ex. 3:6.
2. II Kings 2:1, 11.
3. Daniel 12:13.

But all of it looked forward to Christ, which they did not understand. This suggests that it all was temporary; something better was in the future.

while the first tabernacle is yet standing

The Old Testament is a closed way; the heavens were not opened by it. The New Testament is an open way.

- a. Open veil — The old one was rent in twain.
- b. Open tomb.
- c. Open church.
- d. Open heavens.

which is a figure for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect

Even when the sacrifices were done and performed perfectly, yet now man knew he was a sinner.

It took the torn flesh of Christ to reveal the mercy seat of God.

- a. The temple veil being torn (Matt. 27:51) shows that God had now opened the Holy of Holies for man.
- b. These sacrifices reminded men of sin, but could not cleanse the conscience.

“As touching the conscience”:

- a. The law was to point out sin and to make men conscious of sin.
- b. These caused the sinner to be concerned. 10:3: “But in those sacrifices there is a remembrance made of sins year by year.”
- c. We can have a cleansed conscience.
 1. Heb. 9:14: “Cleanse your conscience from dead works.”
 2. Heb. 10:22: “. . . having our hearts sprinkled from an evil conscience.”
 3. I Tim. 3:9: “. . . holding the mystery of the faith in a pure conscience.”
 4. I Pet. 3:21: “. . . but the answer of a good conscience toward God”.

being only with meats

Commentators have practically nothing to say here except Milligan, who feels the language is difficult. The point is that all of this is carnal, and Milligan feels that man's conscience was clear only in respect to meats and drinks and washings. The gifts and sacrifices could not clear his conscience, says Milligan.

It seems to me that Hebrews says man's conscience could not be cleared with gifts and sacrifices, since it was done only with meats, drinks, etc.

and drinks

This refers to the drink offerings that accompanied the other offerings. See Exodus 29:40-41.

- a. According to Peloubet, this was excluded from the sin and trespass offering.
- b. At all set feasts the drink offering was presented. Lev. 23:13, 18, 37.

Other verses are: Num. 15:4-7; 10-21; Num. 28:7-8; 9-10; 14-31; and Num. 29:6-39. We see in Lev. 10:9 that Aaron was forbidden the right to drink wine throughout his generations.

and divers washings

The washings were immersion in type. Here are some of them:

- a. Whole body was washed.
 1. The priest's whole body was washed at the time of his consecration. Lev. 16:4.
 2. High priest on day of Atonement. Lev. 16:4, 24.
 3. Priest defiled with uncleanness. Lev. 22:6.
 4. Priest who officiated at the services of the red heifer. Num. 19:7.
 5. Man who burned the red heifer. Num. 19:8.
- b. Washing of hands and feet.
- c. Washing of garments.
- d. Washing of inwards and legs of burnt offerings.
- e. Washing of wooden vessels.
- f. Washing of spoils of war as could not pass through fire. Num. 31:21-23.

carnal ordinances

Some would depend upon them today.

I Tim. 4:1-3: "Forbidding to marry and commanding to abstain from meats."

These things made the flesh clean, not the spirit righteous.

imposed until a time of reformation

This may refer to the prophecy of Jeremiah 31:37, says one commentator. It is also translated "time of rectifying". This refers to the coming of Christ and the new covenant.

Study Questions

1442. What is referred to as the "first covenant"?
1443. What was included in the divine services?
1444. What is meant by "ordinances"?
1445. What is meant by "ablutions"?
1446. Who was instructed to construct the tabernacle and to make the priestly garments?
1447. What was the sanctuary?
1448. Why is it called "of this world"?
1449. What other names did it have?
1450. How was its construction financed? See Ex. 25:1-8; 35:4-29; 36:5-7.
1451. Is there any significance to the word "first"?
1452. Do other translations have the word?
1453. Why could it not refer to Solomon's temple?
1454. Where was the location of the candlestick, table, and showbread?
1455. Describe the tabernacle — the whole situation.
1456. Where did one enter?
1457. What was the size?
1458. How many parts did it have?
1459. As you enter, what did you see first? Next? What next?
1460. What was on the right side of it?
1461. What was on the left side of it?
1462. What was in the center?
1463. What is seen next as you proceed?
1464. What was in the Holy of Holies?
1465. What was in the ark?
1466. Which way did the tabernacle face?
1467. How large was the tent of meeting, or the Holy Place?

HELPS FROM HEBREWS

1468. Name the materials involved in construction of the whole tabernacle.
1469. What were the walls of the court made of?
1470. What were the walls of the Holy Place made of?
1471. How were they held together?
1472. We have a second veil mentioned. Where is it? Where was the first veil?
1473. Did the temple at Jerusalem have a veil?
1474. What was done to it? Matt. 27:51.
1475. Did Solomon's temple have a veil? See I Kings 6:31-33.
1476. How often and who had the privilege to enter this second veil? See Heb. 9:7.
1477. Where was the altar of incense located?
1478. What had a golden altar of incense?
1479. What are the opinions as to its location?
1480. What does Ex. 30:1, 6, 7, 10 and Ex. 40:5 say? Cf. Ex. 16:33; Num. 17:10; Lev. 16:12, 15.
1481. Was it an expensive thing?
1482. Does God always use beautiful and expensive things?
1483. Describe the ark of the covenant.
1484. Why do I Kings 8:9 and II Chron. 5:10 differ in regard to the content of the ark of the covenant?
1485. What did it contain?
1486. How large was it?
1487. Does the word "wherein" mean that the pot was in the ark or in the Holy of Holies?
1488. What does I Kings 8:9 say?
1489. Could the pot have been lost by the time of I Kings 8:9?
1490. What do you think of McKnight's explanation, saying, "nigh to"? Is this not the way the denominations deny water baptism?
1491. Describe Aaron's rod that budded.
1492. Does I Kings 8:9 affect this?
1493. Observe the Catholic Bible translation.
1494. What did it bud with? Num. 17:1-11.
1495. What is referred to by "the tables of the covenant"? Would this require the ark to be of sturdy construction to hold heavy tablets of stone?
1496. What appears above the ark?
1497. What is the meaning of the word "seraphim"?
1498. Is there more than one?

HELPS FROM HEBREWS

1499. Who were they? See Gen. 3:24.
1500. What do we know about their appearance? See Ezekiel 1:5-11, 13, 14.
1501. Were the cherubim silent? Cf. Ezek. 1:24; 10:5.
1502. Were they alive above the ark? See Ex. 25:18-20.
1503. If they had been alive, is it possible the interpretation of I Kings 8:9 means that articles were lost by the time of the temple?
1504. Does the author feel that he has gone into the subject thoroughly according to verse 5?
1505. What is meant by the expression that "the priest go in continually"?
1506. How many times daily did they go in, and what did they do?
1507. What continual task did they have? Lev. 4:6.
1508. Where was this done?
1509. Was the author of Hebrews speaking of the temple in Jerusalem, or the original tabernacle?
1510. What is meant by the word "second"?
1511. Contrast the work of the priest with that of the high priest.
1512. Contrast his work with that of Christ.
1513. What day was it that allowed the high priest to go into the Holy of Holies?
1514. Did he go in more than once on this day? Cf. Lev. 16:12-15.
1515. What did he have to possess when he went in?
1516. Does this mean he took blood all four times, if he went in that many?
1517. What persons were in need of the blood?
1518. Compare Hebrews 9:25 here.
1519. Does Heb. 4:15 tell why Jesus didn't offer blood for Himself?
1520. What does "the errors of the people" refer to?
1521. Was it for sins of which they were ignorant? Cf. Num. 15:28-29.
1522. Was there a sacrifice for deliberate sin? Cf. Num. 15:30-31.
1523. What fringe was worn as a memorial to the breaking of one of the ten commandments? Cf. Num. 15:37-41.
1524. What did the Holy Spirit signify?

HELPS FROM HEBREWS

1525. Did these old covenant people realize that heaven was not open yet to man?
 1526. How long was heaven closed?
 1527. What did God do to show that heaven was open and that the old covenant no longer had a closed Holy of Holies?
 1528. What is meant by the word "figure"?
 1529. What did it prefigure?
 1530. What is meant by "both gifts and sacrifices"?
 1531. What effect did the sacrifices have on the conscience?
 1532. Could they make the conscience clear?
 1533. Read Heb. 10:3 for a discussion of the cleansing of sin.
 1534. Can the Christian have a clear conscience? Cf. 9:14; 10:22; I Tim. 3:9; I Peter 3:21.
 1535. What kinds of attempts at reconciliation are mentioned in verse 10?
 1536. What does "meats" refer to?
 1537. What is referred to by "drinks"?
 1538. Was it an offering? Cf. Ex. 29:40-41.
 1539. What material was used in the drink offering? Lev. 23:13, 18, 37.
 1540. Does it accompany all the offerings?
 1541. Were all the priests allowed to drink wine in the drink offerings? Cf. Lev. 10:9.
 1542. What is meant by "divers washings"?
 1543. What things and persons were washed?
 1544. Were the priests washed after each sacrifice?
 1545. Were all sacrifices washed?
 1546. Define the meaning of "carnal ordinances".
 1547. Do people depend upon carnal ordinances today for salvation? Cf. I Tim. 4:1-3.
 1548. How long were these things to last?
 1549. What is meant by the word "reformation"?
 1550. Is this Luther's reformation or Campbell's restoration?
 1551. What other word is used by translators?
 1552. How do we know what is meant?
 1553. Are these commandments ordained this side of the cross?
2. *The superiority of Christ's ministry in the heavenly tabernacle.*
9:11-14.

Text

9:11-14

11 But Christ having come a High Priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, 12 nor yet through the blood of goats and calves, but through His own blood, entered in once for all into the holy place, having obtained eternal redemption. 13 For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: 14 how much more shall the blood of Christ, Who through the eternal Spirit offered Himself without blemish unto God, cleanse your conscience from dead works to serve the living God?

Paraphrase

11 But Christ being come, who is made an High Priest or Mediator of the blessings which are to be bestowed through the services of the greater and more excellent tabernacle, not made like the Mosaic tabernacle, with the hands of men, that is to say, a tabernacle not in this lower world,

12 Hath entered once for all into the holy places where God resides, (see Heb. 9:5 note), not indeed by the blood of goats and of calves, but by His own blood, or death, as a sacrifice for sin; having thereby obtained for us, not redemption for a year, as the high priest did by entering the holy places on earth, but everlasting redemption; so did not need to offer Himself a second time.

13 That Jesus, by His death, should procure an eternal pardon for sinners is reasonable; for if the blood of bulls and of goats, offered by the high priest, and the ashes of an heifer, sprinkling the polluted, did, by the appointment of God, sanctify to the cleansing of the flesh, so as to fit the offender for joining in the tabernacle worship,

14 How much more reasonable is it that the blood of Christ, Who in obedience to God suffered death, and through the eternal Spirit, being raised from the dead, offered himself a victim without fault to God, should have merit sufficient to cleanse your conscience from the guilt of works which deserve death; that is, banish from your mind the fear of punishment, that ye may be fit to worship the living God with the hope of acceptance?

Comment

But Christ having come a High Priest of the good things to come

Our blessings are future; the old was present.

- a. Human priests were busy obtaining divine favor, but Jesus has obtained it.
- b. The good things to come are those things obtained by His blood — pardon, access, heaven, etc.
Some say “blessings to come” may refer to those promised in the Old Testament.

sanctify unto the cleanness of the flesh

God has always had a meeting place for His people.

- a. The altar has been that place in the past.
- b. Now God comes where men are gathered in His name.
Samaritan woman: John 4:21.
God will some day have all who love Him around the throne.

not made with hands, that is to say, not of this creation

The new tabernacle is eternal, not made with the feeble hands of men. Compare Rev. 11:19; 15:5.

nor yet through the blood of goats and calves

Christ's blood was of more value than that of beasts. The old priests entered with the blood of a calf or a young bullock. Lev. 16:3.

but through His Own blood

The death of Christ was discussed at the transfiguration. Luke 9:28-36.

His death was foretold: Gen. 3:15; Isaiah 53.

entered in once for all into the Holy Place

One entrance was sufficient.

When did He enter? Between the statements to Mary and to Thomas?

- a. He told Mary not to touch Him, for He had not yet ascended. John 20:17.
- b. He told Thomas to touch Him. John 20:27.
- c. Until greater light is thrown on these verses, we may assume the entrance was made after His commission was given and He made the ascension.

having obtained eternal redemption

Milligan: The word "entered" is a verb, *Aorish*, and the word "obtaining" is a participle, *Aorists* and these are contemporaneous acts.

A redemption price that would stand good forever.

For if the blood of goats and bulls and the ashes of a heifer

Is this different from verse 12? Bulls and calves are named.

- a. Calves are young bullocks, so there is no difference.
- b. It was by the blood of these that the priest was able to enter heaven with his own blood.
- c. This blood of goats and bulls also served to cleanse the flesh ceremonially.

"The ashes of a heifer" also had an important part.

- a. The heifer was red. Num. 19:2.
1. The heifer was burned outside the camp, together with cedar wood, hyssop and scarlet.
2. The ashes were then prepared in water of purification to cleanse all who had touched a dead body or who had been in the tent with one.
- b. Christ had no defilement, so this was never needed for Him.

sprinkling

It had to be applied to the people or else it was not sufficient. Num. 19:11-13.

- a. Calvin, the Presbyterian, in his commentary does not deal with the word "sprinkling", so he does not advocate that it is a type of baptism by sprinkling.
- b. To dip all the people in blood would have been an impossibility. Blood must be applied today.
 - a. Baptism is into the death of Christ.
 - b. The Lord's Supper is a partaking of His blood.

them that have been defiled

This water of purification was sprinkled upon anyone who had touched a dead body. Num. 19:11-12.

Observe the whole chapter for the process. Num. 19.

sanctify unto the cleanness of the flesh

If the blood of beasts was a true symbol of purgation, how much more shall the Christ purify man.

It is not cleanness of flesh that we must seek, but cleanness of the spirit.

- a. Peter says baptism is not a physical bath but a cleansing of the conscience. I Pet. 3:21.
- b. John 3:5 speaks of a "new birth".

how much more shall the blood of Christ

The blood of Christ is of singular importance.

- a. John 1:29: "Behold the Lamb of God, That taketh away the sin of the world."
- b. I John 3:5: "Ye know that He was manifested to take away sin."
- c. I John 1:9: "If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness."

If the blood of animals had some value, of course Christ's blood would have much more.

Who through the Eternal Spirit

Note the place of the Spirit in Jesus' life:

- a. Jesus was conceived by the Holy Spirit. Matt. 1:18-20.
- b. His commission was given by the Holy Spirit. Acts 1:2.
- c. Jesus performed His miracles by the Spirit.
 1. Matt. 12:28: "But if I by the spirit of God cast out demons, then is the kingdom of God come upon you."
 2. Acts 10:38: God anointed Him with the Holy Spirit.
- d. His death was done through the Spirit. Heb. 9:14.
- e. By the Spirit He was raised from the dead. I Pet. 3:18.

There are different opinions as to what Spirit is referred to.

 - a. Some manuscripts read. "His Eternal Spirit."
 - b. Some suggest the thought that the trinity concurred in the salvation of the world.
 - c. Others think "Eternal Spirit" refers to His endless life.

offered himself

Does John 3:16 not say, "God gave"? Yes, but that is not all. Christ *came* voluntarily.

- a. Phil. 2:5-11.
 - b. John 10:18 and 13:37-38.
- No one can find sin in Jesus.

without blemish unto God

- a. Heb. 4:15; He was tempted in all points, yet without sin.
- b. Threefold temptation endured without sin. Matt. 4.
- c. Pilate said at His trial, "I find no fault in Him."
The old sacrifices that were, without spot or blemish, were a type of Jesus.
- a. They were examined outwardly and inwardly to be sure of perfection.
- b. The life of Jesus was thoroughly examined, but no guile was found in Him.

cleanse your conscience

"Purify" and "purge" are also words used for "cleanse".
The final step of entrance into the kingdom is to cleanse the conscience. I Peter 3:21.

- a. Baptism is not for cleansing the flesh, but to cleanse the conscience.
- b. When absolute forgiveness is assured, then the conscience is at rest.

from dead works

General acts which bring the penalty of death.

If it is not God's work, then it is a dead work. The conscience drives the heart of one who knows sin, to find relief. "Dead works", therefore, are the vain attempts to relieve a troubled conscience.

to serve the living God

This is the purpose of being purged. We are not to plunge again into sin.

- a. II Pet. 2:21: "It were better for them not to have known —"
Conversion has a high aim. Every convert should be converted to serve God.

Study Questions

- 1554. Of what is Christ a High Priest?
- 1555. Do the "things to come" refer to our blessings in the future or those looked forward to by the old?
- 1556. What good things do we expect?
- 1557. What tabernacle is referred to?
- 1558. Are hands involved in its making?

HELPS FROM HEBREWS

1559. Do we have to have a building in which to meet God?
Cf. John 4:21.
1560. How does Revelation describe the new tabernacle? Rev.
11:19; 15:5.
1561. Translate verse 12 in your own words.
1562. Does it mean that Christ entered without blood?
1563. What blood did He take with Him to enter?
1564. Does this mean that Jesus ascended to heaven with His
earthly crucified body?
1565. Can we infer that Jesus did not enter heaven after His
resurrection until His final disappearance? Cf. John 20:17;
John 20:27.
1566. What was obtained by Christ's entrance?
1567. Is there a difference in sacrifices here, since bulls are
mentioned?
1568. How were the ashes of the heifer used?
1569. What were the ashes mixed with? See Num. 19.
1570. Who was cleansed by this mixture?
1571. What was sprinkled?
1572. Who was sprinkled?
1573. Why were the people sprinkled with blood, rather than
being dipped in it?
1574. Is there anything significant now about cleansing the
flesh?
1575. Is man in the New Testament to have a cleansed flesh
or a cleansed spirit? Cf. I Peter 3:21; John 3:5.
1576. What contrast is seen in verse 13 and verse 14?
1577. What does the blood of Christ do? Cf. John 1:29; I John
3:5; 1:9.
1578. If blood of animals served a purpose, may we expect
Christ's blood to be more effective?
1579. What adjective describes Christ's Spirit?
1580. Is it His Spirit or the Holy Spirit referred to?
1581. What has Christ accomplished by the Spirit?
1582. Does "offered Himself" conflict with John 3:16? Cf.
Phil. 2:5-11; John 10:18; 13:37-38.
1583. "Without blemish unto God" is not a new idea. What
other verses teach His sinlessness?
1584. Were the Old Testament sacrifices to be perfect?
1585. How did they insure a perfect sacrifice?
1586. Was the life of Jesus thoroughly examined?

1587. Of what is man's conscience cleansed?
 1588. What could be classified as "dead works"?
 1589. Are all things that are not God's works "dead works"?
 1590. What is the final act that cleanses a man's conscience as he is obedient to God?
 1591. After the cleansing, what is expected of man?
 1592. What is involved in service?
 1593. Do all understand that cleansing is for consecration?
3. *The effectiveness of the new covenant based upon the death of Christ.* 9:15-22.

Text

9:15-22

15 And for this cause He is the Mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance. 16 For where a testament is, there must of necessity be the death of him that made it. 17 For a testament is of force where there hath been death: for it doth never avail while he that made it liveth. 18 Wherefore even the first covenant hath not been dedicated without blood. 19 For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, 20 saying, This is the blood of the covenant which God commanded to you-ward. 21 Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. 22 And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.

Paraphrase

15 And for this reason, that the death of Christ is so efficacious, of the new covenant He is the Mediator or High Priest, by Whom its blessings are dispensed; and also the Sacrifice by which it is procured and ratified; that His death being accomplished for obtaining the pardon of the transgressions of the first covenant, believers of all ages and nations, as the called seed of Abraham, (Rom. 8:48 note), may receive the promised eternal inheritance.

16 For, to show the propriety of Christ's dying to ratify the new covenant, I observe, that where a covenant is made by sacrifice, there is a necessity that the death of the appointed sacrifice be produced.

17 For, according to the practice both of God and man, a covenant is made firm over dead sacrifices; seeing it never hath force whilst the goat, calf, or bullock, appointed as the sacrifice of ratification, liveth.

18 Because from the beginning God ratified His covenant by sacrifice, to preserve among men the expectation of the sacrifice of His Son, hence not even the covenant of Sinai was made without sacrifice.

19 For when Moses had read every precept in the book of the law to all the people, taking the blood of the calves and goats which had been offered as the sacrifices of ratification, with water, and scarlet wool, and hyssop, he sprinkled both the book of the law itself as representing God, and all the people, in token of the consent of both parties to the covenant,

20 Saying, while he sprinkled the people, This is the blood whereby the covenant which God hath commanded me to make with you is ratified, both on his part and on yours. (See ver. 15, note 1.)

21. Moreover, to prefigure the efficacy of the sacrifice of Christ to render our acts of worship acceptable, both the tabernacle, and the altar, and mercy-seat, and all the vessels used in the worship of God, Moses in like manner sprinkled with blood, after they were made and set in order.

22 And, for the same reason, almost all things, according to the law, are annually fitted for the worship of God by sprinkling them with blood. (See Lev. 16:16, 19, 33.) In short, to show that pardon is procured through the blood of Christ, without the shedding of blood there is no remission of sin granted by the law.

Comment

And for this cause

It means "on account of this" (blood). It may also be translated, "therefore", or "wherefore".

He is the mediator

Jesus is the Mediator for man. Note that he does not call Him "testament".

No need for any other is felt if we know Christ in His purity.

new covenant

"Testament" is also used for "covenant". "Covenant" is better. It is the new contract between God and man.

The word means both "covenant" and "testament" F.N. of American Standard Bible.

Milligan: It means covenant. McKnight: If it is testament, who died for it to be in force?

that a death having taken place for the redemption of the transgressions

That by means of death all men could have forgiveness.

Heb. 10:4 says that the blood of bulls and goats could not take away sin.

- a. We would ask then, "Are the Jews who were faithful in their sacrifices lost?"
- b. This verse surely answers the question, saying that those under the first covenant are taken care of by the sacrifice of Jesus.

that were under the first covenant

Does this mean all the dead Jews, or does it mean simply those who were living under the first covenant? Milligan: "The death of Christ was necessary in order to accomplish the redemption of the transgressions which were committed under the old covenant during the Jewish age." p. 257. The exception Milligan states would be those who were justified by faith — Abraham, Isaac, Jacob. Rom. 4:2-3, James 2:21-23. Where did these men go? Milligan, 251:

- a. If not immediately to heaven, at least to a place and state of high spiritual enjoyment.
 1. Exodus 3:6.
 2. Dan. 12:13.
 3. Luke 10:23-24.
- b. This is what Paul refers to in Rom. 3:25-26.

they that have been called

Milligan: The blood was a necessity before the called of any age could have an absolute right to the free and full enjoyment of the eternal inheritance. This is not merely a promised land calling, but for eternal life for all the called of all generations.

Blood of bulls and goats Christ

Adam — X.....X.....X — Eternity

Hebrews 10:4 Blood

may receive the promise of the eternal inheritance

This is not a physical land inheritance, but an eternal one in the presence of God.

- a. I Pet. 1:4: "An inheritance incorruptible, undefiled that fadeth not away reserved in heaven for you".
- b. Jesus said: "Lay up for yourselves treasures in heaven." Our inheritance is with Christ as a joint heir. Rom. 8:17.

for where a testament is

Newell says to translate the word "testament" is confusing and incorrect.

- a. A covenant has a mediator but not a testament, he says.
- b. A testament has someone to execute it; so Newell is strained here.

Milligan: The word means both covenant and testament, and here he uses the second meaning.

Calvin: The Greek means both. p. 208.

there must of necessity

Death is necessary to the culmination of a testament. Inheritance follows the death of the testator.

be the death of him that made it

The testament, or will, goes into effect after the death of the testator. As long as the testator lives, he can change that will, but death fixes its points.

for a testament is of force, where there hath been a death: for it doth never avail while he that made it liveth

Legal language is used here. The testament is generally kept in a safety deposit box until the death of the testator. A division of the inheritance follows the death of the testator.

wherefore even the first covenant hath not been dedicated without blood

God has always emphasized sacrifice.

- a. Their sacrifices were to keep alive the knowledge of the fact of sin and the need of forgiveness.

- b. We have baptism, and the Lord's Supper, to remind us today. See Exodus 24:4-8 for the dedication.

for when every commandment had been spoken

This refers to Exodus 24:4-8. When they were recited the people said, "This we will do." He then wrote them and reread them. Verse 7. The people responded again. Then they were ratified by the blood.

He took the blood of calves and goats with water

The blood was put in basins and mingled with water to keep it from coagulating. He then took hyssop bound together with hyssop and dipped this in the basin and sprinkled it upon the people nearest him.

- a. They represented all the people.
b. It was impossible to have blood enough for all.

Milligan says Moses doesn't mention all the details. Paul adds here that the water, blood of bulls and goats, scarlet wool, hyssop, sprinkling of the book of the covenant were part of the ceremony.

and scarlet wool

The wool was to help absorb the water and blood. It was scarlet, no doubt, for symbolism.

and hyssop

Occasions for the use of it are found in Ex. 12:22; Lev. 14:4-7; Num. 19:18-19. Usually the bunch of hyssop was fastened to a stick of cedar wood by means of a scarlet band and then wrapped round with scarlet wool for the purpose of absorbing the blood and water that were to be sprinkled. (Milligan, p. 260.)

and sprinkled both the book itself and all the people

Upon the book — why?

- a. To show that it was ratified by blood.
b. The book was then sanctified for their obedience.

The people were sanctified to obey the words of the book. *saying, (Ex. 24:8) This is the blood of the covenant which God commanded to you-ward*

This is the blood by which the covenant is ratified. This was

not a covenant of equals, but words sanctified from one who had the right to command.

moreover the tabernacle and all the vessels of the ministry be sprinkled in like manner with the blood

This is not the same occasion as in Exodus 24:1-8 referred to, but later when it was constructed. The tabernacle was not constructed in Exodus 24:1-8 so it must refer to Ex. 40:9-11.

and according to the law I may almost say all things are cleansed with blood

“Almost”: the law required that almost everything defiled should be purified by blood. In some cases it was done with water:

- a. Lev. 16:26-28.
- b. Num. 31:24.

Sometimes it was done by fire and water:

- a. Num. 31:22, 23.

and apart from the shedding of blood there is no remission

Blood is spoken of as being essential to atonement.

- a. Lev. 17:11: “I have given it (the blood) to you upon the altar to make atonement for your souls, for it is the blood that maketh atonement for the soul.”
The poorest people who could not afford a sacrifice no doubt had theirs made by public expense. (Milligan, p. 261.)
- a. Lev. 5:11-13: Those too poor to bring two turtledoves or two young pigeons for a sin offering were to bring seven pints of an ephah of fine flour, without oil or frankincense, a handful of which the priest was to burn as a memorial upon the altar.
- b. Note, however, verse 13. The priest made atonement for him, which was very likely a blood sacrifice at public expense.
- c. The memorial was made with flour, but the atonement was with blood.

Study Questions

1594. What is meant by “for this cause”?
1595. What is the work of a mediator?
1596. Is there room for Christ’s mother here in forgiving sin?
1597. What kind of a covenant does Jesus serve?

HELPS FROM HEBREWS

1598. Is God obligated to keep His part of the covenant if man fails to keep his?
1599. Does the blood of Christ act backwards as well as forwards?
1600. For whom was Christ's blood shed?
1601. Can we say then that the Jews under the old covenant are saved?
1602. Were all saved by the blood of Christ?
1603. Who was excepted, according to Milligan?
1604. Compare Romans 4:3-4 and James 2:21-23 for his proof texts.
1605. Does Rom. 3:25-26 teach that Christ's blood was retro-active?
1606. What is meant by "passing over" in Rom. 3:25? Does it mean rolled forward?
1607. What does the calling refer to here?
1608. Is it the Hebrew promised land or eternal life?
1609. How is the inheritance described?
1610. How does I Peter 1:4 describe it?
1611. With whom is our inheritance? Rom. 8:17.
1612. What is meant by "testament"?
1613. Is it as good a word as covenant?
1614. What are the differences between "testament" and "covenant"?
1615. What is necessary for the fulfillment of a testament?
1616. When do we inherit from a testament?
1617. Whose death is necessary?
1618. Does death fix the terms with finality?
1619. Is it logical to say that Jesus was the dead Testator of the New Testament?
1620. What kind of language is used here in regard to the testament.
1621. Then do we have the right to be legalistic in our preaching?
1622. What is necessary to set a will in force?
1623. How was the first covenant dedicated?
1624. Why did God require the constant sacrifices?
1625. What do we have today to remind us of sin?
1626. What commandments are referred to here? Cf. Ex. 24:4-8.
1627. Did the people approve?
1628. Where is this occasion discussed in the Old Testament?
1629. Why was water mixed with the blood?

HELPS FROM HEBREWS

1630. Why was wool used?
 1631. Why was it scarlet wool?
 1632. What is hyssop?
 1633. How was it used?
 1635. Why was the book sprinkled?
 1636. Why were the people sprinkled?
 1637. Is this a covenant between equals?
 1638. Have we the right to question the one who has the right to command?
 1639. What is the significance of the tabernacle and vessels being sanctified by blood? Was it done frequently? Cf. Ex. 24:1-8; Ex. 40:9-11.
 1640. Is the church sprinkled with blood? Cf. Eph. 5:25-26.
 1641. Is the author in doubt when he says, "I may almost say"?
 1642. What does he mean by "almost"?
 1643. Do you think that you can express a better translation of this verse?
 1644. What things were not purified by blood?
 1645. What other element was used? Cf. Lev. 16:26-28; Num. 31:24.
 1646. What other cleanser was used? Cf. Num. 31:22, 23.
 1647. What was the purpose of blood being shed, as expressed in this verse? Cf. Lev. 17:11.
 1648. How could sin be atoned if one could not afford a blood sacrifice? Cf. Lev. 5:11-13.
 1649. What is meant by "memorial"?
 1650. Did the priest offer blood for the poor people?
 1651. If so, how were these offerings financed?
4. *Necessity and Adequacy of the Better Sacrifice.* 9:23-28

Text

9:23-28

23 It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. 24 For Christ entered not into a Holy Place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: 25 nor yet that He should offer Himself often, as the high priest entereth into the Holy Place year by year with

blood not His own; 26 else must He often have suffered since the foundation of the world: but now once at the end of the ages hath He been manifested to put away sin by the sacrifice of Himself. 27 And inasmuch as it is appointed unto men once to die, and after this cometh judgment; 28 so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto salvation.

Paraphrase

23 Seeing God would admit sinners into heaven without shedding the blood of His Son, to make the Israelites sensible of this, it was necessary that the tabernacles, the representations of the holy places in the heavens, (see Chap. 9:1, note 2), should be annually cleansed, that is, opened to the priests and people, by the sacrifices of bulls and goats, as types of the sacrifice of Christ; but the heavenly holy places themselves, by a sacrifice more effectual than these.

24 Therefore Christ, our High Priest, hath not entered with the sacrifice of His crucified body (Heb. 10:10.) into the holy places made with the hands of men, the images of the true holy places; but into heaven itself, now to appear with that sacrifice before the manifestation of the Divine Presence, to officiate as the High Priest of these holy places on our account.

25 Though it was necessary that Christ should open heaven to us by offering the sacrifice of Himself, it was not necessary that He should offer Himself often in the heavenly holy places for that purpose, as the high priest entereth into the earthly holy places every year with other blood than His own;

26 For He must often have suffered death on earth, since the beginning of the world: But that this was not necessary, appeareth from the fact itself, for now once, at the conclusion of the Mosiac dispensation, Christ hath been manifested in the flesh, to abolish the Levitical sin-offering by the sacrifice of Himself.

27 And, for as much as it is appointed by God, that men shall die but once as the punishment of the sin of the first man, and that, after death, every one shall be judged and punished but once for his own sins.

28 Even so Christ, being once offered in order to carry away the guilt of the sins of many, justice required no more sin-offering for them: and therefore He will, to them who wait for Him,

appear a second time on earth, without dying as a sin-offering, in order, as their King and Judge, to bestow on them salvation.

Comment

It was necessary therefore

The necessity is found only in the type. If the old is to picture the new, then cleansing is necessary.

that the copies of the things in the heavens

Perhaps the church is referred to. It was bought with blood. Acts 20:28: "... feed the church of the Lord which He purchased with His own blood".

- a. If the church is not meant here, then heaven is, and heaven then is cleansed.
- b. If the tabernacle is a picture of the church, then the church may be referred to.

The heavenly pattern was to be cleansed in a different way than the old.

Milligan: "Copy" is also translated "pattern".

should be cleansed with these

McKnight says this refers to the cleansing of the tabernacle.

- a. See Lev. 16:16-18 where atonement is made for the Holy Place.
- b. This made it ceremonially prepared for the worship services. The copies, or pattern, were made ceremonially clean to picture a pure church and a pure heaven.

but the heavenly things themselves with better sacrifices than these

Milligan says perhaps because of the sins of angels, Heaven itself must be cleansed.

"Heavenly things" do not necessarily have to be in heaven. Milligan: The "heavenly things" refers to both the church on earth and heaven itself. The church is a heavenly thing, the kingdom of heaven, so why believe he is talking about heaven itself?

Why would heaven need to be cleansed?

- a. Milligan says: "Take this as a matter of faith", for we cannot give a satisfying answer.

For Christ entered not into a holy place made with hands, like in pattern to the true, but into heaven itself now to appear before the face of God for us

Does heaven have a tabernacle?

- a. Yes, according to Rev. 11:19.
So verse 23 may refer to heaven.
Is heaven in need of cleansing?
- a. We would first answer no, for God does not dwell where sin is.
- b. Our answer is to be qualified, however. See Job 15:15 and 25:5.
The important part of the verse for us is expressed in "now to appear before the face of God for us."
- a. The cleansing of heaven may not be clear, but this surely is.
- b. Christ is before God for us.

nor yet that He should offer Himself often, as the high priest entereth into the holy place year by year with blood not of his own

Christ's one sacrifice is contrasted with old covenant "often." Christ entered once with His own blood. That one time is sufficient.

else must He often have suffered

The sacrifice of Jesus is necessary for atonement, but it comes in the midst of the generations of man. A constant sacrifice of Jesus is not needful when one brings absolute forgiveness

since the foundation of the world.

He was the Lamb. Rev. 13:8. His blood is still considered as in the act of being continually poured out.

but now once at the end of the ages

The conclusion of the Jewish dispensation is referred to. At the end of an age is sufficient, as much so as if it had taken place before or during the age. Some understand this to be future.

hath He been manifested to put away sin

Clarke says he was manifested to abolish sin offerings. This ended the Mosaic laws. The sin offering ceased, as foretold by Dan. 9:24.

Others' opinion:

- a. It refers to the putting away of the guilt, power, and being of sins from the souls of believers.
- b. Of course, sin offerings are ended, but to put away sin was the real purpose.

by the sacrifice of Himself

No blood of animals is involved here. God gave, but Christ came to offer Himself. Compare Heb. 2:14 for the importance of this verse.

it is appointed unto man once to die

All are under the decree, "Dust thou are and unto dust shalt thou return." Gen. 3:19. Death and judgment are the appointments which the ungodly ought to dread.

- a. There are exceptions to the sentence of death: Enoch, Elijah, those persons who are alive at His coming. See I Thess. 4:13-18.

Man makes the second-death appointment by his choice to live in sin.

and after this cometh judgment

It is death once and judgment once, no second chance and no transmigration of the soul. No purgatory is alluded to here.

- a. A person's true character has been revealed while on this earth, and nothing can be done to change it after death.
- b. The rich man found out that nothing could be done, for a gulf is fixed. Judgment discussed: John 5:28-29; Rev. 20:11-15.

so Christ also, having been once offered to bear the sins of many

Isaiah 53:4-6: "Jehovah hath laid on Him the iniquity of us all."

Our sin is borne by the Christ.

- a. This gives us peace.
- b. This gives us remission of sins.

shall appear a second time

He shall come out of the Holy of Holies

- a. I Thess. 4:16.
- b. Acts 1:11.

Christ's appearance this time will be that of a victor, and not a slain lamb.

apart from sin

He will not come then bearing the sins of the people. He will come as Saviour and Judge. All men shall then see. He is the Way, Truth, and Life.

to them that wait for Him

This is one difference between the godly and the unsaved.

- a. I Thess. 1:9: "How ye turned unto God from idols to serve a living and true God."
- b. I Thess. 1:10: "And to wait for His Son from heaven, Whom He raised from the dead, even Jesus, Who delivereth us from the wrath to come."

"Them that wait" — For what do we wait?

- a. II Pet. 3:13: "We look for new heavens and a new earth."

unto salvation

- b. II Tim. 4:8: "Unto all them that love His appearing."
- c. II Pet. 3:17.

This will be the final experience of the Christian. We talked about being saved now, but at His coming, salvation will be ours. The experience of the reward is referred to here.

Study Questions

- 1652. What was necessary as expressed in verse 23?
- 1653. What is meant by "copies of the things in the heavens"?
- 1654. Is "copies" referring to sacrifice or tabernacle or both?
- 1655. Was the tabernacle a copy of something in heaven?
- 1656. Was heaven cleansed? If so, how?
- 1657. Could it mean that He simply entered heaven with His blood?
- 1658. What is referred to by the word "these"?
- 1659. If the tabernacle was a type of the church, and it was cleansed, what should we expect of the church?
- 1660. Do you know of any "dirty" churches?
- 1661. What will cleanse the church?
- 1662. Does heaven have to be cleansed? Cf. Job 15:15 and Job 25:5.
- 1663. Does "heavenly" refer to a place or a kind of things?
- 1664. If the church and the kingdom of God are the same, could it be considered the "heavenly things" referred to?
- 1665. If heaven had to be cleansed, how could it have been cleansed by Christ's blood when it was shed on earth?
- 1666. This verse teaches that Christ entered a holy place. Does heaven have a tabernacle? Cf. Rev. 11:19.
- 1667. What is meant by "appear before the face of God"?
- 1668. Why is He before the face of God?

HELPS FROM HEBREWS

1669. How may we harmonize this with other passages where Christ is seated at the right hand of God?
1670. How often does Christ offer Himself?
1671. How often does Christ enter the Holy Place?
1672. What is meant by "blood not of His own"?
1673. Why did other priests have to offer blood often?
1674. Why does Jesus not need other blood?
1675. What is meant by "Since the foundation of the world"? Cf. Matt. 13:35; Matt. 25:34; Rev. 13:8.
1676. Compare Rev. 13:8 in various translations.
1677. Can it be true that Jesus was slain "from the foundation of the world"?
1678. What is meant by "end of the ages"?
1679. Discuss the word "manifested".
1680. What is meant by "put away sin"?
1681. How did Jesus put sin away?
1682. What appointment is referred to?
1683. Does this mean that a date is set for us?
1684. Name some who escaped that appointment.
1685. Will others escape it? Cf. I Thess. 4:13-18.
1686. How soon comes judgment after death?
1687. Is there room for purgatory?
1688. Can anything be done according to the story of the rich man and Lazarus?
1689. What is meant by judgment?
1690. Compare John 5:28-29 and Rev. 20:11-15.
1691. Is the Christian judged? Cf. Rom. 14:10; II Cor. 5:10; Heb. 10:30.
1692. Does the next verse read as though we are judged?
1693. Discuss the expression, "*bear* the sins."
1694. Discuss this subject in comparison to Isaiah 53:4-6.
1695. What is meant by "appear a second time"?
1696. How will He appear in relationship to sin next time?
1697. To whom will He appear?
1698. What is meant by "wait for Him"?
1699. Is waiting the kind of thing some have done by selling everything, then watching for Him to come at a given time?

*Special Study On Hebrews 9:27*Judgment: *Krisis*

Often in the New Testament the word "judgment" ethically means:

- (1) To decide, give a verdict, declare an opinion: *Krino*. Luke 11:42; Acts 15:19.
- (2) To investigate, scrutinize. *Anakrino*: I Cor. 2:15; I Cor. 4:3.
- (3) To discriminate, distinguish: *Diakrino*. I Cor. 11:31; 14:29.

Since God's judgments are declarations of His divine justice with His own condemnations, justice, condemnation, and judgment sometimes are all the same. Cf. Rom. 5:16.

In John 5:29 we read of the resurrection of judgment, which is also translated "damnation."

The last judgment may be thought of as an act when God interposes into human history directly to bring this present course of the world to an end, and determines the eternal fate of human beings and places them in surroundings which fit their spiritual condition.

We have a different idea in Rom. 14:10 and II Cor. 5:10, where we are told that we must appear before the judgment seat (*bema*) of Christ. In Heb. 10:30 we read that God will "judge" His people—the word is *Krino*—meaning to give a verdict. He will do the same for the adulterers, according to 13:4.

The word *krisis*, translated "judgment", is often used in the Word of God.

Matthew uses the word often in speaking of judgment, such as, "the men of Ninevah will rise up in the day of judgment;" "the queen of the south rising up in judgment." Matt. 12:41-42.

The same word is used in Heb. 9:27, "... once to die, and after this cometh judgment." Also 10:27.

I John 4:17 speaks of having boldness in the day of judgment.

In I Peter 4:17, we read that judgment must begin at the house of God. The word is *Krima*. It is the same word as in Matthew 7:2, "With what judgment ye judge, ye shall be judged."

In I Cor. 4:4, Paul says, "He that judgeth me is the Lord."—*Anakrino*.

This verse, Heb. 9:27, does not leave room for transmigration of the soul, purgatory, or repentance.

HELPS FROM HEBREWS

When the body returns to dust and man has his appointment, his death sentence or his commendation is fixed.

Questions On Chapter Nine

True and False

- _____ 1. The first covenant was of no consequence since God did not swear by Himself.
- _____ 2. The tabernacle contained a Holy of Holies in which the candlesticks and table of show bread were placed. Verses 2-3.
- _____ 3. Within the veil of the Holy of Holies were placed the golden censer, ark of the covenant, golden pot of manna.
- _____ 4. The priests, who never committed sins, were very faithful to God in their duties.
- _____ 5. The new covenant could not be established except by the death of Jesus.
- _____ 6. Remission of sins is obtained only by the shedding of blood.
- _____ 7. It is appointed unto angels once to die and after that the judgment.
- _____ 8. The altar of burnt offerings was placed in the Holy of Holies.
- _____ 9. The high priest went into the Holy of Holies twice each year to offer blood for his errors and those of the people. Verse 7.
- _____ 10. Only the high priest was allowed in the Holy of Holies.
- _____ 11. After Christ's crucifixion He entered in once and for all into the Holy Place. Verse 12.
- _____ 12. A difference between the two covenants was that the first was not dedicated with blood. Verse 18.
- _____ 13. Christ entered not into a holy place made by hands. Verse 24.
- _____ 14. According to the law, no blood was to touch any of the sacred vessels in the temple or tabernacle.
- _____ 15. A testament is of no strength while the testator lives. Verses 16-17.
- _____ 16. Christ is coming another time to give the world a second chance to accept Him.
- _____ 17. In the tabernacle was Elisha's rod that budded.

HELPS FROM HEBREWS

- 18. In the tabernacle the cherubim represented the Presence of God or the Spirit.
- 19. In this chapter the High Priest of man appears before the face of God.
- 20. The priests on earth rarely had any duties to perform.

Multiple Choice Questions Over Chapter Nine

1. The old covenant was:
 1. Dedicated with blood.
 2. First given just before entrance to Canaan.
 3. Repeated by the prophets.
2. Aaron's rod that budded:
 1. Was a limb off the tree of life from Eden.
 2. Probably a cutting from a willow tree that grew in that area.
 3. Was placed in the Holy of Holies.
3. Where a testament is, there must be:
 1. Witnesses to the first drafting of it.
 2. A parallel agreement.
 3. The death of him that made it.
4. Sprinkling in the old covenant was upon:
 1. The infants too young to believe.
 2. The book and the people.
 3. Those who were diseased.
5. Old Testament sacrifices were offered without blemishes. Since Christ was made in human flesh:
 1. His sacrifice was not without blemish.
 2. He was in spite of it a Sacrifice without blemish.
 3. He has yet to sacrifice for Himself.
6. The tabernacle and all the vessels of the ministry:
 1. Were replaced year by year.
 2. Burned after each high priest died.
 3. Were sprinkled with blood.
7. Christ became a High Priest:
 1. Of good things to come.
 2. Of the tribe of Judah from which He came.
 3. Of those too young to make their own sacrifice.
8. The ark of the covenant was overlaid:
 1. With gems.
 2. In later years with silver by loving hands.
 3. With gold.

HELPS FROM HEBREWS

9. The blood of goats and bulls and ashes of a heifer sprinkled upon the people:
 1. Sanctified unto the cleanness of the flesh.
 2. Was one sacrifice repulsive to the people.
 3. Was the most difficult to perform.
10. The blood of Jesus is:
 1. To cleanse the conscience from dead works.
 2. To be applied immediately upon the person who has faith.
11. Christ's death took place for the redemption:
 1. Of those under the first covenant.
 2. For only those who have been predestined to be saved.
12. In the old priestly system the high priest was privileged once a year to enter into the Holy of Holies:
 1. To go in with all his assistants.
 2. To take the janitor in with him.
 3. To go in alone.
13. The old priestly system with its meats, drinks, divers washings, and carnal ordinances was imposed:
 1. Until a new tribe of priests could serve.
 2. Until Melchizedek should return from the dead.
 3. Until a time of reformation.
14. Christ shall appear a second time apart from sin:
 1. Because He is ceremonially clean.
 2. To set up a priesthood for angels.
 3. To them that wait for Him.
15. It is appointed unto man once to die and:
 1. After that the judgment.
 2. He goes immediately to his reward.
 3. He then must sleep for a millennium.

SUMMARY OF CHAPTER NINE

Having reached the main point of the discussion in Chapter Eight which tells of Jesus' ministry in connection with the new covenant, the ninth chapter explains the contrast between Christ's ministry in the "greater and more perfect tabernacle" with the work of the Old Testament priests in the earthly tabernacle which was built at Sinai.

The chapter begins with a brief description of the tabernacle and its furniture and proceeds to show something of its purpose and limitation. Its gifts and sacrifices could not cleanse the conscience of the worshipper.

But Christ's ministry in the tabernacle which was not of this creation did obtain eternal redemption through His own blood. This was in connection with His work as Mediator of the new covenant. His death provided redemption for those under the first covenant as well as for those under the new covenant. The shedding of His blood is explained by the example of the dedication of the first covenant—dedicated with blood which Moses sprinkled on both the book and the people and on everything connected with the tabernacle.

The meaning of Christ's sacrifice is explained over against the ceremony pertaining to atonement in connection with the first tabernacle.

The chapter closes with the warning that Christ, Who has gone into heaven to appear before the face of God, will appear again to those who wait for Him for salvation.

G. *He is a Priest of a better sacrifice.* 10:1-39.

1. *The impossibility of the Mosaic sacrifice to take away sins.* 10:1-4.

Text

10:1-4

1 For the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. 2 Else would they not have ceased to be offered? because the worshippers, having been once cleansed, would have had no more consciousness of sins.

3 But in those sacrifices there is a remembrance made of sins year by year. 4 For it is impossible that the blood of bulls and goats should take away sins.

Paraphrase

1 Wherefore, since the law, in the services of the high priests in the inward tabernacle, contains a shadow only of the blessings which were to come through the services of Christ in the heavenly tabernacle, and not the very substance of these blessings, it never can, with the same kind of sacrifices which the high priests offer yearly forever, make those who come to these sacrifices perfect in respect of pardon.

2 Since, if these sacrifices could have made the worshippers perfect in respect of pardon, being once offered, would they not have