

Hebrews 9B

- We are still looking at the third pillar of Jewish religion
 - The four elements of Jewish worship that were causing Jewish Christians to stray from the truth
 - Priests
 - Covenant
 - Temple practices (tabernacle)
 - And the sacrificial system
 - We are in the middle of looking at the temple (tabernacle)
 - Last week we read through verse 10
 - We got the first point of the author
 - The design of the tabernacle was itself testified that the system of worship established in the Law through the tabernacle wasn't intended to show the way to God
 - It was a symbol of our inability to access God
 - It stood to prove we couldn't access God through that covenant and all that it established

[Heb. 9:8](#) The Holy Spirit *is* signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing, [Heb. 9:9](#) which *is* a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, [Heb. 9:10](#) since they *relate* only to food and drink and various washings, regulations for the body imposed until a time of reformation.

- In the giving of the Law and the associated design of the tabernacle, the HS was telling us that way to approach God was not yet ready
 - It hadn't come yet
 - And as long as this picture remained in the form of the Old covenant, then we could know that the true way to God was yet available

[Gal. 3:23](#) ¶ But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.

[Gal. 3:24](#) Therefore the Law has become our tutor *to lead us* to Christ, so that we may be justified by faith.

[Gal. 3:25](#) But now that faith has come, we are no longer under a tutor.

[Gal. 3:26](#) For you are all sons of God through faith in Christ Jesus. As long as the Tabernacle functioned, it stood as a testimony that there was not yet a way for men to approach God

- The tabernacle is a symbol for the present time (before AD70)
 - And during this time of waiting, the Jews had an internal awareness that the gifts and offerings they made through the temple priesthood wasn't enough
 - Those efforts never gave them a conscience free the worshipper of a guilty conscience
 - If anything, they magnified the reality of sin
 - Catholic example
- Furthermore, it was focused on the flesh, not the spirit
 - Holman Standard Christian Bible

[Heb. 9:9](#) This is a symbol for the present time, during which gifts and sacrifices are offered that cannot perfect the worshiper's conscience.

[Heb. 9:10](#) They are physical regulations and only deal with food, drink, and various washings imposed until the time of restoration.

- The entire structure of rules found in the Law and practiced in the tabernacle only dealt with the physical flesh
 - What I do with my body
 - That in itself makes clear that it is powerless to achieve anything spiritual
 - We can't make ourselves spiritually whole by activities of the flesh
 - Sacraments, rituals

[Col. 2:16](#) ¶ Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day—

[Col. 2:17](#) things which are a *mere* shadow of what is to come; but the substance belongs to Christ.

[Col. 2:20](#) ¶ If you have died with Christ to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees, such as,

[Col. 2:21](#) “Do not handle, do not taste, do not touch!”

[Col. 2:22](#) (which all *refer to* things destined to perish with use)—in accordance with the commandments and teachings of men?

[Col. 2:23](#) These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, *but are* of no value against fleshly indulgence.

- Earthly physical things are never the substance of things spiritual
 - The human flesh and the physical world we inhabit are corrupted and therefore offer nothing redeeming apart from regeneration
 - Only the physical body of Christ has spiritual value to God
 - The best that a physical aspect of this world can offer is a picture of better things to come
 - Once we die to the world in Christ, then we have no reason to treat any external object in this world with spiritual significance
 - We regard our bodies with care and concern because they now form the temple of God through the HS
 - But in terms of rituals and practices of living, Paul says these matters have the appearance of wisdom, but they have no value against fleshly indulgence
 - Only the HS has the power to contend with our sinful practices
- Finally, verse 10 in the HSCB says the Old will remain until a time of restoration
 - Diorthosis
 - It also means reformation
 - Or literally to make straight or to correct
 - The Old was to stand until something came to make things correct

- That is, the New Covenant in Christ's blood
- RECAP...so the earthly Tabernacle wasn't just insufficient to the task of intercession and atonement
 - It was designed to be insufficient
 - More than that, it was designed and constructed to send a message that the way to reach God hadn't yet been provided
 - It was a temporary picture
 - Intended stand only until a time when God would reform divine worship
 - And that new time would result in a system that could do what the Old could not do
 - It would cleanse the conscience
 - It would allow all men access to God

[Heb. 9:11](#) ¶ But when Christ appeared *as* a high priest of the good things to come, *He entered* through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation;
[Heb. 9:12](#) and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

- The writer is making a turn in his focus toward sacrifice
 - Remember, the last pillar of Judaism to be knocked out will be sacrifice
 - And the author never really separates the four pillars cleanly
 - He moves fluidly between them
 - So he says that but when Christ appeared
 - The writer clearly contrasts the Old Covenant with the tabernacle as something that stood until the true way to God arrived
 - With Christ Who is that better way
- And as He entered, Jesus' work in the Heavenly tabernacle was different from the work in the earthly copy in at least three distinct ways

- First He entered into a tabernacle not built by man but by God
 - This confirms that the work of our redemption was performed in a place not on earth
 - Not in any structure built by men
 - I wonder what that place is like
 - If the one built by Solomon and Herod was a site to behold, what will the real one look like?
- Secondly, He entered not by the blood of bulls and goats
 - The writer is making a reference back to Leviticus 16
 - Verse 11, 15-20
 - These priests carried blood with them to cleanse these things
 - Jesus entered through His blood
 - Chapter 12 tells us that His blood remains in the heavenly tabernacle permanently
 - Therefore, we can say that He has entered by virtue of His blood having entered
 - He entered through His blood
 - Third, this was a one time act
 - In stark contrast to the repetitious acts of the Levitical priests

[Heb. 9:13](#) For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, [Heb. 9:14](#) how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

- The writer refers to a number of different rituals required in the Law
 - He mentions goats and bulls
 - Day of Atonement

- Ashes of the heifer and the sprinkling of water
 - Reference to Numb 19 where the ashes from this calf were mixed with water
 - Used to purify the body from defilement for a variety of reasons
- What do all these have in common?
 - They are all associated with rituals to cleanse the body in a ritual which pictured the removal of sin
 - None of these actually removed sin before God
 - They were not sufficient to do so
 - They were used as pictures or examples
 - And in the way they were performed, the participants showed faith in and obedience to God's word
 - And the sum effect of their actions were to make ritually clean the flesh
 - No spiritual effect was ever achieved for the participants from their practice
 - Only a picture
- In verse 13, the writer says they only concerned the flesh, not the spiritual
- Then verse 14 makes the fundamental point of the chapter, I believe
 - What men in their flesh and by the works of their own hands could never do
 - God did in the work and blood of Christ in a heavenly
 - And by the spirit means by Jesus' own voluntary obedience
 - Which contrasts with animals that were
 - And remember when he said that the priests' work couldn't cleanse the conscience
 - Jesus blood does...from dead works

[Heb. 9:15](#) ¶ For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were *committed* under the first covenant, those who have been called may receive the promise of the eternal inheritance.

[Heb. 9:16](#) For where a covenant is, there must of necessity be the death of the one who made it.

[Heb. 9:17](#) For a covenant is valid *only* when men are dead, for it is never in force while the one who made it lives.

- For what reason
 - Because Jesus spilled His blood to cleanse us
 - Therefore He is a mediator of a new Covenant
 - Said another way, if different blood entered a different tabernacle and cleansed in a new and better way, then a new covenant was established
 - And therefore a different mediator
 - Why do those things mean we have a new mediator?
 - The writer explains by using an analogy to a will
 - Or as we commonly say, a last will and testament
- The word for covenant in the text is diatheke
 - The word is the same word we would use for a will
 - So the author makes a play on that fact to draw a comparison
 - NET Bible

[Heb. 9:15](#) ¶ And so he is the mediator of a new covenant, so that those who are called may receive the eternal inheritance he has promised, since he died to set them free from the violations committed under the first covenant.

[Heb. 9:16](#) For where there is a will, the death of the one who made it must be proven.

[Heb. 9:17](#) For a will takes effect only at death, since it carries no force while the one who made it is alive.

- The writer's point here is to show why the death of Christ was significant to the establishing of the New Covenant
 - There are two actors or parties involved here

- There is a mediator, or arbitrator - Jesus
- There are those who are called – the saints
- And the mediator died to set the called free from the violations under the first covenant
 - This statement reflects the impact of time on God’s plan of salvation
 - Violations under the Old Covenant brought death and condemnation
 - The Old only has the power to condemn, not to make righteous in any form
 - So standing condemned, men needed to be set free from that condemnation
- So through the covenant with Abraham, God promised an eternal inheritance to Abraham and his descendents
 - And likewise, that promise extended to Gentiles who were added to the promises given to Israel through faith in the New Covenant
- So both Jew and Gentiles have been called by God’s Spirit to become a part of the New Covenant
 - When that calling comes, the individual is saved
 - They now share in the promises of the covenant
 - You can boil those promises down to entering heaven and reigning with Christ on earth
- But as the promises were given to Abraham, the reality of the inheritance had not yet come to anyone
 - And even after the OT saint died, they still didn’t inherit the promises upon death
 - Sheol, etc.
 - Only after Christ’s death and resurrection did the promises become reality for any human being

- Furthermore, you and I today, the living saints, we still find ourselves in a situation where the promises we have been called to are yet future
 - We haven't received our inheritance yet
 - Only after our death will the promises be revealed to us
 - But we are no less saved
 - Our calling assures us of the inheritance
- To illustrate the power of the New Covenant, the writer draws upon the analogy of a will
 - Anytime there is a will (verse 16), the terms of that will can only become reality when the one who made the will has died (been proven)
 - Until the death, the terms are merely a promise
 - Verse 17 says they take effect after death, never before
 - So by analogy, the New Covenant was a will or testament of Christ
 - Only after His death did the promises become reality
 - So the OT saints could receive their inheritance after the death of Christ
 - Likewise for us today, we only see the benefits of the NC after a death
 - Our death takes place in two stages
 - Our spiritual death occurs upon faith in Christ
 - Our physical death follows
 - The first part gains us a down payment on the inheritance – the Holy Spirit

NASB

[2Cor. 1:21](#) Now He who establishes us with you in Christ and anointed us is God,
[2Cor. 1:22](#) who also sealed us and gave *us* the Spirit in our hearts as a pledge. NET

NET

[2Cor. 1:21](#) But it is God who establishes us together with you in Christ and who anointed us,

[2Cor. 1:22](#) who also sealed us and gave us the Spirit in our hearts as a down payment.

- The rest comes upon our physical death or rapture
 - So covenants – like wills – are only valid (or come into force) after a death takes place
- Trivia, what was the seal of the Abrahamic covenant?
 - Circumcision
 - Fleshly picture of the future spiritual reality in the Spirit

[Heb. 9:18](#) Therefore even the first *covenant* was not inaugurated without blood.

[Heb. 9:19](#) For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,

[Heb. 9:20](#) saying, "THIS IS THE BLOOD OF THE COVENANT WHICH GOD COMMANDED YOU."

[Heb. 9:21](#) And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood.

[Heb. 9:22](#) And according to the Law, *one may almost say*, all things are cleansed with blood, and without shedding of blood there is no forgiveness.

- Now the writer goes back again into the Old Covenant to show that this has always been the practice (Ex 24)
 - The OC was inaugurated with blood too
 - But in keeping with it's purpose to be only a copy and a fleshly version of the true spiritual covenant found in Christ
 - The blood used in that covenant was the blood of animals
 - The word covenant in Hebrew is berith which means cut
 - Cut a covenant
 - Reflects the need for blood to be present in the making of the covenant

- The original OC was cut with blood of animals
 - It established the terms of the deal
 - It was only done after all terms were agreed upon
- The blood was sprinkled over all the items in the tabernacle because they had all been made with human hands
- Notice verse 22
 - According to the law, one might say all things are cleansed with blood
 - First, note he says one might say
 - The blood of animals didn't actually clean, but it pictured cleaning
 - Secondly, the principle is established that in order to clean something from the curse of sin, you need blood

[Heb. 9:23](#) ¶ Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these.

[Heb. 9:24](#) For Christ did not enter a holy place made with hands, a *mere* copy of the true one, but into heaven itself, now to appear in the presence of God for us;

[Heb. 9:25](#) nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own.

[Heb. 9:26](#) Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.

- Now a lessor to greater argument
 - The heavenly tabernacle is a greater place so it is cleansed by a greater sacrifice
 - Why clean the heavenly place?
 - Two reasons
 - Satan's fall defiled heaven (Ezek 28)

[Ezek. 28:17](#) "Your heart was lifted up because of your beauty;
You corrupted your wisdom by reason of your splendor.

I cast you to the ground;
I put you before kings,
That they may see you.

[Ezek. 28:18](#) "By the multitude of your iniquities,
In the unrighteousness of your trade
You profaned your sanctuaries.
Therefore I have brought fire from the midst of you;
It has consumed you,
And I have turned you to ashes on the earth
In the eyes of all who see you.

- Bible says that our sin corrupted creation

[Col. 1:19](#) For it was the *Father's* good pleasure for all the fullness to dwell in Him,
[Col. 1:20](#) and through Him to reconcile all things to Himself, having made peace
through the blood of His cross; through Him, *I say*, whether things on earth or things
in heaven.

- The tabernacle in Heaven is a part of God's creation
 - God made it during the creation
 - And so it too needs to be cleansed
- Other differences
 - He entered a heavenly place (not earthly)
 - Appears in God's presence (not behind smoke)
 - Only once, not yearly
 - And when Christ did this, it was the consummation of the ages
- The final dispensation of grace

[Gal. 4:3](#) So also we, while we were children, were held in bondage under the
elemental things of the world.

[Gal. 4:4](#) But when the fullness of the time came, God sent forth His Son,

[Heb. 9:27](#) And inasmuch as it is appointed for men to die once and after this *comes*
judgment,

[Heb. 9:28](#) so Christ also, having been offered once to bear the sins of many, will
appear a second time for salvation without *reference to sin*, to those who eagerly
await Him.