

Hebrews Chapter 9 Second Continued

Verses 18-20 The shedding of blood in the covenant ratification ceremony at Sinai (Exodus 24:1-8), also illustrates the necessity of Christ's death.

Hebrews 9:18 "Whereupon neither the first [testament] was dedicated without blood."

"Blood": "Death" (in verses 15-16), is replaced by "blood". The term is used to emphasize the violent aspect of His sacrificial death.

When Moses put the tablets of the law into the mercy seat, He sprinkled the blood of the animals over everything, to dedicate it to the Lord. The book of the law was a greater volume than just the tablets. We see in the next verses how this covenant of the law given to these people was sealed in blood.

Exodus 24:6-8 "And Moses took half of the blood, and put [it] in basins; and half of the blood he sprinkled on the altar." "And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient." "And Moses took the blood, and sprinkled [it] on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words."

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

"Water and scarlet wool and hyssop": These items were used at the Passover in Egypt (Exodus 12:22), for sprinkling of blood, and in the ritual cleansing for lepers (Lev. 14:4), and in the red heifer ceremony (Num. 19:6). More of those are in view here.

These elements were a part of the sprinkling of blood in the covenant ceremony described (in Exodus 24:1-8), though not mentioned there. The added details came either by direct revelation to the writer or had been preserved in other records or traditions known to the writer and his readers.

"The book ... the people": The consecration of Aaron and his sons to the priesthood is the only other occasion in the Old Testament when any persons were sprinkled with blood (Exodus 29:21; Lev. 8:30; 1 Pet. 1:2). The detail about the book also being sprinkled with the blood is not recorded in the Exodus account.

Hebrews 9:20 "Saying, This [is] the blood of the testament which God hath enjoined unto you."

"This is the blood": The same formula was utilized in the inaugural ceremonies for the Mosaic Covenant and for the New Covenant.

These people became separated to God through the shedding of this blood. They did not honor God's covenant with them, they went back into sin. We will find that God will make a new and better covenant with man in the following verse.

1 Peter 1:2 "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied."

This blood was the blood of God's own Son. Jesus was obedient to death, and set us aside for His purpose (sanctified).

God knew from the foundation of the world that the law would not be lived up to, and He provided the better covenant of grace through Jesus Christ.

Hebrews 9:21 "Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry."

"Moreover he sprinkled": The dedication of the tabernacle and its vessels was accompanied by a blood sprinkling ritual similar to that observed at the inauguration of the Mosaic Covenant (Exodus 29:10-15, 21, 36-37).

This Scripture tells me, that the area of worship dedicated for worship services, is holy and should not be used for other purposes.

This sprinkling of the blood of the Tabernacle and the vessels, set them aside for this use only. The blood cleanses them from their world use, and makes them acceptable to God. There is a great deal about this very thing in Exodus and Leviticus.

Hebrews 9:22 "And almost all things are by the law purged with blood; and without shedding of blood is no remission."

"Almost all": There were a few exceptions. Water, incense, and fire were also used to purify (Exodus 19:10; Lev. 15:5; Num. 16:46-47; 31:2-24). Those who were too poor to bring even a small animal for sacrifice were allowed to bring fine flour instead (Lev. 5:11).

"Blood ... remission": "It is the blood ... that makes atonement" (Lev. 17:11). The phraseology is reminiscent of Christ's own words (Matt. 26:28). "Shedding of blood" refers to death (7, 14, 18). "Forgiveness" is the emphatic last word in this section (verses 18-22), of the Greek New Testament, and it forms the transition to the next section (verses 23-28).

On the basis of the preceding verses the author concludes two things:

- (1) The law seems to require that "almost" everything be purged with blood; and
- (2) There is no "remission" (forgiveness), without the shedding of blood.

The first place in the Bible that we see blood shed for the sins of the people is when God kills the animal and makes clothing for Adam and Eve.

Another instance of the blood saving the people is the night in Egypt, when the blood sprinkled over the door post saved the life of the people within. They were covered by the blood and death passed by that house. The very same night, the houses that were not protected by the blood had all the first born to die.

This blood of animals that are sacrificed for the sins of the people is just a shadow of greater things to come when The Word of God took on the form of flesh and became Jesus Christ. Jesus (Savior), Christ (The Anointed One), shed His precious blood to save all who would believe in Him.

You see from this that blood is the saving factor, not just any blood, but the blood of the Lamb of God.

Verses 23-28 Christ's High-Priestly ministry is to be exercised in the perfect tabernacle of heaven. The real High-Priest who offered the real sacrifice for sin serves in the real tabernacle. He is the complete fulfillment of the shadowy copies in the Levitical system.

Hebrews 9:23 "It was] therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."

“Patterns”: The earthly tabernacle and its vessels were only symbolic replicas of the true heavenly tabernacle (8:2), and were also made unclean by the transgressions of the people (Lev. 16:16).

“The heavenly things”: As the preceding context indicated, the inauguration of the Mosaic Covenant by sacrifices was necessary (verses 18-21). That concept is here applied to the heavenly sanctuary. It is dedicated or inaugurated as the central sanctuary of the New Covenant by Christ's sacrifice. The better covenant required a better sacrifice.

“Better sacrifices”: Christ's superior sacrifice is a major theme (in 9:13-10:18). The many sacrifices of the Levitical system were to be superseded by better sacrifices that would be represented in the one, all-inclusive, perfect sacrifice of Christ (10:12).

The Tabernacle in the wilderness was a pattern of the Tabernacle in heaven. You remember that Moses was instructed of God to build it exactly the way He had shown him. The heavenly things in the presence of God were already pure and did not need to be purified.

The things to be used in the Tabernacle in the wilderness were things taken from the earth. They were not already pure and must be purified. Some of the things were to be in the Holiest place where God would be, and nothing could be before God that was not pure.

Hebrews 8:5 "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou make all things according to the pattern shewed to thee in the mount."

Hebrews 9:24 "For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of God for us:"

“Figures”: The term is not the same as that used (in verse 23 and 8:5). This is literally “antitype.” It is used only twice in the New Testament. The antitype either prefigures the type (as here), or is a later illustration of the type (as in 1 Pet. 3:21). In both cases, the antitype is not the real thing, but only a copy of it. The earthly “holy place” in the tabernacle was only a type of the heavenly abode of God.

“Now to appear”: On the Day of Atonement, the High-Priest entered the Most Holy Place where God made an appearance (Lev. 16:2). The High-Priest, however, was hidden from the presence of God by the cloud of incense (Lev. 16:12-13). See also “has been manifested” (verse 26), and “will appear” (verse 28). Each verb is a different term in the Greek.

The term for Christ’s present appearance in heaven (verse 24), alludes to His official presentation to report to the Father on the fulfillment of His mission. The concept of making an appearance or being revealed is involved in the incarnational appearance in order to die once for sin (verse 26).

At Christ’s appearing at the Second Advent (verse 28; 12:14). All 3 tenses of Christ’s soteriological ministry are also covered:

- (1) His First Advent to save us from the penalty of sin;
- (2) His present intercessory ministry in heaven to save us from the power of sin; and
- (3) His Second Advent to deliver us from the presence of sin.

“For us”: Christ is our representative and the provider of our spiritual benefits (2:9; 6:20; 7:25; John 14:12-14; Eph. 1:3).

This verse identifies the true “holy places” as “heaven itself”. This would dispute the notion that heaven contains a tabernacle corresponding in appearance to that which Moses was commanded to build. Heaven itself is the fulfillment, or archetype, of that pattern.

Christ is even now seated at the right hand of God. He is making intercession for us to the Father.

Ephesians 1:20-22 "Which he wrought in Christ, when he raised him from the dead, and set [him] at his own right hand in the heavenly [places]," "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:" "And hath put all [things] under his feet, and gave him [to be] the head over all [things] to the church,"

We Christians belong to Jesus. He bought us back and paid for us with His precious blood. We are His, and He represents us before the Father.

Hebrews 9:25-26 "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;" "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

“Since the foundation of the world”: This is a reference to creation (see the note on 4:3).

“End of the world”: All the eras and ages came together and were consummated in the coming of the Messiah (Gal. 4:4), the eschatological era was inaugurated. Jews understood this to mean the time when Messiah (Christ), would come (Num. 24:14; Jer. 33:14-16; Mica 5:1-2; Zech. 9:9, 16). The fulfillment of the messianic prophecies commenced with the advent of the Messiah. Since He came, it has been the “last days” (1 Cor. 10:11; James 5:3; 1 Pet. 1:20; 4:7; 1 John 2:18).

The very reason that Moses was not allowed to go into the Promised Land was because he struck the Rock in the wilderness the second time. This Rock symbolized Jesus. You see Christ did not have to be crucified but once. His sacrifice was enough for everyone for all time.

I really believe that the temple in Jerusalem was destroyed because the people (even those proclaiming to be Christians), could not be stopped from sacrificing. Jesus was the ultimate sacrifice. It was almost as if they thought Jesus' sacrifice was not enough, when they did this. Jesus was the perfect Lamb sacrifice for all time for everyone who would believe.

John 1:29 "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

This means all sin was taken away for those who believe.

Hebrews 7:27 "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."

Verses 27-28: The relation of (verse 27), to its context is often dismissed in order to stress the certainty of man's future judgment. It is axiomatic that man dies once. However, exceptions do exist: Enoch and Elijah of the Old Testament; the saints who are alive at Christ's return, who will never die; Lazarus and others who were raised from the dead and later died a second time.

But no exceptions concerning God's judgment can be cited. There is no reincarnation; every person gets one chance to prepare. Yet the full significance of (verse 27), cannot be seen apart from (verse 28). “As it is appointed unto men once to die ... so Christ was once offered”: The author is clearly presenting a comparison. As it is with man, so it was with Christ.

As man can die only once; so the Man Christ could die only once as a sacrifice. His relation to humanity would be marred if He had to die more than once.

Further, a second comparison seems evident. Beyond death there exists another reality. For man it is the reality of appearing for judgment; for Christ it is the certainty of appearing with deliverance from condemnation for "them that look for him".

Hebrews 9:27 "And as it is appointed unto men once to die, but after this the judgment:"

"Once to die": This is a general rule for all mankind. There have been very rare exceptions (e.g., Lazarus died twice; John 11:43-44). Those, like Lazarus, who were raised from the dead by a miraculous act of our Lord were not resurrected to a glorified body and unending life. They only experienced resuscitation.

Another exception will be those who don't die even once, but who will be "caught up ... to meet the Lord in the air" (1 Thess. 4:17; Enoch, Gen 5:24; Elijah, 2 Kings 2:11).

"Judgment": A general term encompassing the judgment of all people, believers (2 Cor. 5:10), and unbelievers (Rev. 20:11-15).

Hebrews 9:28 "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

"To bear the sins of many";

Isaiah 53:12 "Therefore will I divide him [a portion] with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

2 Corinthians 5:21 "For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him."

Rev. 20:11-15 "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." "And death and hell were cast into the lake of fire. This is the second death." "And whosoever was not found written in the book of life was cast into the lake of fire."

"Second time": On the Day of Atonement, the people eagerly waited for the High-Priest to come back out of the Holy of Holies. When he appeared, they knew that the sacrifice on their behalf had been accepted by God.

In the same way, when Christ appears at His second coming, it will be confirmation that the Father has been fully satisfied with the Son's sacrifice on behalf of believers. At that point salvation will be consummated (1 Pet. 1:3-5).

"Without reference to sin" (see notes on 2:17-18, 4:15). This phrase testifies to the completed work of Christ in removing sins by His sacrifice at His first coming. No such burden will be upon Him in His second coming.

Philippians 3:20 "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ."

"We look" or eagerly wait. The Greek verb is found in most passages dealing with the second coming and expresses the idea of waiting patiently, but with great expectation.

Notice in the verse above, those who Jesus will appear to. He will appear to those who are looking for Him.

Reincarnation, which so many are being deceived by, is totally done away with in the verse above. It is appointed unto men once to die. We do not live over and over until we get it right.

We have one life on this earth to live, why not live it for your Savior, Jesus Christ, and share your eternity with Him. Jesus is the judge of all the world. There are only two judgments He makes. Those, who have accepted Him as Savior will be judged His bride and live in heaven with Him. The others will be judged lost to an eternity in hell.

2 Thessalonians 1:5-10 "[Which is] a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:" "Seeing [it is] a righteous thing with God to recompense tribulation to them that trouble you;" "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels," "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:" "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;" "When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

Hebrews Chapter 9 Second Continued Questions

1. When Moses put the tables into the Mercy seat, what did he sprinkle the Mercy seat with?
2. What did Moses read before the people?
3. What did these people promise God?
4. When Moses had spoken every precept to the people, what two did he sprinkle with blood?

5. What was the statement he made at that time?
6. What did this sprinkling do for these people?
7. This covenant God made with these people did not last because of the people's sins. What did God do then?
8. What does sanctified mean?
9. When did God plan that He would send grace when the law failed?
10. What does this sprinkling of the Tabernacle mean to our modern church?
11. What two books of the Bible have a great deal to do with the dedication of the Tabernacle and the vessels?
12. Almost all things are by the ___ purged by blood.
13. Without the _____ of _____ there is no remission.
14. Where is the first place in the Bible we see, an animal sacrificed for man?
15. Those who had blood over the door in Egypt were spared what terrible plague?
16. The blood of animals being shed for the people is a _____ of Jesus Christ's sacrifice.
17. Who is salvation available to?
18. The Tabernacle in the wilderness was a pattern of what?
19. What had God told Moses to be careful of in building the Tabernacle in the wilderness?
20. Christ did not enter into the holy place made with hands, but where?
21. What is He doing there?
22. Name some of the things from Ephesians that Christ is above.
23. Once, when, did He appear to put away sin?
24. Who did the Rock in the wilderness symbolize?
25. Why was Moses not allowed to go into the Promised Land?
26. Why did God allow the temple in Jerusalem to be destroyed?
27. What does John call Jesus in John 1:29?
28. What statement in the Bible discredits reincarnation?

29. Who will Jesus appear to?
30. Who is the Judge of the world?
31. What will come to those who trouble Christians?
32. Who will God take vengeance on?
33. Are you looking forward to the coming of Christ?