

Hebrews 9

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Chapter 9

Theme: Jesus Christ's sacrificial death transcends the symbolism and blood sacrifices of Old Testament.

Outline:

1-10 O.T. Religion Condemned the Conscience

11-14 Christ's N.T. Religion Cured the Conscience

15-17 Jesus Mediated the Will & Testament of God

18-22 Blood and Death Confirmed Both Covenants

23-26 Jesus Christ's Priesthood Better than the O.T.

27-28 Eternal Redemption and Inheritance Secured

Preparatory Reading: Romans 5; Hebrews 7-8,10; Revelation 5.

Related Links:

[Jesus Is Better](#) (*slides sermon; 2019*).

[Furniture, Feasts, Sacrifices](#) (*slides sermon; 2020*).

[The Blood of Christ](#) (*sermons / outline; 2021*) ... [The Blood of Christ \(3 sermons\)](#).

[The Blood and Body of Christ](#) (*sermon / outline; 2006*).

[Jesus Christ Is Our Priest](#) (*sermon / outline; 2006*).

Introduction:

- A. To glorify God through Jesus His Son is the reason for the universe, salvation, the Bible, and Hebrews.
- B. Hebrews is a unique epistle with one main theme – Jesus is transcendently superior to all O.T. religion.
- C. Each chapter compares Jesus Christ to some aspect of the Old Testament and shows Jesus far superior.
- D. Remember Paul's audience – Hebrews – so Paul lists many details they would have clearly known.
- E. Paul's purpose by the Holy Ghost was to keep converted Jews from sliding back to OT temple worship.
- F. This chapter compares Jesus to tabernacle worship, effect on the conscience, Jesus mediating the better covenant, blood and death confirmed both, Jesus' priesthood is far superior, and He finished the job.
- G. If you love Jesus Christ or want to love Him more, this is the epistle you want to explore and learn.
- H. Three-fourths of your Bible is O.T. religion covering 1500 years and one-fourth is Jesus and the gospel.
 - I. We know the world has had three religious dispensations – patriarchs, Israel, and the gospel of Jesus.
 - J. From the beginning animals were killed for skins to cover the outward nakedness of Adam and Eve.

- K. But Jesus' death far transcends any animal sacrifice or religious ordinances even of Jehovah Himself.
- L. Though some have been called heretics for identifying death over the blood, they were right to do so, for there is no magical property in any blood considered by itself, but rather in the death causing blood.
- M. Love the fact your high priest went into God's presence so you follow by prayer, death, or His coming.
- N. This chapter ... the Bible ... and the high pleasure of your existence ... is a man, the Man Christ Jesus.

O.T. Religion Condemned the Conscience – Verses 1-10

1 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

- A. Paul began comparing the old covenant to the new in the previous chapter (Heb 8:1-5).
- B. Tabernacle worship was a Holy Ghost figurative presentation for true worship to come.
- C. The old covenant had ordinances of divine service and a worldly sanctuary for worship.
- D. An important part of religious covenants are the ordinances given for each covenant.
 - 1. "Then" indicates time past and now ending when the first covenant was in force.
 - 2. "Verily" is Paul's confirmation that the old covenant's ordinances were from God.
 - 3. "The first covenant" is not the first of all covenants, but rather the first of the two.
 - 4. "Also" indicates Paul's comparison of the old testament and heaven (Heb 8:1-5).
 - 5. The comparison is not of the old testament and new testament forms of worship.
- E. Ordinances of divine service" are things ordained by God for His own worship.
 - 1. **Ordinance** = things or rituals ordained by God for His worship (Hebrews 9:6,10).
 - 2. Ordinances are laws of practice commanded by God (Num 19:2; 31:21; Eph 2:15).
 - 3. New Testament ordinances are laws and commandments of Jesus and His apostles.
 - 4. Catholics have seven sacraments, and Protestants observe two or more of them.
 - 5. Many Baptists, foolishly following Rome, exalt two ordinances above the others.
 - 6. Paul used "ordinances" exclusive of baptism or communion (I Cor 11:2,17,22).
 - 7. Baptism is a ministerial ordinance to administer the act between one person and God.
 - 8. Paul's ordinances include avoiding idols, fornication, and blood (Acts 16:4), civil obedience to government and rulers (Rom 13:1), abiding as called (I Cor 7:17), ministerial support (I Cor 9:14), and good works (Eph 2:10).
 - 9. They also include mixed marriages (I Cor 7:10-16), marrying only in the Lord (I Cor 7:40; 11:11), hair length for the sexes (I Cor 11:3-16); church discipline (II Thess 3:6), diligence (I Thess 4:11; II Thess 3:10,12), silence of women in church services (I Cor 14:34-35), prayer (I Tim 2:8), and marriage of widows (I Tim 5:14).
- F. Sanctuary is a sanctified, or holy, place where the worship of God is observed and kept.
 - 1. **Sanctuary.** A holy place. A building or place set apart for the worship of God.
 - 2. Paul had described Christ's ministry having a sanctuary and tabernacle (Heb 8:2).

3. The adjective “worldly” divides Moses’ sanctuary from Jesus Christ’s heavenly one.

2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

- A. The tabernacle of the first covenant included a variety of pieces of furniture (9:2-5).
- B. The Hebrews knew the tabernacle, but the anonymous author needed credibility.
- C. See Appendix A to this study for a brief diagram of the tabernacle’s furniture.
- D. The tabernacle was a tent building 45 feet long, 15 feet wide, and 15 feet high.
 - 1. It was divided into two compartments – one room 30 by 15 and one 15 by 15
 - 2. The first was the sanctuary or holy place and the other the most holy place.
 - 3. A veil or curtain hung between these two rooms dividing them (Exodus 26:33)
 - 4. This tabernacle was situated in the middle of a court 150 feet by 75 feet.
 - 5. In the court was the altar for sacrificial offerings and the laver for washing.
 - 6. All doors and worship faced west, not east as with the pagans (Eze 8:15-16).
- E. The sanctuary contained the candlestick, table, shewbread, and altar of incense.
 - 1. There was clearly an altar of incense before the veil (Ex 30:1-10; 40:26-27).
 - 2. Paul may have left out this golden altar to confuse scribes with verse four.

3 And after the second veil, the tabernacle which is called the Holiest of all;

- A. The most holy place, or Holiest of all, here contained the ark and the golden censer.
- B. This represented on earth the presence of God, which for that O.T. time was off-limits.
- C. Paul used example, shadow, signify, figure, pattern for O.T. picturing reality in Christ.

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant;

- A. The golden censer was used only once a year (Leviticus 16:11-14; II Chron 26:19).
- B. The ark contained a pot of manna, Aaron’s rod, and the two covenant tables of stone.
- C. Pot of manna in ark should be compared to Jesus the Bread of life (John 6:31-36,41).

5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

- A. Over the ark was the mercyseat, and over that were the covering cherubim, all of gold.
- B. Paul deferred detailed discussion of the most holy place and the ark and mercy seat.

C. Paul ended review of places and furniture of O.T. religion to ordinances of the priests.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

- A. The priestly rituals pictured the state of affairs under the old covenant (Heb 9:6-10).
- B. Under tabernacle worship, the priests went daily into the first sanctuary to serve God.
 - 1. They replaced and ate the twelve pieces of showbread every Sabbath (Lev 24:5-9).
 - 2. The candlestick was lit each evening to burn at night always (Exodus 27:20-21).
 - 3. Incense was burned each morning and evening on the altar (Exodus 30:7-8).
 - 4. Remember, the altar and laver for washing were both outside the tabernacle proper.

7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

- A. The high priest went alone into the most holy place once a year with blood.
 - 1. This special day was called the Day of Atonement (Leviticus 16; 23:27-28).
 - 2. It was day of rest from work, a holy convocation, and the only ordained fast
 - 3. The high priest performed the major part of the ceremony in simple garments.
 - 4. A bullock, ram, and two goats were selected for offerings and a scapegoat.
 - 5. The high priest first entered the most holy place with a censer for incense.
 - 6. He then entered with the blood of the bullock for the sins of the priests.
 - 7. He then entered again with the blood of a goat for the sins of the people.
 - 8. He then took the blood of both animals and sanctified the tabernacle itself.
 - 9. He then imputed the sins of the people to the scapegoat and sent it away.
 - 10. A burnt offering of the ram and the fat of the bullock and goat was made.
 - 11. The carcasses and all remains of the bullock and goat were burned without.
 - 12. Until the high priest made the atonement, no man could be even in the court.
- B. For a sermon and a different short summary of the Day of Atonement ... **Day of Atonement, Day of Atonement.**

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

- A. Such ritual meant that tabernacle worship did not clearly reveal the way to God.
 - 1. Paul is emphasizing that God's presence was accessible (a) only to one man, only once a year, (c) with blood for himself, and (d) blood for the people.
 - 2. The old covenant did not allow a bold, direct approach to God's presence.

3. Jesus Christ – the Way – was hid under the old covenant (Jn 14:6; Heb 10:8).
- B. Paul gives a great example of not running to excess in teaching shadows and types.
 1. Paul teaches tabernacle service as a Holy Spirit figure of heavenly truth (9:8-10)
 2. Paul describes in unusual detail the furniture and rituals of tabernacle service.
 3. Yet he (1) neither spiritualizes each little detail nor (2) grants they can be.
 4. Ministers should emulate Paul by presenting the general truth figured in the old covenant and avoid spiritualizing every pin, pillar, table, spoon, bird, and hoof.
 5. Many ministers “see deep spiritual truth” where God and Paul were quite blind.
 6. Spiritualizing is a voyage without map or compass that must lead to fairyland.
- C. The O.T. law and ceremonial, sacrificial religious system was a schoolmaster for Christ.
- D. Paul used example, shadow, signify, figure, pattern for O.T. picturing reality in Christ.

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

- A. Such O.T. rituals could not nearly satisfy the conscience of him that did the service.
 1. **Conscience.** Inward knowledge, consciousness; internal conviction. Consciousness of right and wrong; moral sense.
 2. T. sacrifices reminded the conscience of sins: they did not satisfy it (Heb 10:1-4).
 3. “Conscience” is used here as the mental awareness of sin (Heb 9:9,14; 10:1-4,22).
- B. The extensive figurative religion of the Old Testament did not remove guilt before God.
- C. This is why the gospel is glad or good tidings of good things (Isaiah 52:7; Rom 10:15).
- D. Paul used example, shadow, signify, figure, pattern for O.T. picturing reality in Christ.
- E. The O.T. law and ceremonial, sacrificial religious system was a schoolmaster for Christ.
- F. The O.T. religion of Moses left worshippers with a condemned conscience and no cure.

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

- A. Hear Paul by the Holy Spirit describe the ceremonial, ritual-based religion of the O.T.
- B. They had a thousand duties to do this and to do that by activities that could not profit.
- C. Such rituals were a schoolmaster imposed for that period until the time of reformation.
 1. They were “carnal” ordinances by their earthly, outward, physical, sensual form.
 2. Note “example,” “shadow,” “pattern,” “figure,” and “signify” through this epistle.
 3. Who would ever choose such a religion of countless duties but no spiritual benefit?
 4. Deluded souls like the SDA worship the relics of the O.T. like the Jewish Sabbath.
 5. You cannot be a Sabbatarian and Christian, for Christ ended that O.T. stuff ... **Christian or**

Sabbatarian? (2 Sermons).

- D. John, Jesus, and His apostles reformed religion drastically from the Old to the New.
 - 1. The law and the prophets, the O.T., was until John and the kingdom (Luke 16:16).
 - 2. Jesus taught the woman of Samaria about coming spiritual worship (John 4:21-24).
 - 3. For more about this distinction Jesus made of worship in spirit and truth ... **Spirit and Truth of John 4:20-24.**
- E. We are Reformed Baptists – but our reformation is the Bible one, not the Catholic one!
 - 1. The harlot daughters of the Great Whore came out of the Reformation (Rev 17:1-6).
 - 2. For example, they kept her infant baptism and sacramentalism to their heretical ruin.
 - 3. It is a shame Baptists use two ordinances, baby dedications, Christ's Mass, etc., etc.
- F. The O.T. law and ceremonial, sacrificial religious system was a schoolmaster for Christ.

Christ's N.T. Religion Cured the Conscience – Verses 11-14

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

- A. We love the inspired disjunctives of the Bible – the “but” here – to make a great contrast.
- B. The priests and the high priest of the O.T. have just been described in worthless activity.
 - 1. Jesus is a high priest of good things, not imposed carnal ordinances just described.
 - 2. Grasp the use of “being come,” which intends His first coming and present ministry.
 - 3. Grasp the use of “to come,” things foretold in the past but achieved by first coming.
 - 4. But there are things yet in the future, for they are also found here (Heb 9:15,26-28).
- C. The “good things to come” refers to the heavenly things of the new covenant (Heb 10:1).
 - 1. These good things were things prophesied to replace O.T. things (Hebrews 12:27).
 - 2. The new testament reveals “good things” of the everlasting covenant (Heb 13:20).
- D. A great aspect of the superiority of these “good things” are His heavenly tabernacle.
 - 1. The tabernacle Jesus the high priest entered was far superior to Moses' little tent.
 - 2. Moses' tent was very inferior to Solomon's temple, let alone God's throne in heaven.
 - 3. Bezaleel had earthly skills God gave him to construct the tabernacle God told Moses.
 - 4. Heaven is not a sanctuary made with hands as was Israel's tabernacle building.

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption

for us.

- A. Jesus carried an offering into the heavenly sanctuary superior to blood of any animals.
 - 1. The “blood of goats and calves” is the blood of Israel’s special Day of Atonement.
 - 2. A bullock was a bull calf (Heb 9:13), and it was its blood that sanctified the priests.
 - 3. The goat not chosen as the scapegoat was used to sanctify the people by its blood.
- B. The blood of Jesus the great High Priest is the blood of the holy Son of God Himself.
 - 1. If this High Priest offered His own blood, He had no need to offer for Himself.
 - 2. The blood in this case was of such value it needed to be offered only one time.
- C. This atonement accomplished eternal redemption rather than merely an annual fix.
 - 1. If Jesus Christ obtained eternal redemption, how secure are all God’s elect people?
 - 2. This is one of many verses that describes our Lord’s successful, victorious death.
 - 3. It is sickening to hear men preach or read their writings of only potential salvation.
 - 4. For more about the limited atonement of His death for a covenant people ... **Limited Atonement.**
- D. Our Lord’s sacrificial death is the true fulfillment of the Old Covenant (Heb 9:11-12).
 - 1. Jesus is high priest of the better, greater, and more perfect New Testament covenant.
 - 2. Having established His priesthood already, Paul declares Him “come” in that role.
- E. Jesus Christ is in heaven in God’s presence for us, nothing like Moses’s tent (Heb 9:24).
- F. But Jesus went into God’s presence (Heb 1:3; 1:13; 4:1-4; 7:26; 9:24; 10:12; 12:2).
- G. Note the superiority of sacrifice, priest, frequency, holy place, and results among others.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

- A. While the O.T. sacrifices could not cure the conscience, they could ceremonially purify.
 - 1. Before and after this here, we read of condemned consciences (Heb 9:9,14; 10:1-4).
 - 2. But the ordained animal sacrifices did keep the Israelites alive from God’s judgment.
- B. Paul makes appeal to the Day of Atonement and its blood and the ashes of purification.
 - 1. Note that the calves of 9:12 are called bulls in this verse, for bullocks are bull calves
 - 2. Unclean persons were purified by water and ashes of a red heifer (Num 19:1-22).
- C. Purifying of the flesh made the Israelites ceremonially clean for further worship of God.
 - 1. Ceremonial purification of the flesh was of the body for outward religious service.
 - 2. T. diligence was motivated by mere temporal blessings and earthly judgments.
- D. This verse leads into one of the precious ... *how much more* ... statements of the Bible.

14 How much more shall the blood of Christ, who through the eternal

Spirit offered himself without spot to God, purge your conscience from *dead works to serve the living God?*

- A. This verse contains one of the precious ... *how much more* ... statements of the Bible.
- B. Note the superiority of sacrifice, priest, frequency, holy place, and results among others.
- C. The offering of Christ's blood should greatly liberate our consciences (Heb 9:13-14).
- D. Jesus offered Himself to God as a sacrifice; He does not offer Himself to sinners. Amen.
- E. Through the eternal Spirit refers to our Lord's resurrection (Rom 1:4; 8:11; I Pet 3:18).
- F. "Without spot" references Moses' requirements and Jesus Christ's sinless impeccability.
- G. The blood of Christ should put away bondage to Moses' dead works for true atonement.
- H. The "dead works" are works of the law for personal righteousness (Romans 10:1-5).
 - I. If animal blood ceremonially sanctified the flesh, what effect should Jesus' blood have?
- J. The religion of Jesus Christ cures the conscience to be confident and good (I Pet 3:21).

Jesus Mediated the Will & Testament of God – Verses 15-17

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

- A. Jesus Christ is the mediator of the new testament with spiritual benefits (Heb 9:15-17).
 - 1. The sanctuary, offering, and benefits of Christ's priesthood make a great Mediator.
 - 2. Moses was mediator of the old (Exodus 20:19; 24:3; Ps 106:23; John 1:17; Gal 3:19).
- B. His death, to put away sins for eternal redemption and inheritance, cures consciences.
- C. With eternal redemption secure in verse 12 (legal), here is glorification in heaven (final).
- D. We believe in "salvation by means," when the means are the death and works of Jesus.
 - 1. We deny any kind of sacramental means (Psalm 149:6-9; John 1:13; Romans 4:16; 5:19; 9:16; I Corinthians 11:26; Galatians 3:21; Titus 3:5; I Peter 1:18-19; 3:21).
 - 2. We deny gospel means (John 8:43,47; Acts 13:48; Rom 3:11; I Cor 1:18; 2:14).
- E. The salvation here includes redemption from sin, calling, and eternal inheritance.
 - 1. For Hebrews, Christ redeemed them from the Law (Rom 3:19-26; Gal 3:10-13)
 - 2. The breadth and depth of this salvation are marvelous (Rom 8:28-39; Eph 1:7-14).
 - 3. Eternal inheritance is by promise (Rom 4:13; Gal 3:18; Titus 1:2; I John 2:25)
 - 4. The "call" is our appointment, ordination, or choice to eternal life (Acts 13:48; I Cor 2:22-29), like Paul's call to be an apostle (Rom 1:1; I Tim 2:7; II Tim 2:11).
- F. There is a nice mention here of Jesus's death paying for O.T. sins previously committed.
 - 1. Think about the saints from Abel to Malachi in heaven – Jesus had not yet died.

- 2. Paul made reference to this fact to the Romans as well about His death (Rom 3:25)
- 3. Think about what an event it was for Abraham to see his Seed and David his Son!
- G. Note that the first testament's results were transgressions and sin without remedy.
- H. But the second testament, or the new testament, secures eternal inheritance for the elect.

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

- A. Paul used the previous verse connecting death to promised eternal life for a man's will.
- B. The nature of a last will and testament is a promise of distribution of assets after death.
- C. The covenant here is likened to a last will or testament by God bequeathing property.
 - 1. "Testament" appears once so far (7:22) and six times in the next six verses here.
 - 2. A will is a document that means nothing while the grantor lives; he must die to give.

17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

- A. The nature of a last will and testament is a promise of distribution of assets after death.
- B. Before a testator dies, his last will or testament is merely changeable promises on paper.
- C. But once the testator dies, promises in his last will cannot be changed and go into force.
- D. This is an incredible way to look at salvation and Jesus' death by comparison to men.
- E. Men conspire, covet, lust, and fight for mere earthly wills with no eternal value at all

Blood and Death Confirmed Both Covenants – Verses 18-22

18 Whereupon neither the first testament was dedicated without blood.

- A. If God's testament (or last will) required death (15-17), the pattern also required death.
- B. Our apostle moved back and forth between the covenants, here he goes back to the first.
- C. When we find blood, as in this verse, we should connect it to death, as previous verses.
- D. The first covenant was dedicated or put into force with blood by Moses (Ex 24:3-8).
- E. The old testament or covenant with God through Moses promised much for obedience.
- F. "Whereupon," drawing a conclusion, refers back to the means of death for our salvation.
 - 1. Life requires blood (Lev 17:11; Deut 12:23), so shed blood indicates death occurred.
 - 2. Murder is sometimes referred to as shedding blood (Gen 9:6; Num 35:25; I Kgs 2:5).
 - 3. The penalty of the law for sin is death (Ezekiel 18:4; Romans 6:23; I Cor 15:56).
 - 4. So blood was shed to indicate a death to save life, like the Passover (Ex 12:12-13).
 - 5. If the second testament was put into force with blood, then so was the first testament.

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,

- A. Various parts of this description of covenant dedication are found in various places.
- B. The emphasis on blood (requiring death) is to be a true pattern for the new covenant.
- C. The amount of blood sprinkling to initiate and activate Moses' covenant was very much.
- D. We have the opportunity in communion to remember the dearest blood for our salvation.

20 Saying, This is the blood of the testament which God hath enjoined unto you.

- A. Moses did address the people like this when he had sprinkled them with blood (Ex 24:8).
- B. We say something similar at communion, *This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me* (I Cor 11:25; Matthew 26:28).
- C. Seeing the pattern and then the reality helps us connect the Old and New Testaments.
- D. All the blood spilled by the patriarchs and by Moses' ceremonies points us to Christ.

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

- A. Paul reviewed Moses' application of blood earlier to the book and people (Heb 9:19).
- B. Now he added even further application of blood to dedicate the tabernacle and vessels.
- C. The amount of blood sprinkling to initiate and activate Moses' covenant was very much.
- D. What does all this blood mean? The next verse helps to emphasize death for salvation.

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

- A. Having listed specific applications of blood, Paul said it was required for almost all.
- B. Then he gave an important rule seen in the Old and certainly true in the New testament.
- C. Blood must be shed – death must occur – for the remission or forgiveness of sins.
- D. In the Old Testament, it was only ceremonial or temporary purification for earthly gain.
- E. And this axiom in the patterns of heavenly things is confirmed in the reality of the true.

Jesus Christ's Priesthood Better than the O.T. – Verses 23-26

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.***

- A. Since blood (for death) is important to the truth of redemption, both testaments have it.
- B. The tabernacle and vessels of Moses' tabernacle service received blood (Lev 16:15-19).
- C. Since blood shedding (death) is needed for remission of sins, the first covenant used it.
 - 1. "With these" refers to the several blood shedding by death rituals Paul had described.
 - 2. "Purify" refers to the outward, ritualistic sanctification or dedication of O.T. things.
 - 3. T. ordinances were patterns of reality in heaven, and they were purified by blood.
- D. The actual heavenly things of the new covenant were dedicated with Christ's own blood.
 - 1. Far better than the bloody animal sacrifices of the O.T. was the death of Jesus Christ.
 - 2. The plural is used – *sacrifices* – for the parallelism and to show greater excellency.
 - 3. There is no contradiction or confusion; His one sacrifice is clear (Heb 9:12,25-28).
- E. The actual and true salvation of God's elect was put into force by Christ's bloody death.

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:

- A. The Old Testament tabernacle or temple had a holy place symbolizing God's presence.
- B. Figurative pictures of Old Testament worship pointed to the reality of our Lord's work.
 - 1. The old covenant and its handmade tabernacle and vessels were pictures of reality.
 - 2. The argument is quite powerful. Do you prefer obscure symbolism or the reality?
 - 3. Jesus did not enter the temple's holy place in Jerusalem to offer His sacrifice to God.
 - 4. Paul used "itself" for the true place of sacrifice in heaven rather than just a figure.
 - 5. The Jews knew well that their temple was made by hands, including Herod (Jn 2:20).
- C. Jesus Christ presented one sacrifice of Himself in God's heavenly presence for our sins.
- D. Jesus Christ is now in the literal, true heaven, before God for us as our great high priest.
 - 1. The perfect tense (from "is not entered") is revealing: Jesus is now in heaven for us.
 - 2. Christ's present intercessory work in heaven is more important than usually taught.
 - 3. Paul exalted His death and following life in heaven over just death (Rom 5:10; 8:34).
 - 4. Jesus Christ and His redemptive work to save us is more than passive satisfaction of justice; there is also active and perpetual claim to benefits obtained by His sacrifice.
 - 5. Jesus Christ is a Minister of the sanctuary with a ministry in heaven (Heb 8:1-3).
 - 6. He seeks our deliverance from evil (John 17:11,15), our sanctification (17:17), our glorification (17:24); has pity for temptations (Heb 4:15-16); advocates forgiveness (I John 2:1-2); sends the Holy Spirit (John 14:16-18; Rom 5:2-5); guarantees all things (Rom 8:32); makes spiritual sacrifices acceptable (Heb 13:15; I Pet 2:5); aids prayers (Jn 16:23; Rev 8:3-4); and will own us children (Matt

25:34; Heb 2:13).

- E. Roman Catholics deny the sacrifice and intercession of Jesus Christ to be sufficient.
 - 1. The sacrifice described as “once for all” is denied by repeating it over and over.
 - 2. The sacrifice “by His own blood” is denied by their unbloody sacrifice.
 - 3. They forget that without the shedding of blood there is no remission.
 - 4. His intercession and advocacy is reduced by adding their priesthood to His own.
 - 5. And His mediatorship is not sufficient, for they claim Mary as mediatrix in salvation.
- F. Note the superiority of sacrifice, priest, frequency, holy place, and results among others.

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

- A. The O.T. high priests for the annual Day of Atonement entered the holy place each year.
- B. If Jesus had to copy the O.T. high priests, He would have had to suffer about 6000 times.
- C. Furthermore, the O.T. high priests had to take the blood of animals in to cover sins.
- D. Jesus did not have to offer His sacrifice often as did all the Old Testament priests.
 - 1. The one preeminent sacrifice of the old covenant was only offered annually.
 - 2. Jesus Christ died once (I Peter 3:18), and He said, “It is finished” (John 19:30).
 - 3. “Once” is used frequently (Rom 6:10; Heb 7:27; 9:12; 9:28; 10:10; I Peter 3:18).
 - 4. “End of the world” is primarily a contrast with the “foundation of the world.”

26 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.

- A. If Jesus had to copy the O.T. high priests, He would have had to suffer about 6000 times.
- B. The sacrifice Jesus Christ gave unto God for sin was a single sacrifice of His own self.
- C. When the high priest made atonement for Israel, he had to bring the blood of others.
- D. Jesus did not have to offer His sacrifice often as did all the Old Testament priests.
 - 1. The one preeminent sacrifice of the old covenant was only offered annually.
 - 2. Jesus Christ died once (I Peter 3:18), and He said, “It is finished” (John 19:30).
 - 3. “Once” is used frequently (Rom 6:10; Heb 7:27; 9:12; 9:28; 10:10; I Peter 3:18).
 - 4. “End of the world” is primarily a contrast with the “foundation of the world.”
 - 5. We are in the last dispensation of God’s dealing with man – the end (I Cor 10:11).
- E. Consider the efficacy of Christ’s atonement, where Priest and Sacrifice are the same.
- F. The O.T. many sacrifices never saved any; our One sacrifice we remember many times.

Eternal Redemption and Inheritance Secured – Verses 27-28

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

- A. The parallelism here is nice – one death by us and Jesus; judgment trumped by salvation.
- B. Jesus Christ was offered an atonement for sin according to man's appointment to death.
 - 1. As . . . So. Denoting more or less exact correspondence or similarity of two things.
 - 2. Men are appointed to die once, a sufficient payment, so Jesus suffered death once.
 - 3. Jesus Christ's death for sin was so infinitely sufficient that He needed to die but once.
 - 4. Paul appealed to the quantitative superiority for the Second Adam Jesus (Rom 5:16).
- C. Death is by God's appointment from the Garden of Eden to the moment Jesus returns.
 - 1. We know the cause and source of death, which is far beyond educated evolutionists.
 - 2. All the combined wisdom and strength in the universe can do nothing to avoid death.
 - 3. Your appointment will be kept, and you should lay it to heart and live in light of it.
 - 4. Moses wrote we should number our days to apply our hearts unto wisdom (Ps 90:12).
- D. Death is terribly final in some respects, but it is not absolutely final; judgment follows.
 - 1. Natural man is too proud, too ignorant, and too stubborn to rightly think about death.
 - 2. But more than that, his ignorant rebellion against God refuses to consider judgment.
 - 3. Without your name in the book of life, it is eternal torment in the lake of fire for you.
 - 4. I do not blame those heretics called annihilists or universalists to get rid of hellfire.
- E. We should think on this verse to consider our horrible future without Jesus our Savior.
- F. A great measure of the beauty, power, and value of salvation is what it saves us from.
- G. The second coming of Jesus Christ is largely for judgment though salvation for us.
 - 1. Paul declared it to Greek philosophers and Roman governor (Acts 17:30-31; 24:25).
 - 2. The rapture theory we deny separates His coming to two parts that dilutes judgment.

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.

- A. The parallelism here is nice – one death by us and Jesus; judgment trumped by salvation.
- B. Men die for their sins, but Jesus died for sins to condemn sin by His death (Rom 8:3).
- C. Those that look for His return shall find salvation, not judgment, at His second coming.
- D. He obtained legal salvation for us by His death, but He will yet bring final salvation.
- E. Christ's appearing is our great hope (Job 19:25-27; Acts 1:9-11; Phil 3:20-21; I Thess 1:9-10; 4:13-18; II Thess 1:3-10; II Tim 4:8; Tit 2:13; II Pet 3:11-14).

F. He will return for those looking for Him, since looking for Him is evidence of salvation