

An Exposition of Hebrews

Lesson 12 – Chapter 9:23-10:10 ³⁴¹²

| Passage NASU | Commentary & Analysis | Bible Interprets the Bible References |
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| <p>Contextual Transition: Moses had sprinkled blood (19) on the book itself and on all the people and the Tabernacle and all the vessels of the ministry (21) with the blood. Conclusion (22) <u>without the shedding of blood there is no forgiveness.</u></p> | | |
| <p>The Greatness of Christ's Sacrifice Here we see that deliverance from the curse which the wisdom and grace of God provided for His elect. The Anointed One, as the High Priest for His people, presented to God an all-sufficient and final satisfaction for all the sins of all who have been, from eternity, given to Him by the Father.</p> | | |
| <p>9:23 <u>Therefore</u> it was necessary for <u>the copies of the things in the heavens</u> to be cleansed with these, but the heavenly things themselves with better sacrifices than these.</p> | <p>Continuing with the conclusion that <u>without the shedding of blood there is no forgiveness</u>, we now learn that it was necessary for these things in the Tabernacle which were copies of the true and perfect thing that they represent in heaven had to be purified (as a type) as the blood of Christ has now been part of the purification of the true heavenly things. This blood of Christ is actual holy blood of the only righteous man.</p> | <p>1 Pet 1:17-21 For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.</p> |
| <p>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;</p> | <p>Christ's sacrifice was not just better than the earthly sacrifices, but was entirely necessary for the redemption of lost men by an entirely spiritual, heavenly, and holy God. There was no forgiveness provided by the sacrifice of animals, just an illustration, a pedagogical example.</p> | <p>Mt 10:32-33 Therefore everyone who confesses Me before men, I will also confess him before My Father who is in heaven. But whoever denies Me before men I will also deny him before My Father who is in heaven.</p> |
| <p>9:25-26 <u>nor was it that He would offer Himself often</u>, as the high priest enters the holy place year by year with blood that is not his own. ²⁶Otherwise, 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.</p> | <p>Christ's sacrificial death for the sins of men was completed at Calvary once for all, without need of any further atonement. Our Lord's supper is not an atonement for sin, rather a remembrance of Christ's atoning work. There are those who consider that Christ's atoning work was not completed on the cross, but that such atonement continues to this very day.</p> | <p>Rom 6:8-11 - - - ¹⁰For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. ¹¹Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.</p> <p>See also: Heb 7:27; Heb 9:11-14; Heb 10:8-13; & 1 Pet 3:17-21</p> |
| <p>9:27-28 And inasmuch as it is appointed for men to die once and after this comes judgment, ²⁸so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation <u>without reference to sin</u>, to those who eagerly await Him.</p> | <p>"In these [two] verses the apostle concludes his exposition of the causes, nature, designs and efficacy of the sacrifice of Christ, wherewith the new covenant was dedicated and confirmed." (A. W. Pink; An Exposition of Hebrews; p. 320)</p> <p>Man's natural death is NOT natural, but rather it is the penal assignment by God for Adam's sin. Without the sin nature, man would have been sustained by God for eternity.</p> <p>When Christ returns for His second advent, sin will have been defeated. This coming is <u>without reference to sin</u>. He is coming to those who eagerly await His glorious rule in righteousness and justice, not at all like this present world, but rather to a world where sin's effects will no longer dominate and corrupt. Discuss???</p> | |
| <p>Christ's Death Fulfills God's Will The crucifixion was not mistake, it was not a defeat of God's eternal purpose. It was the initiation of the complete elimination of sin and the conquering of sin with God's mercy towards His beloved "elect", His own son's and daughters redeemed from the earth curses.</p> | | |
| <p>10:1 For the Law, since it has only a shadow of the</p> | <p>The Aaronic priesthood of the Law only pointed to the reality, as a shadow of that which was to come. These were not the very</p> | <p>Isa 53:4-7 Surely our griefs He Himself bore, and our sorrows He carried; yet we ourselves esteemed Him stricken, smitten of God, and afflicted. ⁵But He was pierced through for our</p> |

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| <p>good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near.</p> | <p>efficacious forms by which men were made holy. The very act of continuous acting out of these forms point to the very limitations and ineffectiveness of this as a type of reconciliation unto a Holy and Just God. In God's great mercy, there was a true sacrifice in Christ for remission of sins that was and always will be entirely sufficient to fulfill God's great mercy toward His beloved/elect. There was a clear prophecy of the reality to come! Study Isaiah 53 in detail.</p> | <p><i>transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed.</i> <u><i>6All of us like sheep have gone astray, each of us has turned to his own way; but the Lord has caused the iniquity of us all to fall on Him.</i></u> <i>7He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth.</i> Consider Lev 16:8, 10, 26 ?? FEG; Vol 6; p. 303</p> |
| <p>10:2-4 <i>Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins? ³But in those sacrifices, there is a reminder of sins year by year. ⁴For it is impossible for the blood of bulls and goats to take away sins.</i></p> | <p>If the Aaronic sacrifices under the Law had perfected before God by such sacrifices, why then having once been cleansed, would they have to continue in providing such sacrifices year after year endlessly. The Law provided a type of the better yet to come. It never provided an actual, real propitiation unto God to resolve His need for perfect justice regarding men's sins.</p> | <p>Heb 10:8-22 - - ¹⁴For by one offering He has perfected for all time those who are sanctified. ¹⁵And the Holy Spirit also testifies to us; for after saying, ¹⁶"THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS UPON THEIR HEART, AND ON THEIR MIND I WILL WRITE THEM," He then says, ¹⁷"AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE." - -</p> |
| <p>10:5-6 <i>Therefore, when He comes into the world, He says, "SACRIFICE AND OFFERING YOU HAVE NOT DESIRED, BUT A BODY YOU HAVE PREPARED FOR ME; ⁶IN WHOLE BURNT OFFERINGS AND sacrifices FOR SIN YOU HAVE TAKEN NO PLEASURE.</i></p> | <p>When Christ came into the world in the incarnation, the Father had prepared a body for Christ, known as Jesus the Nazarene. This quote is generally from Ps 40:6, but the phrase "BUT A BOY YOU HAVE PREPARED FOR ME" is not in the Ps 40:6 passage. This has been inserted into the text by the Holy Spirit with the purpose to differentiate God's preparation of this unique and holy sacrifice as being very different from the types that have been prepared by the Aaronic Priesthood for many years.</p> | <p>Heb 2:14-16 <i>Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, ¹⁵and might free those who through fear of death were subject to slavery all their lives. ¹⁶For assuredly He does not give help to angels, but He gives help to the descendant of Abraham.</i></p> |
| <p>10:7 <i>"THEN I SAID, ^{aorist tense} 'BEHOLD, I HAVE COME (IN THE SCROLL OF THE BOOK IT IS WRITTEN OF ME) TO DO YOUR WILL, O GOD.'"</i></p> | <p>Christ coming to sacrifice Himself was clearly prophesied in Scripture. Christ's purpose is entirely to do the will of the Father.</p> | <p>Matt 26:39-42 <i>And He went a little beyond them, and fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will." ⁴⁰And He came to the disciples and found them sleeping, and said to Peter, "So, you men could not keep watch with Me for one hour? ⁴¹"Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak." ⁴²He went away again a second time and prayed, saying, "My Father, if this cannot pass away unless I drink it, Your will be done."</i></p> |
| <p>10:8 <i>After saying above, "SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND sacrifices FOR SIN YOU HAVE NOT DESIRED, NOR HAVE YOU TAKEN PLEASURE in them" (which are offered according to the Law),</i></p> | <p>"We should see the statement concerning the necessity of sacrifice as another illustration of the attitude consistently maintained by the author that the OT system is divinely inspired but preliminary. He holds it to be effective but only within its own limited scope. The sacrifices were commanded in God's law and therefore must be offered. But they were not God's final will nor God's answer to the problem of sin. They were partial and they pointed the way. Even though they came as part of the law, we are to recognize their limitation." Frank E. Gaebelien; The Expositor's Bible Commentary; Vol 12; p. 99.</p> | |
| <p>10:9-10 <i>then He said ^{perfect tense} "BEHOLD, I HAVE COME TO DO YOUR</i></p> | <p>The "I said" in verse 7 above is aorist tense. The "He said" in vs 9 is in perfect tense. The perfect tense implies that the</p> | <p>John 19:28-30 <i>After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, said,</i></p> |

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| <p><i>WILL." He takes away the first in order to establish the second. ¹⁰By this will we have been sanctified through the offering of the body of Jesus Christ once for all.</i></p> | <p>action is completed as opposed to the aorist tense above. The meaning in vs 9 implies that the truthfulness of the "He said"²⁷ represents a now completed action which now stands on record as true and completely accomplished.</p> | <p><i>"I am thirsty." ²⁹A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon a branch of hyssop and brought it up to His mouth. ³⁰Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit.</i></p> |
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Summary/Conclusions/Comments:

Heb 7:26-28 *For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; ²⁷who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself. ²⁸For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever.*

Important Quote(s)

Do I, as a Christian, understand myself? Do I know my own real identity? My own real destiny? I am a child of God. God is my Father; heaven is my home; every day is one day nearer. My Savior is my brother; every Christian is my brother too. Say it over and over to yourself first thing in the morning, last thing at night, as you wait for the bus, any time when your mind is free, and ask that you may be enabled to live as one who knows it is all utterly and completely true. For this is the Christian's secret of - a happy life - yes, certainly, but we have something both higher and profounder to say. This is the Christian's secret of a Christian life, and of a God-honoring life, and these are the aspects of the situation that really matter. May this secret become fully yours, and fully mine.

J. I. Packer; *Knowing God*; p. 228

But by His doing I am in Christ: created anew, made a branch of the Vine, fitted for fruit bearing. Would to God that believers would cease looking most at their old nature, and complaining of their weakness, as if God called them to what they were unfitted for! Would that they would believingly and joyfully accept the wondrous revelation of how God, in uniting them to Christ, has made Himself chargeable for their spiritual growth and fruitfulness! How all sickly hesitancy and sloth would disappear, and under the influence of this mighty motive - - the faith in the faithfulness of Him of whom they are in Christ - - their whole nature would rise to accept and fulfil their glorious destiny!

Andrew Murray; *Abiding in Christ*; p. 28

A robust doctrine of union with Christ provides the best antidote to antinomianism. Both justification and sanctification are blessings given to all Christians (1 Cor 1:30). To sever one blessing from the other is, to use John Calvin's words, to sever Christ. The Christian who is justified must necessarily be sanctified because of union with Christ. But these applied benefits must never eclipse the person of Christ. Christ's person is a greater gift to His people than His benefits. Union with Christ helps believers to keep this salient fact in mind. We do not merely receive from Christ, but, more importantly, we belong to Him. Our identify is "in Him", so much so that our understanding of the Christian life has strong corollaries with Christ's own life of faith and obedience to the Father.

Dr. Mark Jones; from *Tabletalk* magazine of December, 2013; p. 67