

An Exposition of Hebrews

Lesson 11 – Chapter 9:6-22 ³⁴¹¹

Passage NASU	Commentary & Analysis	Bible Interprets the Bible References
<p>Contextual Transition: At the beginning of Chapter 9 we were introduced to the subject of the earthly sanctuary with a general description of the contents of the Holy place followed by a description of the contents of the Holy of Holies, the inner sanctuary, behind the veil.</p>		
<p>Limitations of the Earthly Service</p>		
<p>9:6-7 <i>Now when these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship, ⁷but into the second, only the high priest enters once a year, not without taking blood, which he offers for himself and for the sins of the people committed in ignorance.</i></p>	<p>This worship under the Mosaic Covenant was detailed and continuously repeating through the years. Many doctrines of the faith are illustrated by these structures, implements, and activities.</p> <p>The author of Hebrews is now identifying with these Hebrews by discussing familiar and shared understandings of the Scriptural mandates that were the basis of the Hebrew faith.</p> <p>He is going to draw his point from this initial set-up.</p>	
<p>9:8-9 <i>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, ⁹which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience,</i></p>	<p>While the covenant of Law and the temple worship was in place, it was clear that access to the Holy Place and the Holy of Holies was extremely limited with access only by priests as prescribed. The Israelites had no access to God without direct and exclusive intercession by the prescribed priesthood.</p> <p>This extremely limited access to God was and is still in place within the Hebrew community at the time of this writing. (67-69 AD)</p>	
<p>Matt 27:45-54 <i>Now from the sixth hour darkness fell upon all the land until the ninth hour. ⁴⁶About the ninth hour Jesus cried out with a loud voice, saying, "ELI, ELI, LAMA SABACHTHANI?" that is, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?" ⁴⁷And some of those who were standing there, when they heard it, began saying, "This man is calling for Elijah." ⁴⁸Immediately one of them ran, and taking a sponge, he filled it with sour wine and put it on a reed, and gave Him a drink. ⁴⁹But the rest of them said, "Let us see whether Elijah will come to save Him." ⁵⁰And Jesus cried out again with a loud voice, and yielded up His spirit.</i></p> <p><i>⁵¹And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split. ⁵²The tombs were opened, and many bodies of the saints who had fallen asleep were raised; ⁵³and coming out of the tombs after His resurrection they entered the holy city and appeared to many. ⁵⁴Now the centurion, and those who were with him keeping guard over Jesus, when they saw the earthquake and the things that were happening, became very frightened and said, "Truly this was the Son of God!"</i></p>		
<p>9:10 <i>since they relate only to food and drink and various washings, regulations for the body imposed until a <u>time of reformation</u>.</i></p>	<p>The <u>time of reformation</u> or restoration is now. We, all those who seek redemption, no longer are under the law, but rather have a universal Great High Priest in Jesus, God's anointed.</p>	
<p>The Heavenly Sanctuary</p>		
<p>9:11-12 <i>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; ¹²and 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.</i></p>	<p>There is a new order in place for these Hebrew seekers and skeptics. There is now:</p> <ul style="list-style-type: none"> - a new Great High Priest with continuous access to God the Father, - with better things to come, - who has entered the heavenly sanctuary, - who sits at the right hand of the Father. - not made with hands, not of this creation; - not through the blood of goats and calves, - but through His own blood, once for all, - He entered the holy place once for all, - having obtained eternal redemption. 	<p>Reformation view</p> <p>Reformation view</p>

Heb 10:3-10 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. - - - ^{9b}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.

9:13-14 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, ¹⁴*(then)* 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?

Here is a “conditional sentence” sometimes referred to an “If:Then” argument. **If** the protasis is true, **then** the apodosis must also be true. Here, the “then” is inferred at the beginning of verse 14.

If the blood of sacrificial animals were able to cleanse defiled flesh, **then** much more will Christ’s blood shed on our behalf, cleanse our guilt and wickedness! Based on the degree of sacrifice (the Son of God) and the holiness of that sacrifice, so is its effectiveness to propitiate God’s wrath.

Quote from John Owen:
 “The blood of Christ is comprehensive of all that He did and suffered in order unto our redemption, inasmuch as the shedding of it was the way and means whereby He offered Himself (in and by it) unto God.”

Mt 16:21-26

The Mediator’s Death Necessary

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.**

Those Hebrews who are seeking God’s redemption must do so under the new (eternal) covenant, not under the old Mosaic covenant which is no longer in place.

You should notice the “Sovereign Grace” clause. Only **those who have been called by God will receive the eternal inheritance of life.**

Gal 2:15-21 - - - ²⁰I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I lie by faith in the Son of God, who loved me and gave Himself up for me. - - -

9:16-17 For where a covenant [testament] is, there must of necessity be the death of the one who made it. ¹⁷For a covenant is valid only when men are dead, for it is never in force while the one who made it lives.

Here speaking of a “will” leading to an inheritance. In this case, Jesus Christ by His death initiated this Eternal (new) covenant by His death which was entirely God’s purpose throughout time. It was established before time began, but is now accessible to those whom God chooses to bring into this covenant.

1 Pet 1:2-3 Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; ³seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence.

9:18-21 Therefore even the first covenant was not inaugurated without blood. ¹⁸For 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, ²⁰saying, “THIS IS THE BLOOD OF THE COVENANT WHICH GOD COMMANDED YOU.” ²¹And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood.

In order for the Hebrews to dedicate the Temple as holy unto God, it was necessary to cleanse it from sin and wickedness by means of a ritual involving the shedding of blood and the application of that shed blood onto all of the things needing to be entirely dedicated unto a Holy, Holy, Holy God.

These things were not to be treated in any way as common, or functional for human use.

1 Chron 13:6-10 David and all Israel went up to Baalah, that is, to Kiriath-jearim, which belongs to Judah, to bring up from there the ark of God, the Lord who is enthroned above the cherubim, where His name is called. ⁷They carried the ark of God on a new cart from the house of Abinadab, and Uzza and Ahio drove the cart. ⁸David and all Israel were celebrating before God with all their might, even with songs and with lyres, harps, tambourines, cymbals and with trumpets. ⁹When they came to the threshing floor of Chidon, Uzza put out his hand to hold the ark, because the oxen nearly upset it. ¹⁰The anger of the Lord burned against Uzza, so He struck him down because he put out his hand to the ark; and he died there before God.

God is entirely holy. Everything dedicated to God is holy also. Apart from being in Christ, **no man is holy** in his own nature!

9:22 And according to the

There is great danger in modern American Evangelicalism, mainly the problem of “truncating” the gospel to remove its offensive nature so that we can attract the world to our

<p><i>Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness.</i></p>	<p>message. The following are often issues that are dropped, ignored, or underemphasized in our modern “Evangelical” churches:</p> <ul style="list-style-type: none"> • Without the shedding of blood, • Without substitutionary atonement, • Without the work of the Holy Spirit in effectually calling lost persons to Christ, • Without repentance from sin, <p>there is no gospel that is being preached!!!</p> <p>The Holy Spirit can and will attract (Irresistibly) any and all that the Father desires to be come. This is called “Irresistible Grace”. It is the “I” of the acronym - T U L I P.</p>
<p>Summary/Conclusions/Comments: Consider the Supremacy of Christ:</p> <p>Eph 1:18-23 <i>I pray that the eyes of your heart may be enlightened, so that you will know what is <u>the hope of His calling</u>, what are the riches of the glory of His inheritance in the saints,¹⁹ and what is the surpassing greatness of His power toward us who believe.</i></p> <p><i>These are in accordance with the working of the strength of His might²⁰ which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places,²¹ far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come.²² And He put all things in subjection under His feet, and gave Him as head over all things to the church,²³ which is His body, the fullness of Him who fills all in all.</i></p>	

Important Quote(s)

We like morality and spirituality but not dogmas about sin, judgment, atonement, and grace. As long as we are in control (or at least think we are), using "the sacred dimension" for our own ends, even an atheist can express some interest. However, the moment we are put back in the position of being arraigned before God in his courtroom, our spin factory operates at full capacity.

Michael Horton; from *Christless Christianity*; p. 127

It is pure sovereign grace which alone determines the exercise of Divine mercy. God expressly affirms this fact in Romans 9:15. "For he saith to Moses, I will have mercy on whom I will have mercy." It is not the wretchedness of the creature which causes Him to show mercy, for God is not influenced by things outside of Himself as we are. If God were influenced by the abject misery of leprous sinners, He would cleanse and save all of them. But He does not. Why? Simply because it is not His pleasure and purpose so to do. Still less is it the merits of the creatures which causes Him to bestow mercies upon them, for it is a contradiction in terms to speak of meriting "mercy." "Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3:5) - the one standing in direct antithesis to the other. Nor is it the merit of Christ which moves God to bestow mercies on His elect: that would be substituting the effect for the cause. It is "through" or because of the tender mercy of our God that Christ was sent here to His people. (Luke 1:78). The merits of Christ make it possible for God to righteously bestow spiritual mercies on His elect, justice having been fully satisfied by the surety! No, mercy arises solely from God's imperial pleasure.

A. W. Pink; from *The Attributes of God*; p. 93

There is an old world and a new world, and between the two there is a tomb. God has already crucified me, but I must consent to be consigned to the tomb. My baptism confirms God's sentence, passed upon me in the Cross of His Son. It affirms that I am cut off from the old world and belong now to the new. So baptism is no small thing. It means for me a definite conscious break with the old way of life. This is the meaning of Romans 6:2; "We who died to sin, how shall we any longer live therein?" Paul asks in effect, "If you would continue in the old world, why be baptized? You should never have been baptized if you meant to live on in the old realm." When once we see this, we are ready enough to clear the ground for the new creation by our assent to the burial of the old.

Watchman Nee; *The Normal Christian Life*; p. 58 of the Hendrickson Christian Classics; Ch 5, Section "Burial Means an End".