

## Hebrews 9

VERSES 1-10<sup>1</sup>

Now even the first covenant had regulations of divine worship and the earthly sanctuary. <sup>2</sup>For there was a tabernacle prepared, the outer one, in which were the lampstand and the table and the sacred bread; this is called the holy place. <sup>3</sup>Behind the second veil there was a tabernacle which is called the Holy of Holies, <sup>4</sup>having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant; <sup>5</sup>and above it were the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail. Now when these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship, <sup>7</sup>but 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. <sup>8</sup>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, <sup>9</sup>which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, <sup>10</sup>since they relate only to food and drink and various washings, regulations for the body imposed until a time of reformation.

*The chief obstacle in the way of the Hebrews' faith was their failure to perceive that every thing connected with the ceremonial law— the tabernacle, priesthood, sacrifices— was typical in its significance and value. Because it was typical, it was only preparatory and transient, for once the Antitype materialized its purpose was served. A.W. Pink*

*Now, the desert tabernacle is described. "In this verse (8), the writer, in preparation for what follows, emphasizes the inaccessible sacredness of the inner tent, the Holy of Holies as compared to the constant openness of the out tent, and the mysterious closeness of the former."-Wuest*

*The importance of them was more than hinted at by God when, though He took but six days to make heaven and earth, He spent no less than forty days when instructing Moses concerning the making of the tabernacle. That clearly denoted*

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that the work of redemptive grace, which was prefigured in Jehovah's earthly dwelling place, was far more glorious than the work of creation. A.W. Pink

Suffice it now to say that everything connected with the outer court was fulfilled by Christ in the days of His flesh. The very fact that it was the "outer" court, accessible to all the people and unroofed, at once denotes to us Christ here in the world, openly manifested before men. Its brazen altar spoke of the cross, where God publicly dealt with the sins of His people. Its fine linen hangings spoke of Christ meeting the claims of God's righteousness and holiness. Its sixty pillars tell of the strength and power of Christ, "mighty to save." Its laver foreshadowed Christ cleansing His Church with the washing of water by the Word (John 13). A.W. Pink

Now as the outer court viewed Christ on earth, so the holy places pointed to Him in heaven. The holy place was a chamber which was entered by none save the priestly family, where those favored servants of Jehovah ministered before Him. It was therefore the place of communion. In perfect keeping with this, each of the three vessels that stood therein spoke of fellowship. The lampstand foreshadowed Christ as the power for fellowship, as supplying the light necessary to it. The table with its twelve loaves, prefigured Christ as the substance of our fellowship, the One on whom we feast. The incense altar typified Christ as the maintainer of fellowship, by His intercession securing our continued acceptance before the Father. A.W. Pink

"For there was a tabernacle made: the first (compartment) wherein was the candlestick," or better, "lampstand." There was no window in the tabernacle, for the light of nature cannot reveal spiritual things. A.W. Pink

The "table" speaks of communion. A beautiful picture of this is found in 2 Samuel 9. There David asks, "Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?"

And then, to show he is fully reconciled to this grandson of his foe, David said, "but Mephibosheth thy master's son shall eat bread always at my table" (verse 10)—evidencing that he had been brought into the place of most intimate fellowship. A.W. Pink

The twelve loaves, like the twelve precious stones in the high priest's breastplate, pictured the twelve tribes of Israel being represented before God. Thus, in type, it was the Lord Jesus identifying Himself with His covenant people. A.W. Pink

That which was represented by the "golden censer" was the acceptability of Christ's person to God and the efficacy of His intercession. The beautiful type of Leviticus 16: 12, 13 denotes that, in consequence of the satisfaction which Christ made unto God, completed at the cross, His mediatory intercession is a sweet savor unto the Father, and effective unto the salvation of His Church. A.W. Pink

The fact that the smoke of this perfume covered the ark and the mercy-seat, wherein was the law, and over which the symbol of the Divine presence abode, denoted that Christ has magnified the law, met its every requirement, and is the end of the law for righteousness unto everybody that believeth. A.W. Pink

The Arc of the Covenant; It was the first thing made (Ex. 25: 10, 11), yea, the whole sanctuary was built for no other end but to be, as it were, a house and

habitation for the ark (Ex. 26: 33). The ark was the outstanding symbol that God Himself was present among His people and that His covenant-blessing was resting upon them. A.W. Pink

The ark was an outstanding figure of the incarnate Son of God. The wood of which it was made, typified His sinless humanity. "Shittim" wood never rotted, and the Septuagint translation of the Old Testament renders it "incorruptible wood." The wood was overlaid, within and without, with gold, prefiguring Christ's Divine glory. The two materials of which the ark was made symbolized the union of the two natures in the God-man—" God manifest in flesh" A.W. Pink

Aaron's Rod; Afterwards God ordered Moses to place Aaron's rod before the ark "to be kept for a token against the rebels." The lifeless rod being made to blossom was a figure of God's vindication of His rejected Son by raising Him from the dead. Thus it speaks of the resurrection-power of our great High Priest. A.W. Pink

The Mercy Seat; The mercy-seat, or better, "propitiatory," was the throne upon which the high priest placed the expiatory blood. It was not the place where propitiation was made— that was at the brazen altar—but where its abiding value was borne witness to before God. Romans 3: 25 gives us the antitype: by the Gospel God now "sets forth" (Gal. 3: 1) Christ as the One by whom He has been placated, as the One by whom His holy wrath against the sins of His people has been pacified, as the One by whom the righteous demands of His law were satisfied, as the One by whom every attribute of Deity was glorified. Christ Himself is God's resting-place in whom He now meets poor sinners in all the fullness of His grace because of the propitiation made by Him on the cross. A.W. Pink

"These gifts and sacrifice could not make the worshipper perfect so far as his conscience was concerned. The word 'perfect' is *teleios* which does not mean sinless, but complete, finished," Wuest).

#### A. These practices were only until the "time of reformation".

The word in its context here means "to bring matters to a satisfactory state." It refers to the introduction of the New Testament which latter displaces the First Testament. The First Testament never was satisfactory, so far as offering a sacrifice that could pay for sin was concerned. It could not actually in itself save the believer.-Wuest

"Imposed until the time of reformation." "The word for 'imposed' is properly 'lying on them,' that is, as a burden. There was a weight in all these legal rites and ceremonies, which is called a yoke, and too heavy for the people to bear (Acts 15: 10). A.W. Pink

#### VERSES 11-12

**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; <sup>12</sup> 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.**

- A. The earthly tabernacle was the representation of the heavenly. Jesus did not enter the earthly tabernacle, but through the “greater and more perfect tabernacle”.
1. The tabernacle was not built by human hands.
  2. Jesus did not enter the tabernacle needing to sacrifice a bull for his own sins, nor a goat for the sins of the people, but WITH HIS OWN BLOOD.
  3. Jesus would not need to enter it again because having once entered, He obtained ETERNAL redemption.

*“But when Christ appeared as a high priest of the good things that have come”, Youngs. The past tense shows that Jesus did not just get things for the future, but he obtained the blessings for us now.*

### VERSES 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, <sup>14</sup> 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?*

- A. On the Day of Atonement, the High Priest first offered the blood of a bull for his own sin, and then the blood of a goat for the sins of the people. There was a second goat, called the scapegoat. They would confess the sins of the people over this goat, and then take it into the wilderness signifying the taking away of their sins. This was a type of what was to come, that sins would not only be forgiven but removed.

*Not only was there no blemish in His nature and no defect in His character, but there was every moral excellence. He had fulfilled the law in thought, word and deed, having loved the Lord His God with all His heart and His neighbor as Himself. Therefore was He fully qualified to act for His people. - A.W. Pink*

- B. Jesus blood not only cleansed the flesh, but it cleansed our conscience from dead works. What is a dead work?

*Before salvation, the sinner did so-called good works in the strength of his own sinful nature. They were dead works. After salvation has wrought its mighty transformation within the individual, the good works are motivated, empowered, and produced by the Holy Spirit. They are, therefore, living works. Thus, the person serves the living God.-Wuest*

*Notice that it is our consciences that have to be purged from these dead works. Our consciences are the part of us that excuse or accuse us (Rom. 2:15). So, this is speaking of the guilt our consciences produce when we've done wrong or the self-righteousness our consciences produce when we've done right. We need to be purged from both of these functions of the conscience. Our total trust has to be in*

*what Jesus has done for us and not what we have done for Him.-Andrew Wommack  
Living Commentary*

- C. Dead works are the “Old Covenant”, religious, effort/works-based approach to God which amounts to “do good and you will be blessed and not cursed, do bad and you will be cursed and not blessed”.**

### **VERSE 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.*

- A. Having offered Himself, He became the mediator of the new covenant.**

*God did not call the Christian dispensation “another covenant,” or a “second covenant,” but a “new” one, thereby declaring that the Judaic covenant was obsolete. A.W. Pink*

*The basing of the new covenant on the death of Christ is a New Testament doctrine not peculiar to our author; it finds clearest expression in the words of institution spoken by our Lord over the cup: “This is my blood of the covenant, which is poured out for many” (Mark 14:24) or, in their earliest recorded form, “This cup is the new covenant in my blood” (1 Cor. 11:25).<sup>112</sup> And now that this redemptive death has taken place, the “promise of their eternal inheritance” has been made good to those “who have been called”; the new covenant, and everything that the grace of God provides under it, is forever theirs. F.F. Bruce*

*As the Mediator of the covenant (Heb. 12:24), He took His place between God and His people, undertaking to maintain the interests and secure the honor of both parties, by perfectly reconciling the one to the other. As the “Mediator” Christ has blessedly fulfilled the type of Jacob’s “ladder,” uniting heaven and earth. A.W. Pink*

*That which was a “covenant,” has become to us a testament. The “covenant” was made by God with Christ. By His death that which God pledged Himself to do unto the heirs of promise in return for the work which Christ was to perform, is now bequeathed to us as a free gift: what was a legal stipulation between the Father and the Mediator, comes to us purely as a matter of grace. A.W. Pink*

- B. His death makes us able to receive the promise of the eternal inheritance.**

*“Might receive the promise of eternal inheritance.” This is the goal toward which the apostle has been steadily moving, as he has passed from clause to clause in this verse. That the called of God might receive the promise of eternal inheritance was the grand ultimate object of the “everlasting covenant” so far as men are concerned, and the chief design of the new testament. A.W. Pink*

**VERSES 16-17**

*For where a covenant is, there must of necessity be the death of the one who made it. <sup>17</sup> For a covenant is valid only when men are dead, for it is never in force while the one who made it lives.*

*To assure His people of their partaking of the benefits of God's covenant, the cross of Christ has turned that covenant into a testament, so that the conditions of the covenant on God's part (its requirements: namely, perfect obedience rendered to His law, and thus "everlasting righteousness" being brought in: Daniel 9: 24; and full satisfaction being taken by the law for the sins of His people) might be so many legacies, which being ratified by the death of the Testator, none might disannul. A.W. Pink*

*the mystical oneness of Christ and His Church: a legal oneness, which ultimates by the Spirit's work in a vital union, so that Christ is the Head and believers are the members of one Person (1 Cor. 12: 12, 13). This, and this alone, constituted the just ground for God to impute to Christ all the sins of His people, and to impute to them the righteousness of Christ for their justification of life. What Christ did in obeying the law is reckoned to them as though that obedience had been performed by them; and in like manner, what they deserved on account of their sins was charged to and endured by Him, as though they themselves had suffered it: see 2 Corinthians 5: 21. A.W. Pink*

**A. Jesus had to DIE in order that the New Covenant to be in effect. Thus, the New Covenant does not begin in the first chapters of Matthew, Mark, Luke, and John, but at the cross. Jesus was born under the law and ministered TO THE JEWS under the law.**

**Galatians 4:4**

*But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, <sup>5</sup> to redeem those who were under the law, that we might receive the adoption as sons.*

**Matthew 15:24**

*But He (Jesus) answered and said, "I was not sent except to the lost sheep of the house of Israel."*

**Matthew 26:28**

*For this is My blood of the new covenant, which is shed for many for the remission of sins.*

**VERSES 18-23**

*Therefore even the first covenant was not inaugurated without blood. <sup>19</sup> 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, <sup>20</sup> saying, "THIS IS THE BLOOD OF THE COVENANT WHICH GOD*

COMMANDED YOU." <sup>21</sup> And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood. <sup>22</sup> And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness. <sup>23</sup> 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.

- A. The covenant God made with Abraham was sealed with blood. He put him into a deep sleep when this happened. Some believe that this was so that Abraham would not be capable of breaking the covenant.
- B. The covenant of the Law was between God and the Children of Israel. He presented the law, and they promised to keep it and then they were sprinkled with blood.

*Upon their approbation of it, the book was read in the hearing of all the people after it had been duly sprinkled with the blood of the covenant (Ex. 24: 7). Thereupon, for the first time, Jehovah was called "The God of Israel" (Ex. 24: 10), and that by virtue of the covenant. A.W. Pink*

*In like manner, the communication of the benefits of Christ's death unto sanctification, is called the "sprinkling of the blood of Jesus Christ" (1 Pet. 1: 2). To avail us, the blood must not only be "shed," but "sprinkled." A.W. Pink*

*He came not only to make atonement for our sins by His blood that we might be justified, but also to sprinkle us with the efficacy of His blood in the communication of the Spirit unto sanctification, A.W. Pink*

- C. The New Covenant was sealed with the blood of Jesus, through His obedience, not our own. The Covenant was between the Father and the Son. When faith is placed in Christ, the person is in Christ, and becomes an heir of the New Covenant. If the individual does not live perfectly, that person is forgiven by the eternal sacrifice of Jesus. Since the covenant was not established with the promise of man (as it was under the law), man is not capable of undermining the covenant. Christ's redemption is eternal (vs. 12), and His inheritance is also (vs. 15).
- D. "And without shedding of blood there is no forgiveness." Forgiveness is only from the blood of Jesus, not our confession or repentance.

*It has frequently been asked in what sense "the heavenly realities "needed to be cleansed; but our author has provided the answer in the context. What needed to be cleansed was the defiled conscience of men and women; this is a cleansing which belongs to the spiritual sphere. F.F. Bruce*

### VERSES 24-26

*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; <sup>25</sup> 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. <sup>26</sup> 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.

- A. Jesus has put away sin by His one-time sacrifice, now we can rest in that fact. Our salvation and “Christian life” are not about us, they are all about Him. He provided the perfect sacrifice.

*The emphasis here is that Jesus entered ONCE into the holy place and has obtained ETERNAL REDEMPTION for us. Most Christians are ignorant of this. They think they only have partial redemption until the next time they sin. That is not true. This chapter is contrasting the temporary effect of the O.T. sacrifices with the permanent effect of Christ's sacrifice. We have eternal redemption.-Andrew Wommack Living Commentary*

*Jesus provided one sacrifice for all sin for all time. This is the great theme of this chapter. Those who teach that our sins are only atoned for up until the time of our acceptance of our salvation, and then all subsequent sins have to be repented of and “put under the blood,” or we will be punished for them, are wrong.-AWLC*

*The end or purpose of this appearing of Christ was to “put away sin”— the Greek word is a very strong one, and is rendered “disannulling” in Hebrews 7: 18. Let it be carefully noted that this declaration is made only as it respects the Church of Christ. He made a complete atonement for all the sin of all His people, receiving its wages, expiating its guilt, destroying its dominion. The results are that, when God applies to the penitent believer the virtues of Christ's sacrifice, all condemnation is removed (Rom. 8: 1), and its reigning power is destroyed (Rom. 6: 14). A.W. Pink*

## VERSES 27-28

*And inasmuch as it is appointed for men to die once and after this comes judgment, <sup>28</sup> 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.*

- A. When men die, they are judged.
1. This is not saying there is a specific date set for each individual's death. It is saying that it is a principle that everyone will die once.
- B. When Christ died, he was not judged, but carried judgment upon Himself.
- C. “Without reference to sin”: Sin was so thoroughly taken care of that when He returns for us, sin will no longer be mentioned. We are forever forgiven.  
*Hebrews 8:12*  
*“For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more.”*
- D. “To those who eagerly await Him” doesn't mean that we need to try to be eagerly awaiting His return. It has to do with fully expecting it.
1. “Eagerly” is *apekdechomai*; to expect fully: - look (wait) for. Those who believe in Jesus fully expect and wait for His return.

- E. This is reference to Christ's second coming. (Some believe this is referring only to when He appears to the Jews. Others see it as when He returns to earth at the end of this age.)
- F. "Eagerly await Him" most likely makes references to the anticipation of the Children of Israel on the Day of Atonement. F.F. Bruce writes:

*The Israelites who watched their high priest enter the sanctuary for them waited expectantly for his reappearance; that was a welcome sign that he and the sacrifice which he presented had been accepted by God.*

- G. The idea is that Christ, the New High Priest, entered the true tabernacle, and when He comes again, appears the second time, it will be for those who expect and wait for His second coming.

**2 Corinthians 3:6-18**

*Who also made us adequate as servants of a new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. <sup>7</sup> But if the ministry of death, in letters engraved on stones, came with glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading as it was, <sup>8</sup> how will the ministry of the Spirit fail to be even more with glory? <sup>9</sup> For if the ministry of condemnation has glory, much more does the ministry of righteousness abound in glory. <sup>10</sup> For indeed what had glory, in this case has no glory because of the glory that surpasses it. <sup>11</sup> For if that which fades away was with glory, much more that which remains is in glory. <sup>12</sup> Therefore having such a hope, we use great boldness in our speech, <sup>13</sup> and are not like Moses, who used to put a veil over his face so that the sons of Israel would not look intently at the end of what was fading away. <sup>14</sup> But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. <sup>15</sup> But to this day whenever Moses is read, a veil lies over their heart; <sup>16</sup> but whenever a person turns to the Lord, the veil is taken away. <sup>17</sup> Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. <sup>18</sup> But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.*