

## Hebrews 9 - There's Power in the Blood (of Christ)

1. "Then indeed, even the first covenant had ordinances of \_\_\_\_\_ service and the \_\_\_\_\_ sanctuary."

[Having introduced the superiority of the new covenant in comparison to the first, and also noting the imminent and unavoidable dissolution of said covenant, the author begins a brief discourse on the beauties and burdens of the first covenant. Even so, the author speaks of the first covenant as having "an earthly place of holiness," as this is the ESV's rendering of what appears in the NKJV as "earthly sanctuary."]

2. "For a tabernacle was \_\_\_\_\_: the first part, in which was the \_\_\_\_\_, the \_\_\_\_\_, and the \_\_\_\_\_, which is called the \_\_\_\_\_."

[The word here translated "sanctuary" (as is also the case in verse 1) is hagios (holy or sanctified - Strong# 39). It is in other translations rendered as "the Holy Place." Earlier, "prepared" speaks to the thorough planning and construction of the tabernacle (cf according to the pattern given by God - Heb 8:5). The author reminds his readers of the furnishings of Moses' tabernacle.]

3. "And behind the second \_\_\_\_\_, the part of the tabernacle which is called the \_\_\_\_\_ of \_\_\_\_\_, which had the \_\_\_\_\_ censer and the ark of the \_\_\_\_\_ overlaid on all sides with \_\_\_\_\_, in which were the \_\_\_\_\_ pot that had the \_\_\_\_\_, Aaron's rod that \_\_\_\_\_, and the tablets of the \_\_\_\_\_; and above it were the \_\_\_\_\_ of \_\_\_\_\_ overshadowing the mercy seat."

4. "Of these things we cannot now \_\_\_\_\_ in \_\_\_\_\_."

["These things" refers to all the items of the tabernacle mentioned beginning in verse 2. This final statement regarding the items of the holiest of holies is not to intimate any forbidding to speak of them, neither is it a statement of a failure to speak due to any ignorance of them. The author is simply saying that enough has been said to make his point. Pink makes the point that the author does not want to digress or stray too far from the subject at hand (Exposition of Hebrews, Vol 1 471). Particularly, the author is making a comparison and contrast of the Old and New Covenants.]

5. But into the \_\_\_\_\_ part the high priest went \_\_\_\_\_ a \_\_\_\_\_, not without \_\_\_\_\_, which he offered for \_\_\_\_\_ and for the \_\_\_\_\_ sins committed in \_\_\_\_\_."

Why does the author here identify the sins of the people as those committed in ignorance?  
(cf Lev 4:1-3, 13-15, 22-24, 27-28) \_\_\_\_\_

[A common misconception, and one I held until closer review of the text, is that the high priest only entered the most holy place one time each year. But this is not what the text is teaching. He was only permitted to enter one day each year. His duties, as enumerated in Leviticus 16, required him to enter the most holy place at least three times, and multiple entries are also indicated in this verse.]

6. “It was \_\_\_\_\_ for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service \_\_\_\_\_ in regard to the \_\_\_\_\_ – concerned only with \_\_\_\_\_ and \_\_\_\_\_, various \_\_\_\_\_, and fleshly ordinances imposed until the time of \_\_\_\_\_.”

[“Symbolic” is from the Greek *parabole*, or *parable*. Coupled with “the present time” (or “time then present” - KJV), it indicates that the tabernacle and all the service offered therein was symbolic, even from the time of its initial construction (cf Heb 8:5, 10:1).

“Washings” is from the Greek *baptismos*, which is found four times in the NT, and three times rendered washing(s) (cf Mark 7:4, 8), but appears as “baptisms” in Hebrews 6:2.

“The time of reformation” is contrasted with the “then present time” of verse 9, identifying “the time of reformation” as the Christian or Gospel Age, given in part to release men from the inadequacies of the Mosaic covenant.]

7. “\_\_\_\_\_ came as a High Priest of the good things to come, with the \_\_\_\_\_ and more \_\_\_\_\_ tabernacle not made with \_\_\_\_\_, that is, not of this \_\_\_\_\_.”
- What does the tabernacle represent with regard to the New Testament? \_\_\_\_\_
  - What did Jesus say about this tabernacle in:
    - Luke 17:20-21? \_\_\_\_\_
    - John 18:36? \_\_\_\_\_

[Note the opening words of contrast in this verse, “but Christ.” After again detailing the shortcomings of the Mosaic sacrifices, the author immediately directs his readers’ attention to Jesus.

Following his statement toward the superiority of Jesus, the author also speaks to the superiority of the tabernacle of this superior High Priest. Whereas the first tabernacle was constructed by the hands of men with earthly materials, the tabernacle of Jesus is not made with hands, neither does it consist of the things of this creation. Moving from there, the author points to the superior blood offered by this High Priest within the curtains of this spiritual tabernacle.]

8. "Not with the blood of \_\_\_\_\_ and \_\_\_\_\_, but with \_\_\_\_\_ He entered the Most Holy Place \_\_\_\_\_ for \_\_\_\_\_, having obtained \_\_\_\_\_ redemption."

[From man's earliest days, he had sacrificed animals as a means of appeasement for his sins (cf Gen 4:1-5). This imperfect system was continued in the Law of Moses. Once each year, on the Day of Atonement (the 10<sup>th</sup> day of the 7<sup>th</sup> month - Lev 16:29-31), the High Priest would go with blood behind the veil into the Most Holy Place to make atonement, first for his own sins and afterward for the sins of the people.

But the High Priesthood of Jesus brought not only a greater High Priest, but also a greater sacrifice. Whereas Aaron and his descendants were required to enter in once each year with the blood of animals, Jesus entered in one time with His own blood. Moreover, this entering in was "once for all." It did not necessitate repetition as it brought eternal redemption from sin.]

9. "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your \_\_\_\_\_ from \_\_\_\_\_ to serve the living God?"

[Note the cleansing of the conscience in contrast to the inability of the Levitical sacrifices to make its offerers perfect in verse 9. "Dead works" are not the works of the Law which had been invalidated, but rather those deeds which bring spiritual death to those who practice them.]

10. "And for this reason He is the Mediator of the \_\_\_\_\_ covenant, by means of \_\_\_\_\_, for the \_\_\_\_\_ of the \_\_\_\_\_ under the \_\_\_\_\_ covenant, that those who are called may receive the \_\_\_\_\_ of the eternal inheritance."

[Once again the author appeals to a new covenant and the One who gave it. Of note is the author's statement regarding New Covenant and the transgressions committed under the Old. Consider this statement in view of the following passages:]

a. Acts 13:38-39 - (speaking of \_\_\_\_\_, v 23, 33) "Therefore let it be known to you, brethren, that though \_\_\_\_\_ is preached to you the \_\_\_\_\_ of \_\_\_\_\_; and by \_\_\_\_\_ everyone who believes is justified from all things from which you could not be justified by the \_\_\_\_\_ of \_\_\_\_\_."

b. Galatians 2:16 - "Knowing that a man is not justified by the \_\_\_\_\_ of the \_\_\_\_\_, but by \_\_\_\_\_ in Jesus Christ... for by the \_\_\_\_\_ of the \_\_\_\_\_ shall \_\_\_\_\_ be justified."

c. Why could no one be justified under the Law (Heb 10:4)? \_\_\_\_\_  
\_\_\_\_\_

[Thus we see the blood of Christ being both proactive and retroactive, flowing in both directions in time, forward and backward, in this case spoken of as redeeming the faithful Jews who lived before and all those who obey the gospel today.

We might add that the blood of Christ not only redeemed those who were faithful under the law of Moses, but also all those who lived under the Patriarchal Age and the Gentiles who continued under that system until the time of the cross (e.g. the centurion - Matthew 8, Cornelius - Acts 10).]

d. In light of this, why would Abraham rejoice when he saw Jesus' day (cf John 8:56)?

\_\_\_\_\_

e. To what does "the accepted time" and "day of salvation" refer in 2 Corinthians 6:2 (cf Isaiah 49:8)? \_\_\_\_\_

11. What is required for a testament to take effect? \_\_\_\_\_

12. After a testament is in force, what can be done to it (cf Gal 3:15)? \_\_\_\_\_

[Lightfoot notes that the author moves more deeply into the picture of a last will and testament, as he has just introduced the concept of an inheritance as being part and parcel to the death of Jesus.]

13. "Therefore not even the first covenant was dedicated without \_\_\_\_\_."

14. What four things did Moses use in dedicating the first covenant? \_\_\_\_\_

\_\_\_\_\_

[The author here makes reference to Exodus 24, wherein Moses took blood and sprinkled the altar, the book and the people of Israel.]

15. "And according to the law almost \_\_\_\_ \_\_\_\_\_ are \_\_\_\_\_ with \_\_\_\_\_, and without the \_\_\_\_\_ of \_\_\_\_\_ there is no \_\_\_\_\_."

[Through his use of "almost all things," the author again reveals his intimate knowledge of the Law and its requirements, as some things were purified by water and/or fire (cf Num 31:22-24.)

a. What is the only remedy for sin (1 Pet 1:19, 1 John 1:7, Rev 1:5)? \_\_\_\_\_

b. Discuss: How does baptism save us if we are saved by Jesus' blood?

16. The items of purification under the Law are called \_\_\_\_\_ of the things in heaven.

17. "The holy places made with hands" are called \_\_\_\_\_ of the true.

[There are two different words here translated “copies.” The first is more closely akin to a pattern as it appears in the KJV. The second is more akin to the idea of a figure or antitype, as it appears in the KJV both here and in 1 Peter 3:21.]

18. Where is Christ said to appear for us? \_\_\_\_\_

[Whereas the high priest entered the most holy place once a year to appear in the presence of God for the people, Christ has entered “heaven itself” to appear in God’s presence. In the first, God had to come down to man. In the latter, the man Christ Jesus ascended upward into heaven itself.]

19. Whereas the high priest entered the most holy place with the blood of \_\_\_\_\_, Christ appeared to put away sin by the \_\_\_\_\_ of \_\_\_\_\_ (i.e., “His own blood” - v 12).

20. “And as it is \_\_\_\_\_ for men to \_\_\_\_\_, but after this the \_\_\_\_\_, so Christ also was \_\_\_\_\_ once to \_\_\_\_\_ the \_\_\_\_\_ of \_\_\_\_\_.”

[Death is more than just an appointment, it is laid up and reserved for man from the moment of conception. The TDNT says that death awaits man, and the word here translated “expresses the certainty of man’s future as this is established in the will of God.”

The bearing the sins of many is likely an allusion to the scape goat of the Law (cf Lev 16:6-22). Thus, in the offering of Himself he fulfilled the role of both goats, the one which was offered and the one which upon which the sins of the people were placed and driven out of the camp into the wilderness.]

21. “To those who \_\_\_\_\_ wait for Him He will appear a \_\_\_\_\_ time, apart from \_\_\_\_\_, for \_\_\_\_\_.”

[The phrase “eagerly wait” comes from a single word meaning to look with expectation.

“Apart from sin” implies that Jesus’ second coming will not be to deal with sin, for all such issues were accomplished in His first coming. His second coming will be for the benefit and redemption of those who are partakers of the blessings of the first coming.]