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Hebrews 9

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Hebrews 9.

Topics.

- The first covenant had an earthly place of holiness.
- The cherubim of glory.
- The Most Holy Place cannot be entered while the Holy Place is standing.
- Gifts and sacrifices cannot perfect the conscience of the worshipper.
- God's perfect temple is made without human hands.
- Christ entered into the Most Holy Place with his own blood.
- Christ offered himself up through the eternal spirit.

The previous chapter: in the previous chapter the author spoke of a High Priest, seated at the throne of the Majesty in heaven; the Tabernacle of Moses; the six branched candle stand; the table of shewbread and the Most Holy Place. He talked of Christ obtaining a ministry that is much more excellent than the old, of God writing His laws upon the minds and hearts of Israel and of the Old Covenant becoming obsolete and being ready to vanish away.

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

INTRODUCTION: this letter is written to Hebrews who had been enlightened, endured sufferings, been publicly exposed to reproach and affliction, stood alongside others who were persecuted, had compassion on those in prison and joyfully accepted others plundering their property (probably the Romans) knowing they had an eternal possession (Heb. 10:31-36). It appears they had a faith in Christ, but were still bound by the Levitical priesthood and the Jewish religious system and because of this the author brilliantly uses Moses Tabernacle, the Holy Place and the Most Holy Place and Old Testament Scriptures to prove Jesus is the only High Priest anyone needs and that it is by faith in Christ and God's grace not religious works that God's people are counted righteous. The blessing of this letter is not limited to the Hebrews since everyone who is seeking God or who is a brother or sister of Christ will be overwhelming awed as they read this well-crafted and awe-inspiring letter as it beautifully progresses through the chapters proving Jesus is the Christ (probably written about A.D. 68).

HEBREWS 9:1-6

The First Covenant had an Earthly Place of Holiness.

- **Hebrews 9:1-6:** Now even the first covenant had regulations for worship and an earthly place of holiness (worldly sanctuary in KJV). ²For a tent was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. It is called the Holy Place. ³Behind the second curtain was a second section called the Most Holy Place, ⁴having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron's staff that budded, and the tablets of the covenant. ⁵Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. ⁶These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties.

The term worldly when applied to the sanctuary does not mean that it pertained to this world, but that it is an earthy sanctuary made with human hands in contrast to the heavenly sanctuary not made with hands where Christ has now gone. Neither does it mean that it was worldly in the sense that the word worldly is now used as denoting the opposite of spiritual, but worldly, in the sense that it belonged to the earth rather than to heaven (i.e., it was made by human hands and not directly by the hands of God. It is also referred to as worldly sanctuary because:

- It was, transitory, earthly and fleeting.
- It was a building that must be taken down.
- It consisted of perishing materials of this visible world.
- The divine services performed by the priests were outward ordinances and rites of ceremonial law.
- It was wholly constructed by earthly men and earthly materials.

All these are in total contrast to the exciting unseen eternal world of the heavenly sanctuary not made of human hands or earthly materials. The Jews often speak of, a sanctuary above and a sanctuary below and of a tabernacle above and a tabernacle below. The sanctuary could apply to any of the following:

- The tabernacle of Moses.
- The sanctuary built by Solomon.
- The sanctuary, rebuilt by Zerubbabel.
- The sanctuary repaired and adorned by Herod (Luke 21:5).

This is because all sanctuaries where built on the design of the very first sanctuary being the tabernacle of Moses, they all followed the same pattern that God gave Moses on Mount Sinai. The sanctuary can be seen as a type of:

- The world and of the various things in it.
- The church and of heaven.

(The detail and model of the tabernacle is found in Exodus chapters 25-27).

The purpose of the author in this chapter is to describe the tabernacle in which the service of God was celebrated under the Old Covenant and to show his Hebrew audience that it had a reference to the New Covenant and what was future. He does this by highlighting the fact that the old was only an imperfect representation of the reality. It was important for the author to show this because the Hebrews regarded the ordinances of the tabernacle and of the whole service of the Levitical priesthood as of divine appointment and of perpetual obligation. The goal of the author here is to prove to his Hebrew audience that they were to give place to a more perfect system and to show the pre-eminence of Christ and that the new by far excels the old to do this it was necessary for him to discuss the real nature of the old.

A TENT WAS PREPARED: (v2) these words refer to the tent (called the tabernacle of Moses) which God commanded Moses to make according to the pattern God had shown him at Mount Sinai. It was to be a place in which the priest could administer the services of God while Israel travelled through the wilderness. Being a tent, they were able to pull it down and take it with them as they travelled through the desert. It was not a tent as we think of tents today except in that it was mobile. This is because from the outside this tabernacle had no beauty, but as one moved further and deeper into it, the glory wonder and beauty increased beyond what the human mind could ever imagine to find in a wilderness and in a desert place.

THE HOLY PLACE: the tabernacle had two rooms which were joined to each other and separated by a veil. The first room was called, the Holy Place in here was the Manoora (a candle stand with six branches connected to the one main stem and the table of shewbread' (v2). Only the priests could enter behind the veil and into the Holy Place.

The six branched candle stand and the table of shewbread symbolised:

- The light of God and the churches.
- The redeemed connected to the light of Christ.
- The churches connected to Christ reflecting the light and glory of God.
- The unity of Christ and his church.
- Those in Christ being spiritually sustained by his eternal light.

The table of the twelve loaves of shewbread was set directly opposite the candlestand where the lamps were always burning. Under the Old Covenant the light of the Jews was only candle-light and the Jews had only man-made bread, whereas in contrast today, the faithful have Christ the true bread of life and the fullness of his light. The shadows, types and patterns here show that it is by light of Christ we must have communion with God and with one another.

Another wonder and glory of types and shadows: since the candlestand was opposite the bread shining its light upon it and there were no windows in the Holy Place it meant that without the light of the candlestand the bread (symbolising Christ) was in absolute darkness, thus the candlestand and the bread symbolised the Spirit of Christ flowing through the faithful church and reflecting the light and glory of Christ to those who dwell in darkness. The Holy Place being in complete darkness without the light of the candlestand is a perfect picture of two things: -

1. The world without the light of Christ and the light of the church.
2. Of every believer being in total darkness without being in union and fellowship with Christ (i.e., connected to the main stem of the candlestand as the six branches were).

THE MOST HOLY PLACE: beyond the Holy Place was another room separated by a veil. This room was called, the Most Holy Place. In this room was the golden altar of incense and the Ark of the Covenant which had inside of it the manna, Aaron's staff that budded and the Ten Commandments (the tablets of the covenant) (v3-4). Only the high priest could enter this Most Holy Place since it was here that the presence of God dwelt.

The Most Holy Place symbolised the following:

- As the high priest of the Old Covenant (despite his human limitations) was fully assured that providing he was wholly clothed in the holy garments of his priesthood God would welcome and favour him as he entered the Most Holy Place and the full glory and presence of God. Likewise, those who God has clothed with the royal crown and robes of Christ's righteous enter with boldness and full confidence knowing that despite their human weaknesses they will be welcomed and safe.
- Believers clothed in the righteousness of Christ wholly entering into the full glory and presence of God without any fear despite sinful dysfunctions and aberrations dwelling within, since their holy and righteous standing before God is based on faith and God's grace and not on self-effort or strict adherence to religious rites, customs and traditions.

There are of course many more symbolisms to be found in the tabernacle since God said to Moses:

- Let them make me a sanctuary, that I may dwell in their midst exactly as I show you concerning the pattern of the tabernacle, and of all its furniture, so you shall make it and see that you make them after the pattern, which is being shown you on the mountain (Exodus 25:8, 40).

God made it very clear to Moses during his forty-days on Mount Sinai that he was to have Israel build the tabernacle exactly as God had instructed him, even to the smallest detail.

From these we can see the following types, shadows and patterns:

- Only priests could enter the Holy Place. on earth with the six branched candlestick and the shewbread, likewise only those in Christ can enter in 'union' with God and the Lord Jesus Christ into his faithful church, his Kingdom and his eternal family.
- Only the high priest could enter the Most Holy Place of the tabernacle on earth. Likewise, the spiritual mind and heart is only able to enter wholly and fully into spiritual and heavenly places while dwelling here on earth when those who believe surrender their life, mind and heart wholly to God as Joshua and Caleb did (Numbers 32:12).

NOTE: having one's life, mind and heart wholly surrendered to God does not mean a brother or sister has to be in full time ministry. I have known some mothers who were devoted to their husband and their children's wellbeing who were more fully surrendered to God in their hearts and minds than some men I knew who were in full time ministry. Having one's life, mind and heart wholly surrendered to God is about who is seated on the throne of the mind and the heart (i.e., Christ or self, ego and pride etc.). Naturally this will be manifested outwardly in integrity or lack of it and in how we treat other people especially our brothers and sisters in Christ.

The Cherubim of glory: the cherubim of glory symbolise God's holy angels, here on the Ark of the Covenant their wings symbolising protection and comfort are overshadowing the Mercy Seat (v5). Here is the glory of biblical types, shadows and patterns; under the Mercy Seat was the law. This is a beautiful picture of God's mercy being placed over the law and shows two things:

1. That whoever comes to God through Christ will receive mercy no matter what gross sin the law may condemn them of.
2. That we should treat our brothers and sisters with mercy in the same manner that God deals with us in mercy.

We cannot speak in detail of these things: the words, "Of these things we cannot now speak in detail" (v5) means that the author does not have the time to speak in detail on the lampstand, the bread, the golden altar of incense, the ark, the manna, Aaron's staff that budded, the tablets of the covenant and the cherubim of glory overshadowing the mercy seat (v2-5) since his goal in this chapter is to prove the pre-eminence of Christ to Hebrews who have not yet fully grasped that Jesus is God's eternal High Priest. Clearly it would be foolish to be side-tracked by issues that though fascinating in themselves are not only unnecessary as evidence in proving that Christ is the only High Priest they need to go to, but would also rob from the importance of the main issue.

HEBREWS 9:7

The High Priest offers Blood in the Most Holy Place.

- **Hebrews 9:7:** but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people.

The temple here can refer to the temple of Herod, the temple of Solomon or to the tabernacle of Moses since the temple of Solomon and Herod were constructed after the same form as the tabernacle and had the same furniture etc., which means that what the author is saying, maybe regarded as applicable to all of them because in verse two he has in mind the tabernacle, but in verse nine the temple still standing in the present age and therefore it is difficult to determine which he had in his eye, but it is not import to the message since what he is saying applies to all three since they all had the same design and served the same purpose.

THE SECOND SECTION: refers to the Most Holy Place it was here the very presence of God dwelt and here that the high priest would enter with the blood of the innocent bulls, goats and lambs that had been sacrificed for the guilty. This sin offering was taken by the high priest once a year before the Ark of the Covenant and into the very presence of God on behalf of all the people of Israel.

Here we see another majestic shadow of Old Testament types: Christ the Lamb without blemish has laid down his life as a sacrificial sin offering for all and taken his sinless blood into the very throne room of God as a sin offering on behalf of us all. As the innocent bulls, goats and lambs without blemish were led to the slaughters knife on behalf of the guilty in the same manner Christ surrendered his life to be slaughtered on the cross of Calvary to redeem the guilty from there sin.

HEBREWS 9:8-10

The Most Holy Place cannot be entered while the Holy Place is Standing.

- **Hebrews 9:8-10:** By this the Holy Spirit indicates that the way into the most holy place is not yet opened as long as the first section is still standing ⁹(which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshipper, ¹⁰but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation.

THE FIRST SECTION: refers to the Holy Place in which the Levitical priests would enter to perform the services of God and was symbolic of the age of the law and the Old Covenant since the priests had to constantly attend to the shewbread and the lamps of the six branch candlestand and perform their religious duties and services. The author is saying that as long as the Holy Place symbolising religious works, customs and traditions is still standing those who believe they must perform religious duties to be accounted righteous by God can never enter the Most Holy Place. They maybe good people and very well intentioned, but as long as they trust in religious works, they will always remain inside the Holy Place but separated from God by a veil of self-effort and trusting in their own works to attain to righteousness that leads to acceptance by God and eternal life. The author in his attempt to prove to the Hebrews that the old is obsolete is shining a floodlight on the truth that it is only though the blood of Jesus that anyone can enter into the Most Holy Place.

The inferiority of the old covenant to the new covenant: in regards to the path and access to God is easy to see, the Inferiority of the Old Covenant to the New Covenant. Under the old it was innocent bulls, goats and lambs that were sacrificed and put to death on behalf of the guilty and though their blood was taken by the high priest once a year into the Most Holy Place the death of the animal had no real power to impact on the heart and transform it from living for self to living for God. In stark contrast to the lack of power the death of bulls, goats and lambs had on the heart is the overwhelming and humbling impact the sacrificial death of the Son of God has to deeply cut the heart in such a manner that a person's life is transformed. The instant a humble and repentant sinner perceives that Christ has like a lamb to the slaughter shed his blood

through brutal and cruel suffering and this not for himself, but that they might be redeemed and made righteous before God and saved to the uttermost they are brought to repentance and their passions, desires and motivations of the heart and the mind are infused with God's Holy Spirit and the desire to follow Christ.

Gifts and sacrifices cannot perfect the conscience of the worshipper: the words, "Gifts and sacrifices are offered that cannot perfect the conscience of the worshipper" (v9) is not about outward sins, but the conscience. The author is telling the Hebrews that abstaining from eating certain foods or performing Jewish ceremonial rites, washings and customs which were imposed on the nation of Israel under the law and the Levitical priesthood have absolutely no power to perfect the conscience since they only involve outward duties.

Under the Levitical priesthood most Jews believed as long as they strictly adhered to keeping their religious duties that God had commanded Moses they would be counted worthy before God, regardless of what worldly and dishonourable things they did outside of their religious duties and therefore their ungodly behaviour and lack of love, compassion mercy and grace etc., had no impact on their conscience.

An example today: sadly, some professing Christians live very much like certain Jews did in the days of Christ and the apostles. They believe God will count them worthy because they go to church every Sunday and attend their Bible meetings or take part in the worship service etc., and yet to any outsider looking on they appear to be living a life of hypocrisy and pretence because outside of their church duties they live a totally worldly lifestyle devoid of the Spirit of Christ.

NOTICE: all things under the Old Covenant, the Levitical priesthood and the Old age of the law were only to be until the time of the reformation (v10) referring to the New Age of Grace i.e., after Christ's death and resurrection.

The law, grace and the conscience: the first section of the tabernacle called the Holy Place was symbolic of the age of the Levitical priesthood' and doing outward religious works to attain righteousness, but performing religious rites and ceremonial laws is powerless to perfect the conscience of the worshipper because simply performing outward duties has no impact on the conscience. This is because those who strictly adhered to what the Levitical law demanded believed they were worthy of God regardless of their lack of love, compassion and kindness or how they lived outside of their religious duties. For them it did not matter what state their heart was in as long as they kept the ceremonial and religious laws, they had satisfied the demands of God therefore their conscience remained untouched because they had performed their religious duties and it was these they trusted in for righteousness. In contrast the new covenant perfects the conscience in the following two ways:

1. The life of Christ and his words (see his famous Sermon on the Mount) (Matthew 5:21-48) inwardly convict all those who abide in his love since they know even though they may measure high in righteousness when they compare themselves against mankind that they fall far short when they measure themselves against God's true measure of righteousness the Lord Jesus Christ. Against Christ's righteousness we are not only left undone before God both on the outside and on the inside, but also become fully aware of selfishness, ego, pride, lustful thoughts, jealousies, anger and greed etc., dwelling within.
2. God grants righteousness as a free gift to those who have faith in the Lord Jesus Christ, whoever is in Christ is saved by faith and God's grace, not by their own works, but by Christ's righteousness and because of this gift of righteousness the conscience is perfected because it is set free from the laws power to judge and declare those in Christ guilty and condemn them to eternal death (this is the glory of the Gospel).

The beauty, wonder and glory of the new covenant: the following words of Paul are not only breath-takingly awe-inspiring and overwhelming comforting to all who fully depend by faith on Christ and on God's grace for salvation to eternal life but also show why the New Covenant of grace has the power to perfect the conscience. Paul in his letters wrote:

- I do not nullify the grace of God, for if justification were through the law (or any form of religious self-effort), then Christ died for no purpose."

This means, when a brother or sister in Christ begin to justify themselves by keeping religious rites, customs and traditions they nullify the grace of God and by their actions declare that Christ's death was of no value. Equally as horrific as this Paul states:

- When we forsake grace we separate ourselves from Christ because it was only by grace that God made us alive in Christ.

Paul to highlight even more the majestic glory of grace and living in the Most Holy Place wrote with absolute boldness that: -

- It is only by grace that any brother or sister has been saved."

Paul in these verses is shining a brilliant floodlight on the truth that every brother and sister in Christ is saved, solely by faith and by grace and it is not their own doing, but the gift of God." This means that without grace no-one can be declared righteous and whoever is without righteousness is separated from Christ and whoever is separated from Christ is without God and without God no-one can be saved to eternal life. This means that in regards to eternal salvation, Christ, God, grace and faith, are all on an equal par with each other since no-one can be saved to eternal life without any one of them (Gal. 2:21) (Gal. 5:4) (Eph. 2:5) (Eph. 2:8). This is why the New Covenant and living in the Most Holy Place has the power to perfect the conscience. When a person stops living in the Holy Place meaning they stop trusting in religious works, duties and service to earn righteousness, and begin to live in the Most Holy Place meaning they stop trusting in their own efforts and religious rites, customs and traditions the conscience is set free from the condemnation of the law and the constant guilt of never attaining not only to the standard the law demands, but the high standard we set upon ourselves. This is the glory, wonder, splendour and majesty of the Gospel of the Lord Jesus Christ and the Christian faith.

HEBREWS 9:11

God's Perfect Temple is made without Human Hands.

- **Hebrews 9:11:** But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation)

God is building a tent (i.e., a tabernacle and temple) that in contrast to Moses tabernacle and Solomon's and Herod's temple is being built without human hands. This temple refers to God's global church which is made up of people of all nations and languages worldwide that belong to God's Kingdom and the family of Christ. This is the temple God is building; every faithful brother and sister in Christ is the temple of God since God's Spirit dwells within each faithful believer and collectively they form the global temple that is being made without hands. It is a spiritual temple of which Christ is the foundation and the Head and every brother and sister of the Lord are the bricks and stones while the mortar is love this is the cement that hold this spiritual temple made without hands together.

HEBREWS 9:12-13

Christ entered into the Most Holy Place with His Own Blood.

- **Hebrews 9:12-13:** he entered once for all into the most holy place, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. ¹³For if the sprinkling of defiled persons (the High Priest) with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh.

Sanctifies: means to bless and purify, in this context it carries the idea of making an unclean person holy and sacred and thereby accepted and approved of by God.

Blood of bulls and goats: the two examples mentioned in these verses, "The blood of bulls and goats" and "The ashes of a heifer" cover the entire legal provision for making one clean and especially to the annual day of atonement for the purification of the people as a nation (Lev. 16) (Num. 29:7-11) whether the uncleanness was by sin or by contact with a dead body and such like things that declared the people of Israel unclean.

The Ashes of the Heifer.

- Israel was to bring a red heifer without blemish and on which a yoke had never been laid to the priest who was to take it 'outside the camp' and have it slaughtered. Then with his finger take some of its blood and sprinkle it toward the front of the Tabernacle. The heifer was burned and the priest washed his clothes and bathed his body in water so that he would be clean. The ashes of the heifer were gathered up and kept for the 'water for impurity' for the people of Israel. This was to be a perpetual sin offering for Israel and for the stranger who sojourned among them (Num 19:1-10).

The ashes of the heifer were kept for a water of separation; it is purification for sin (Num. 19:9). This means that the ashes were to be carefully preserved and mixed with water so that it could be sprinkled on those who were from any cause unclean. After the heifer was sacrificed and its blood had been offered the heifer was burnt and its ashes collected. Water was added to the ashes and then sprinkling on those who were unclean. This act symbolized that the unclean person had taken part in the original sacrifice of the heifer. Since the laws of Israel at this time were so numerous regarding external pollutions, and the people of Israel were frequently regarded as being unclean by contact with dead bodies (Num. 19:11) and in many other ways it was needful that there should be some method in which they could be declared to be cleansed from their uncleanness without the need to sacrifice a beast everytime they needed cleansing. In order to do this, it was designed that there should be the permanent keeping of the ashes of the sacrificed red heifer mixed with water so that the people of Israel could avail themselves at any time, without the expense and without delay of making a bloody offering specifically for the occasion. It seems therefore that the water of separation for the purification of sin (Num. 19:9) was a provision of convenience and expediency, and at the same time designed to keep up the idea, that all purification was somehow connected with the shedding of blood.

The glory wonder and splendour of the shadows and types: the types and shadows to be found in the sacrifice of the red heifer is full of comfort for us today. As the heifer was slain outside the camp (Heb. 13:11) (Num. 19:3) in like manner Christ was crucified outside the city of Jerusalem. The water of separation made from the ashes of the red heifer was for cleansing the people of Israel from uncleanness and from sin. The ashes are a result of fire and fire speaks of suffering while water cleanses thus the ashes and water symbolize Christ suffering and his cleansing power. The ashes and water of the heifer were laid aside for constant use, likewise the cleansing effects of Christ's blood shed once for all is forever available to cleanse to the uttermost all who come to him. Just as the people of Israel were continually being made unclean by living in an imperfect environment likewise every brother and sister is continually bombarded with the ungodly corruptions of this world and therefore always in need of the ever flowing life-giving cleansing blood of Christ, whereby we are made righteous and upon which our peace and living communion with God in the heavenly holy place is made secure.

The purification of the flesh: the word flesh in the context of the expression "The purification of the flesh" (v13) refers to the outward body in contrast to the inner man (i.e., the motivations, passions and intents of the mind and heart). The Levitical law stated if the people of Israel performed certain religious ceremonial rites they would be made clean from their defilements, but this expression, shows that the outward actions of sacrifices, washings and such like things only cleansed the outward body, but lacked power to bring any real change to the mind and the heart. It is very much like a religious person today who lives a totally worldly lifestyle, but believes they are made righteous because they go to church every Sunday or do some form of religious works. Under the old Covenant the faithful who did keep the ceremonial works and sacrifices of the Levitical law were counted as righteous, but today under the new Covenant religious works count for nothing. This is because no matter how religious a person maybe they are still full of ego, pride and lustful thoughts selfish ambition, greed, jealousies and such like things on the inside and also because trusting in one's own self-effort nullifies what Christ achieved on the cross and makes his death count for nothing.

The sacrifices and ceremonial washings did two things:

1. They allowed those who had been defiled to approach and worship God since by them the worshipper was made ceremonially clean.
2. God accepted the sacrifices in place of the death of the sinner (the penalty of sin). The final judgement of the Ten Commandments carved by the finger of God in letters on stone states, "Whoever does not perfectly keep all the commandments is condemned not only to mortal death, but also eternal death. This judgment to condemnation and death is also called the, law of Sin and Death since it declares, "The wages of sin is death" (Rom 6:23) meaning whosoever sins will die.

It is not the Ten Commandments that are at fault, since they are not only perfect, but express God's perfect will, it is our corrupt fallen nature with all its sinful dysfunctions and aberrations (self, ego, pride, greed, lust etc.,) that that are the problem since they prevent all of us from attaining to the perfection the Law demands.

The glory wonder and splendour of the shadows and types: here we again see the beauty of types and shadows. The old Testament sacrifices were a foreshadow of God's ultimate and acceptable sacrifice to come God's very own Son the Lord Jesus Christ who laid down his life once for all. Just as God accepts the death of Christ (the innocent Lamb without blemish) in place of the death of the sinner (the penalty of sin) the LORD under the Levitical priesthood accepted the sacrifices of an innocent animal without blemish in place of the death of the people of Israel and in this, the sacrifices were a shadow of good things to come (Heb. 10:1). The author in the following verses goes on to highlight, to his doubting Hebrew audience the fact that if the blood of animals was effective to cleanse outwardly and ceremonially those who had become unclean how much more power would the blood of Christ have to cleanse even the conscience.

HEBREWS 9:14

Christ offered Himself up through the Eternal Spirit.

- **Hebrews 9:14:** how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purge your conscience from dead works to serve the living God.

The author reasons, "If the blood of an animal was effective in cleansing from sins and ceremonial pollutions, how much more is it reasonable to suppose that the blood of the Son of God being infinitely more precious would have the power to purge the conscience from dead works to serve the living God. If the ashes of the burnt heifer which was a type of Christ

in his sufferings, mixed with water, cleansed externally in a ceremonial manner then there must be much more power in the blood of Christ to cleanse the conscience inwardly from dead works. The key to understand this verse is the words, dead works though they may embrace sin in general the term mostly applies to trusting in religious works to earn righteousness. The author of this letter is writing to Hebrews who have been indoctrinated in the Levitical priesthood for over four-thousand years and though they are not enemies of Christ they still place high value on the Jewish priesthood. Today the words, dead works would apply to trusting in going to church and performing religious rites, customs, duties and traditions to earn righteousness that leads to eternal salvation and everlasting life, these works are what the author of Hebrews means by the expression dead works. He is telling his audience if the blood of animals could make the unclean clean by performing outward ceremonies then the blood of Christ being far more precious to God should set the conscience free from trusting in religious service and duties to trust solely in the shed blood of Christ apart from keeping religious rites and customs to be made wholly clean and acceptable to God.

Who through the eternal Spirit: the expression "Who through the eternal spirit" (v14) has given rise to a great variety of interpretations? The following are some of the most common ideas that Bible teachers have considered the words eternal spirit may refer to:

- The Holy Spirit or the divine nature of Christ.
- Immortal life or endless in contrast to the Jewish sacrifices which were of a perishable nature and needed to be repeated.
- Christ's glorified and exalted state in heaven.
- The eternal and divine influence that Christ was filled with when he offered up himself as a sacrifice.
- The Holy Spirit of God since Christ's miraculous conception was by the Holy Spirit, and he performed all his miracles by the Spirit of God, so his death or final offering was made through or by the eternal Spirit; and by that same Spirit he was raised from the dead (1 Peter 3:18).

Though all of these certainly have much truth in them I would suggest the, eternal spirit also refers to the eternal logos of God referring to God's eternal plan, purposes and promises. Before the foundation of the world were set in place God planned like a master architect and purposed in His eternal mind that His Son the Lord Jesus Christ would be the centre of mankind's salvation for all ages and all eternity. Christ did not offer himself up from his own will (meaning his own plan), but by obedience to the will of his heavenly Father (meaning according to Gods eternal plan) (i.e., according to God's eternal Spirit). This idea is support by Jesus prayer in the garden of Gethsemane where, while extremely sorrowful and troubled he fell on his face and prayed:

- Abba, Father, all things are possible for you. Remove this cup from me (Mark 14:36).

Here Jesus, fully aware of the brutal, bloody and cruel death he is about to face is praying to God, "If there is any other way to save mankind please remove this cup of suffering from me." Clearly there was no other way that God could save you or me from our sin. Jesus though hoping there might be a loophole in God's eternal plan that would allow him to escape the horror of what he was about to face no-doubt knew that his prayer could not be answered as he wished, and therefore from love for his heavenly Father and love for you and me ended his prayer under extreme agony with the words:

- Yet not what I will, but what you will (Mark 14:36).

Without blemish to God: the words, "Christ offered himself without blemish to God" (v14) contrast that of animals in two ways:

1. Christ's sacrifice and offering of himself was a conscious voluntary choice, unlike that of brute beasts that had no volition and no sense of the reason why they were offered.
2. He was without blemish or spot (1 Peter 1:19) inwardly and outwardly whereas animal victims chosen for sacrifice were only without blemish on the outside.

Jesus was a perfectly righteous, sinless man who voluntarily in perfect obedience to the will of his heavenly Father laid his life down even unto the suffering of death in contrast to the sacrificial animals that had no will to consent in the act of their sacrifice, but were instead offered according to the law. The majesty of Christ's offering began on the altar of the cross and was completed in his entering as our eternal and perfect High Priest into the Most Holy Place with His blood on our behalf into heaven.

Purge your conscience: though the phrase, dead works in the following verse, "Purge your conscience from dead works to serve the living God" (v14) embrace works which are acknowledged as sinful the words dead works primarily refer to works which go under the name of religious services and duties, yet are performed in a merely legal spirit and to religious works done to be justified and to earn righteousness that leads to eternal life, they are called, dead works because they do not stem from living faith. In the same way as contact with a dead body ceremonially defiled the Hebrews under the Levitical law so dead works spiritually defile the 'inner consciousness' of those who practise them to earn righteousness and justification. This is because they are not an act of faith, but of law and trust in self-effort. Since Christianity is pre-eminently the religion of faith the severest and most radical of tests should be applied to these kind of legal works since it is these that prevent a believer moving from the Holy Place (the place of legal religious service and duty) to entering into the Most Holy Place the place of mercy and grace and the very presence of God. The severest test of Christ's power to redeem is his ability to lose the bonds springing out of a legal religion, by which many are bound even though they have escaped the dominion of gross sinful habits. Under the Levitical law the ceremonially unclean could not serve God in the outward service of His people; likewise, those who trust in the performing of religious works (dead works) cannot serve God or His people in spiritual communion nor can they impart spiritual life. No matter how lifelike a person religious works may look outwardly if they are performed to earn justification, they are dead and cannot therefore be accepted by God since they nullify the work of Christ and make his death serve no purpose. Malachi wrote:

- It is evil to offer blind, lame or sick animals in sacrifice to God (Malachi 1:8).

So how much more evil would it have been to offer a dead animal; such an evil would have been a gross insult, in the same manner to offer to God religious works to earn justification in place of the sacrifice of His Son and his shed blood for the guilty is a gross evil since it nullifies what Christ achieved on the cross and denies God's grace. In contrast to this are those whose justification is in Christ's shed blood and who serve him from a living faith, they will receive a crown of glory for their service because they perform them from love and faith and not as a legal duty of the law.

- God-desires living spiritual service from the heart and from love and not from the letter of the law (John 4:24).

HEBREWS 9:15

The Promised Eternal Inheritance.

- **Hebrews 9:15:** Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.

Here the author is telling his Hebrew audience that Christ is the mediator of a New Covenant and that his death redeems them from any religious ceremonial law, they have committed or transgressed under the Old Covenant (i.e., Moses Laws of purification, the Levitical laws and the Levitical priesthood etc.). Here is the stunning glory, wonder and splendour of God's eternal message kept for us in the cannon of the Bible. The promised eternal inheritance that all those in Christ (Jews and Gentiles) will share in together refers to the oath the LORD God made to Abraham thousands of years ago. God promised Abraham that He would make of him a great nation and that he would be the father of a multitude of nations. God swore by an oath that Abraham's offspring would be as the dust of the earth and the stars of heaven so that they could not be numbered and that God Himself would be their God. The LORD God confirmed this promise to Abraham, Isaac, Jacob and their offspring after them throughout their generations for an everlasting covenant promising Abraham that in his offspring all the nations of the earth would be blessed and that his seed (being Christ) would inherit the world.

(Gen. 12:1-3) (Gen. 13:14-17) (Gen. 15:4-7) (Gen. 17:1-8)
(Gen. 22:15-18) (Deut. 9:5).

Now the majestic wonder, glory and beauty of God's promised eternal inheritance is revealed in the Lord Jesus Christ. The apostle Paul wrote that the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. that is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all Abrahams offspring—not only to the adherents of the law (referring to the Jews) but also to the ones who shares the faith of Abraham (referring to the Gentiles), who is the father of us all (Jews and Gentiles) as it is written:

- I have made you (Abraham) the father of many nations"— (i.e., not just Jews) in the presence of the God in whom he believed, who gives life to the dead (the resurrection) and calls into existence the things that do not exist" (creation) (Rom. 4:17).

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In hope Abraham believed against hope, that he should become the father of many nations, as he had been told:

- So shall your offspring be.

Paul tells us that:

- The twelve tribes of Israel earnestly worshipped night and day hoping to attain to this promise (Acts 26:7).

And then gloriously points out that the Scripture does not say: -

- And to offsprings,

Referring to many, but referring to one:

- And to Abraham's offspring, who is Christ (Gal 3:16).

Some may think the promised eternal inheritance made to Abraham was for the Jews only, but Paul magnificently explains in the book of Galatians that the promises of God have been extended to all nations through being baptised into the Lord Jesus Christ and clearly shows that the promised eternal inheritance made to Abraham and to his seed the Lord Jesus Christ are not limited to the Jews only, but embraces whoever will come to God through faith in Christ.

(Rom. 4:13) (Rom. 4:16-18) (Gal. 3:16) (Gal. 3:27).

God's promised eternal inheritance to Abraham will be fulfilled when the seed of Abraham the Lord Jesus Christ returns as the King of kings and Lord of lords to establish God's Kingdom of righteousness, justice, joy and peace on earth. The book of Revelation states:

- When Christ returns everyone will see him (referring to Gentiles) and those who pierced him (referring to the Jews).

And tells us:

- Jesus the faithful witness and the ruler of kings on earth loves us, freed us from our sins by his blood and ransomed a people for God from every tribe and language and people and nation (Jews and Gentiles) to be a kingdom and priests to God and they will reign on the earth (Rev 1:5-10).

For further information see the title:

- The Promised Inheritance.
- Commonwealth of Israel.

Both titles are at the end of this chapter.

HEBREWS 9:16-19

A Will Only Takes Effect at Death.

- **Hebrews 9:16-19:** For where a will is involved, the death of the one who made it must be established. ¹⁷For a will takes effect only at death, since it is not in force as long as the one who made it is alive. ¹⁸Therefore not even the first covenant was inaugurated without blood. ¹⁹For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,

It is a common understanding amongst all people of all nations worldwide that the testator must die before his will takes effect and that this will is the dying man's final testament and a willing deed that bestows benefits on the persons that are described in the deed that can only take effect upon his death, which shines a brilliant light upon the truth Christ died to obtain the blessings of salvation to all who belong to God's Kingdom and the family of the Lord Jesus Christ. The new covenant established by Christ could only become effective in putting the heirs in possession of God's promised eternal inheritance through the death of Christ since a will has no power or force until after the testator's death therefore the second covenant was confirmed and came into being with the death of Christ because it is only by death that the benefits of a will can be secured and obtained. Nothing can make a sinner righteous or set them free from guilt before God, not even religious duties, since no matter how good a person's religious works maybe they are still full of sinful dysfunctions and aberrations (i.e., selfishness, pride, ego, lustful thoughts, jealousies, anger, and greed just to name a few) and are therefore always guilty before the absolute holiness of God who sees all these corruptions, but God willing to show the greatness of his mercy planned and purposed a will of grace called the New Covenant and the Gospel of the Lord Jesus Christ to be available to all upon the death of his Son.

Some may wonder how this applies to the faithful men and woman of Israel prior to Christ's death. Clearly, they are saved in Christ in the same manner as we are (i.e., by faith). Their faith was firmly fixed in the promised seed of (Genesis 3:15) and in God's promise of a prophet like Moses to come (i.e., a deliver and Saviour) and fixed upon the promised seed of Abraham and the promise seed of David. The faithful of the Old Testament looked in faith toward their coming Messiah with the same godly faith that Abraham and the heirs of the promise had while sojourning upon this earth not knowing where they were going, but all the while looking by faith forward to the city that has foundations, whose designer and builder is God (Heb. 11:8-10). Though God commended all the faithful of the Old Testament for their faith they did not receive what was promised (Heb. 11:39) so that all will be resurrected to eternal life and everlasting glory with all the faithful of the New Testament. This is because God planned and purposed that they should not be made perfect before us (Heb. 11:40).

Perfect in this context refers to the resurrection when our perishable and corruptible mortal body puts on the eternal, imperishable and incorruptible body and we are not only made perfect (1 Thess. 4:14-18) (1 Cor. 15:53-55), but also gathered together (Old and New Testament brothers and sisters made up of both Jews and Gentiles) to be with Christ in the eternal city God is building.

It is when this breathtaking and world changing event takes place that those whose life is hidden in Christ will appear with him in glory (Colossians 3:3-4).

HEBREWS 9:20-21

The Blood of the Covenant.

- **Hebrews 9:20-21:** saying, "This is the blood of the covenant that God commanded for you." ²¹And in the same way he sprinkled with the blood both the tent and all the vessels used in worship.

The words, "This is the blood of the covenant that God commanded for you" would have immediately taken the mind of the Hebrews back to the day Moses took the Book of the Covenant and read it in the hearing of the people and they all said with one voice:

- All that the LORD has spoken we will do, and we will be obedient.

And Moses took the blood and threw it on the people and said:

- Behold the blood of the covenant that the LORD has made with you in accordance with all these words" (Exod. 24:7-8).

The words, "God has commanded you" does not mean that God forced the people of Israel into something against their will. The nature of a covenant is such that both parties agree to the terms laid out within the covenant. When a covenant is made between parties, neither of the two parties is forced to agree to the terms, but rather they are invited so that agreement to the transaction is mutual. God commands, in the sense that he never loses His right, since it is God who proposed the terms to Israel and then invited them to embrace it, once they agreed to the terms God continues to command since He never fails to keep any part of the terms of the covenant concerning Him, but Israel did.

The foundation and central focus of the tabernacle was the shed blood of the sacrifices upon the altar; in the same way the central focus and foundation of the Christian church is the shed blood of Christ on the altar of the cross. Jesus Christ has replaced the tabernacle, the high priest, the Levitical priesthood and its sacrifices. The old was made clean by the blood of bulls and goats the new is made clean to the uttermost by the blood of Jesus. Everything concerning the Old Testament tabernacle and its priesthood was a copy and shadow of better things to come.

The Old Testament was sealed by the blood of sacrificial animals that were a ceremonial shadow of the true sacrifice to come. Christ the true sacrifice has sealed the New Testament with His blood.

HEBREWS 9:22-23

Without the Shedding of Blood there is no Forgiveness of Sins.

- **Hebrews 9:22-23:** Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. ²³Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these.

The author uses the word almost because though it was the general custom to purify everything by blood some things were purified by fire and water (Num. 31:22-24) (Lev. 16:26, 28) and some with the ashes of the red heifer (Num. 19:2-10), but it was always understood that everything was at first consecrated by the blood of the victim especially when the matter pertained to the forgiveness of sins. It is universally true that no sins were pardoned except by the shedding of blood. Some impurities might be cleansed by water and fire, but the stain of sin is so deep and ingrained only blood can cleanse it. The author in these verses is primarily referring to Jewish rites under the Old Covenant and highlighting the universal truth that in order for there to be forgiveness of sin blood must be shed. These verses also show that sin never has been and never will be forgiven except in connection with the shedding of blood. It is upon this universal principle that pardon of sin and God's plan of eternal salvation by the death of His Son is based. There is not the slightest evidence that any man or woman has ever been pardoned except through the blood shed for the remission and forgiveness of sins. Those who reject the sacrificial death of Christ have no evidence that their sins are pardoned though they do have an abundant of evidence that they are a sinner, and those of other faiths can point to no proof that their sins are blotted out. From the beginning of creation not one single member of the human family has ever had the slightest evidence of pardoned sin, except through the sacrificed blood of another. In God's eternal and divine plan all sin which is forgiven is forgiven through the blood of another, a principle which has never been changed and which never will. It follows, therefore that:

- No sinner can hope for forgiveness except through the blood of Christ.
- If people are ever saved, they must be willing to rely on the merits of that blood.
- All people are on an equal level in regard to salvation, since all are saved in the same way.
- All will sing one and the same song in heaven; the song of Christ's love and of his redeeming blood.

The author to prove to his Hebrew audience that there can be no salvation except through the sacrificial death of Christ of which their sacrifices were types and shadows of is shining a floodlight on the truth that the law itself which they followed would not grant any remission of sin without the blood of a victim. The law, without compassion or mercy states:

- Whoever does not perfectly keep all its commandments is condemned to death (2 Corinthians 3:9).

This law of death was carved in letters on stone by the finger of God. In the New Testament it is called the, law of sin and death because it states:

- The wages of sin is death (Rom. 6:23).

Meaning whoever sins must die, thus all mankind is held captive to this law of death and imprisoned by it. Every sinner has forfeited their life by their transgressions. It is not the Ten Commandments that are at fault, since they are not only perfect and express God's perfect will, it is our corrupt fallen nature with all its sinful dysfunctions and aberrations (self, ego, pride, greed, lust etc.,) that that are the problem since they prevent all of us from attaining to the perfection the Law demands. This is why the blood of a sacrificial victim, which is its life, is shed as a substitute for the life of the sinner. By the innocent life of these victims being taken on behalf of the guilty the sacrifice of Christ was typified. He gave his life for the life of the world, the innocent for the guilty.

Christ has entered into Holy Place Not made with Hands.

- **Hebrews 9:24:** For Christ has entered, not into holy places made with hands, which are copies (figures in KJV) of the true things, but into heaven itself, now to appear in the presence of God on our behalf.

Under the old covenant, the bloodshedding was symbolical and a representation of the death of the one making the sacrifice. The sacrifice was a substitution offered in place of the life of the guilty who was offering it up. In the confirmation of the New Covenant Christ himself was the sacrificial-victim offered once for all. A copy or type of the true heaven was shown to Moses on Mount Sinai and then by the hands of men a tabernacle was constructed to the exact pattern that God had given Moses which would act as an earthly copy and shadow of the true heaven above.

- The Most Holy Place denoted heaven.
- The Ark with its Cherubims was a symbol of the Shechinah of God on earth (a symbol of the manifestation of God's presence).
- The Mercy-Seat symbolised God's mercy in heaven.
- The entrance of the high priest on behalf of the people with the blood of the sacrificial animal was symbolic and illustrative of the entrance of Christ the redeemer entering into the true heaven with his own blood on behalf of the world.

The Jewish high priest alone entered into the Most Holy Place while all other priests entered only into the Holy Place in contrast to this Jesus being of the tribe of Judah and not of Levi never entered the temple proper, but only had access to the courts of the temple in the same way as any other Jew had, but Jesus has entered into the true temple of which the earthly tabernacle was the type. Christ did not go into the Most Holy Place of the tabernacle of Moses or of the temple built by Solomon and rebuilt by Zerubbabel and repaired by Herod, as the Jewish high priest did once in the year with the blood of the victim to sprinkle it before the Mercy-Seat on behalf of the people; rather Christ into heaven itself the dwelling place of God and of angels where he has made for all believers an offering of himself by which both he and those whom he represents are entitled to enter into the Most Holy Place of heaven and enjoy eternal blessedness.

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Christ has appeared in the presence of God on our behalf: the words, "The presence of God" in the Greek language carries the idea of, seeing God face to face or seeing, the face of God. Aaron and the Levitical high priest stood before the ark and only saw the cloud, the symbol of God's glory (Exod. 28:30). The Levitical priest was compelled to shroud the Ark and the Shekinah (the symbol of the divine presence in the tabernacle) with incense-smoke that he might not look upon God face to face in contrast to Christ who is seated before the very face of God. As the Jewish high priest appeared before the Shekinah the divine presence in the tabernacle so Christ appears before God Himself on our behalf in heaven to present the merits of his blood as a permanent reason why we should be saved (Rom. 8:34) (Heb. 7:25).

EVERY FAITHFUL BROTHER AND SISTER IN THE LORD SEES GOD'S FACE IN CHRIST

No wisdom, learning, virtue, wealth, or power, can keep anyone from death, so nothing can deliver a sinner from being condemned at the Day of Judgment, except the shed blood of Christ at Calvary. Those who trust in the sacrificial death of Christ and his shed blood know that their Redeemer liveth and that they will see him in glory. This is the faith and patience of those who believe and the reason the continual prayer of their heart and their faith is, "Even so come, Lord Jesus."

Jesus has Appeared Once to put away Sin by the Sacrifice of Himself.

- **Hebrews 9:25-26:** Nor was it to offer himself repeatedly, as the high priest enters the most holy places every year with blood not his own, ²⁶for then he would have had to suffer repeatedly since the foundation of the world (komos). But as it is, he has appeared once for all at the end of the ages (world in KJV) to put away sin by the sacrifice of himself.

The author is contrasting their high priest to Christ the true High Priest. He is highlighting the truth that their high priest could repeatedly enter the Most Holy Place with the blood since it was not their blood that they were taking into the Shekinah of God whereas Christ entered heaven with his own blood and therefore it is clear his death was once and for all. The writer to show the Hebrews who still gave great value to the Levitical priesthood is pointing out that Christ's priesthood was not like that of their high priest in that Christ's sacrifices cannot be repeated. He is highlighting the truth that it was Christ's own blood he took to the Mercy Seat of the Most Holy Place in heaven and therefore his sacrifice could not be repeated like their high priests' sacrifices were since then Christ would have to repeatedly suffer.

Christ the Lamb slain from the foundation of the world: since Christ's sacrifice was once for all it is clear that the power of his death extends both to sins that were before the Cross and to sins after his death. In God's eternal plan before the foundation of the world, Christ was considered the Lamb slain from the foundation of the world (Rev 13:8 KJV) of which all sacrifices prior to Christ's death were a shadow and type. This means that all faithful believers before Christ's crucifixion by their sacrificial blood offerings and the high priest on their behalf taking the blood into the Most Holy Place of the tabernacle to sprinkle it upon the Mercy Seat overshadowed by the Shekinah of God between the wings of the Cherubim's had through their sacrifices a part (howbeit in shadow form) with those who have lived since Christ's death and who now have the New Covenant the true High Priest and the heavenly and eternal blessings that his own blood brings to all who by faith receive him. By suffering once his death atoned for all sins committed from the foundation of the world. The sacrifice of Christ divides the whole age of the world into two parts and extends its cleansing virtue backward into the old and forward into the new from this middle point wherein the old and the new meet at the cross to abolish both the guilt and power of sin by the blood of Christ shed at Calvary and taken into the Most Holy Place of heaven the very throne of God and placed on the Mercy Seat there. The sacrifice of Christ does not only avail those who lived after Calvary, but flows like a crystal-clear river back through the ages cleansing all the faithful from the beginning of time.

Christ appeared once for all at the end of the ages: the end of the ages (world) here does not refer to the end of the world, but to:

- The end of the Old Testament.
- The end of the Old Covenant ages.
- The conclusion of Moses laws of purifications, washings and sacrifices.
- The end of the Jewish Levitical priesthood and dispensation.

Christ brought about the consummation the conclusion or the final completion of these ages. The word ages and world in this context refer to the winding up of all the previous ages from the foundation of the world; to be followed by a New Age beyond which no further age is to be expected before Christ's return as King of kings and Lord of lords to establish God's Kingdom of righteousness, justice, joy and peace on earth.

NOTICE: the word sin is singular (v26) this is because the sacrifice of Christ dealt with the principal, the origin and the source of sin whereas the Levitical sacrifices dealt with individual transgressions.

To put away sin by the sacrifice of Himself: there are two aspects to the words, "Christ has appeared to put away sin" (v26).

1. He has appeared to remove the punishment of death due because of sin and to provide a way of pardon and escape.
2. To abolish the sin-offerings and put an end to the Mosaic Law and Levitical priesthood by his one offering of himself.

AN OVERVIEW OF THE GLORY WONDER AND MAJESTY OF BIBLE SHADOWS, PATTERNS AND TYPES

The high priest would sprinkle himself with the blood of sacrificed goats and bulls before he went into the Most Holy Place and into the presence of God so he could make atonement for the people. The Bible says, "The life is in the blood" (Lev 17:11) which means the blood symbolises the innocent life of goats, and bulls taken in place of the guilty. Here we witness another type and shadow of the imperfect pattern echoing the perfect to come thousands of years later. The blood of Christ speaks of the death of Christ, (wherever blood is shed there is death). Christ our High Priest was sacrificed on our behalf and being raised has gone into the Most Holy Place not made of man, but heaven itself into the very presence of God and this not with the blood of bulls and goats but with his own blood. Since we are all limited by our finite and mortal mind we cannot fully comprehend the great depth and height of the mystery and the boundless and unlimited love and grace in the sacrifice of Christ nor can we fully search out the magnitude of God's wisdom that is in it, but in considering and meditating on the sacrifice of Christ, faith finds life, food, and refreshment.

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HEBREWS 9:27-28

It is appointed for Man to Die Once, after comes Judgment.

- **Hebrews 9:27-28:** And just as it is appointed for man to die once, and after that comes judgment,²⁸ so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

The words, "God has decreed that we all die once" show that no matter how developed scientist and medical researchers become in the knowledge of stem cells, human DNA or how advanced they become in putting together a map of human genes they will never conquer death.

The comfort of those in Christ: Christ died once, he will die no more; here is the comfort of every brother and sister in Christ, though they die the first death they shall not be hurt of the second death (Rev. 20:6). Since death is certain (dust thou art, and unto dust thou shalt return), but the time of death is not we should all live with joy and thankfulness in the Lord while quietly submitting unto what is certain to come, but all the time knowing with full confidence and a peaceful calm that we will be raised from our sleep to eternal life and everlasting glory.

Christ will appear to save those who are eagerly waiting for him: the words:

- Christ is not returning to deal with sin, but to save those who are eagerly waiting for him (v28).

Show that Christ is returning to gather to himself those who belong to his Kingdom. The book of Revelation states that those who attain to the first resurrection (Rev. 20:4-5) will be kings and priests of God and of Christ

and reign with him for a thousand years and the Second Death will have no power over them (Rev. 20:6). Nor will they be hurt by it (Rev. 2:11). The Second Death refers to the Lake of Fire a symbol of eternal death (i.e., total extinction) (Rev. 20:14) (Rev. 21:8). These verses clearly show that there are two groups of people to be raised; one group raised to rule and reign with Christ and another group to be raised to a universal judgment. This universal judgment will have no power over those who were raised in the first resurrection. For further information on these two deaths, see the title:

- Resurrection (Second or White Throne Judgment).
- In Resurrection (ON WEBSITE MENU).

THE PROMISED INHERITANCE

(Continued from notes following Hebrews 9:15)

The beginning of the promise God made to Abraham began to be fulfilled when Christ was born and continues to be fulfilled through Christ's death and resurrection and continues to flow like river that cannot be stopped to an even greater climax when Christ returns as, King of kings and Lord of lords to rule and reign from God's Holy City Jerusalem (on Mount Zion God's Holy Mountain) to establish God's Kingdom on earth during his millennial reign. The dead in Christ and the faithful, who are alive, will be gathered together to rule and reign as kings and priests with the Lord over those nations who are left outside the Holy City of God. Christ the King united with his people will not only bring peace to the Middle East, but establish God's Kingdom of steadfast love, faithfulness, righteousness, joy and peace throughout the world and the glory of God will cover the earth. Jesus will do justice to the poor and oppressed, he will be a faithful and compassionate King forever. He will not allow anyone to strike terror in the earth, or use lies and deception to enlarge their own wealth and power. The land will abundantly produce and even the deserts will flourish. The animals will not feed on each other and even the lamb will be able to lie down with the wolf and everyone will eat of their own hands because all that they plant will produce. All nations the LORD has made will come and worship before the Lord Jesus Christ. They will glorify God's Name, proclaiming the LORD is great and does wondrous things and that He alone is God. The book of Revelation states:

- Jesus Christ, the faithful witness who loved us, and washed us from our sins in his own blood has made us kings and priests unto God and his Father is coming in glory and every eye shall see him, and they also who pierced him and all kindreds of the earth (Revelation 1:5-7).

And in Revelation chapter five we are told that:

- Christ was slain, and by his blood he redeemed a people for God from every tribe and language and people and nation and made them a kingdom and priests to God and they shall reign on the earth (Revelation 5:9-10).

At the end of this glorious Kingdom age God descends to earth on a Great White Throne the sea, death and hades (the grave) give up the dead. They stand before God and are judged according to what is written in certain heavenly books according to what they have done. Death and those counted unworthy are cast into the Lake of Fire a symbol of eternal destruction (i.e., total extinction) (also called the, Second Death) (Rev 20:11-15). Christ hands the Kingdom over to his heavenly Father and God is ALL in ALL and ETERNITY begins in all its fullness and majestic royal glory.

A godly man named John on the isle of Patmos who wrote:

- I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more and I saw

the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, "Behold, the dwelling place of *God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God.* He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away." And he who was seated on the throne said, "Behold, I am making all things new" (Rev. 20:11) (Rev. 21:1-5).

This is the splendour, the glory the wonder and the climax of God's promise to Abraham made many thousands of years ago and the heavenly inheritance of all who are children of Abraham by faith and brothers and sisters of Christ. Is there any other religion on earth that proclaims such a glorious eternal hope? (This author has not found one). The Good News of the Gospel of the Lord Jesus Christ in sharp clearness proclaims that the stunning splendour of this glory is not dependent on our abilities and talents or our lack of them since God in His wisdom has made salvation to eternal life and everlasting glory available to all, not by our own self-effort, but through faith in the Lord Jesus Christ and God's grace can there be any better news than this, "I think not" thus the reason the Gospel of Christ is called the Good News. For further information see titles:

- Kingdom of God (ON WEBSITE MENU).
- The Second or Great White Throne Judgment.

In, Resurrection (ON WEBSITE MENU).

THE COMMONWEALTH OF ISRAEL

It is important to understand that the promised seed of Abraham and David is Christ, all the promises to Israel are now fulfilled in Christ therefore they are not limited to Israel only but extend and embrace all those who belong to Christ because God is now creating one new nation in Christ made up of both Jew and Gentiles. (Gentiles are everyone who is not a Hebrew or Jew).

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Jews and Gentiles become one new nation in Christ: the apostle Paul said:

- **Ephesians 2:11-22:** Therefore remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision (Jews), which is made in the flesh by hands—¹²remember that you (Gentiles) were at that time separated from Christ, alienated from the *COMMONWEALTH OF ISRAEL* and *STRANGERS* to the *COVENANTS of PROMISE*, having no hope and without God in the world. ¹³But now in Christ Jesus you (Gentiles) who once were far off (from God) have been brought near by the blood of Christ. ¹⁴For he himself is our (Jews and Gentiles) peace, who has made us both *ONE* and has broken down in his flesh the dividing wall of hostility ¹⁵by abolishing the law of commandments and ordinances, that he (Jesus) might create in himself *ONE NEW MAN* (or Nation) in place of the two (Jews and Gentiles), so making peace, ¹⁶and might reconcile us (Jews and Gentiles) both to God in *ONE BODY* through the cross, thereby killing the hostility (between the Jews and Gentiles). ¹⁷And he (Jesus) came and preached peace to you (Gentiles) who were far off (from God) and peace to those who were near (Jews). ¹⁸For through him (Jesus) we both (Jews and Gentiles) have access in *ONE SPIRIT* to the Father. ¹⁹So then you (Gentiles) are *NO LONGER* strangers and aliens, but you are *FELLOW CITIZENS* with the *SAINTS* (the Jews) and members of the *HOUSEHOLD* of God, ²⁰built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone ²¹in whom the *WHOLE STRUCTURE* being joined together (Jews and Gentiles) grows into a holy temple in the Lord. ²²In him you (Jews and Gentiles) also are being built together into a *DWELLING PLACE* for *GOD* by the Spirit.

Gentiles were separated from Christ, alienated from the, Commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus they have been brought to God by the blood of Christ. Jesus has made Jews and Gentiles both one

by abolishing the law of commandments and ordinances so that Jesus might create in himself one new man (Nation) in place of the two (Jews and Gentiles). In Jesus both Jews and Gentiles are being built together into a dwelling place for God by the Spirit. Christ is the head of this new nation and its Jewish and Gentile citizens are now equal in status before God since in Christ we are all brothers and sisters in the same eternal family that God is now establishing in the Lord Jesus Christ throughout all nations of the world.

The practical application of what this means to you: if you belong to Christ, all the future and eternal promises God made to Israel also apply to you. The book of Revelation states:

- When Christ returns in glory every eye will see him, even those who pierced him and all the tribes of the earth (Rev. 1:7).

And in Revelation chapter five we are told that:

- Christ was slain, and by his blood he ransomed people for God from every tribe and language and people and nation (i.e., Jews and Gentiles) and he has made them a kingdom and priests to God and they shall reign on the earth (Rev. 5:9-10).

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.

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