

STUDIES IN THE EPISTLE TO THE HEBREWS

Part III

STUDY NUMBER SIXTEEN - HEBREWS 9:11-28

The writer of the book of Hebrews is dealing with some people who have a relationship to Christ.

The problem that we are having in the book of Hebrews is that they don't want to stay where they are.

They want to go back and live under the old order under Judaism and they want to become people again who go to the Aaronic priesthood and sacrifice the animals and indulge in temple worship.

**Now thus far in our study the writer said
look to Christ you have a better priesthood.
In Christ you have a better covenant.
In Christ you have a better sanctuary.
Remember last time we moved furniture
all around the place.**

And now today, in Christ we have a better sacrifice.

**Every priest has to bring a sacrifice.
A priest is a mediator.
He is a go between – between a holy God and
sinful man.**

**And the sacrifice is absolutely required.
You and I cannot gain acceptance into the presence
of God without a sacrifice.**

**We are now moving from earth to heaven in the study.
Last week we looked at the earthly sanctuary,
we looked at the earthly tabernacle.**

**Now we're going up to the heavenly one today and
we're going to talk about Christ and
about His shed blood and
the character of what He has done.**

Are you ready.

**v. 11 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;**

Now the little word “BUT” forms the CONTRAST.

**We've been talking about the earthly and
the fact that the priest went in once a year.**

**The high priest went into the holy of holies once a year
to sprinkle blood there to represent the people
on the day of atonement.**

“But when Christ appeared as a high priest” after the order of Melchizedek there’s a little phrase that is described of Him “of the good things to come.” He is the priest that shows up on the scene and everything changes. He is the priest who is the substance.

All the things that we’ve been talking about in the old order is the shadow.

We’ve been talking about the pictures, now we’re talking about the reality.

Christ came on the scene and all was changed.

He’s a “high priest of the good things to come.” What is that?

The “good things to come” are the things that every Jew hoped for and that’s salvation.

Knowing that when you die you are going to go be with the Lord.

It’s being able to know in your heart that you’ve been accepted and that you have access into God’s presence.

That’s what every Jew wanted. That’s the good thing that Christ came to bring.

You could put it this way.

He came, the good things are salvation, sanctification, and glorification.

Salvation - eternal life.

Sanctification – I am being made holy on a daily basis as my priest functions for me in my behalf and glory and I am looking forward when this old body is going to be traded in for that glorified body and I am home with him.

When Christ the priest appeared.

He did not come to negotiate an agreement.

He came accepting the full responsibility, to pay for the whole thing.

Now we have a high priest who paid the whole bill.

There's nothing for us to do except to accept the provision that our priest has made.

Back to verse 11,

“He entered through the greater and more perfect tabernacle” not the one down here on earth.

But the one in heaven.

The earthly one we talked about last week, that's not it.

This one we're talking about today, there are two things that are said about it in the rest of the verse.

It is:

1. “NOT MADE WITH HANDS” and it's

2. “NOT OF THIS CREATION.”

**It's a sanctuary up in heaven.
Now there are three nots. It's:**

- 1. “NOT MADE WITH HANDS” and it's**
- 2. “NOT OF THIS CREATION” and when you go
in that tabernacle, look at verse 12 and it's**
- 3. “NOT THROUGH THE BLOOD OF GOATS AND
CALVES.”**

**That tabernacle up in heaven doesn't recognize
animal sacrifices like this one down here did.**

**Here you took the little lamb and the bulls and
the goats and you sprinkled blood on everything
as you are going to see in just a minute
in that tabernacle.**

**v.12 and not through the blood of goats and calves, but
through His own blood, [what did He do?] He
entered the holy place once for all, [and what did He
do as a result of entering? There it is.] Having
obtained eternal redemption.**

**Remember what the priest did in the tabernacle.
The priest went in there and he functioned
in the holy place all the time.**

**They were lighting the lamps, putting the bread on the table, putting incense on the altar.
But what happened?**

**Once a year the high priest went behind the veil with the blood,
he never went in there without blood and
he sprinkled blood on that mercy seat
on the lid of the ark. Why?**

**For his own sins and for the sins of the people.
And how long did that last?**

**It lasted one year because you come around next year
and you have to do it again.
So it was an annual deal to take care of the sin.**

**How long does this payment last in verse 12?
It is “ETERNAL REDEMPTION.”**

**The word “REDEMPTION” always speaks
of somebody paying the price
to redeem,
to claim,
to set free and
Christ did that.**

**Notice you have the words
“having obtained eternal redemption.”
What does that mean?**

**That means there's no fine print
in the contract.**

**That means that there's no future indebtedness.
This is "eternal redemption."**

**That priest can only do it once a year.
Christ did it eternally, once.**

Now that ought to tell us something today.

**You may be sitting here all stressed out and
you are guilty over some sin in your life, shame on you.**

**Why? Because you are basically saying
His "eternal redemption" didn't affect you.**

**Anything that you bring into this room today
that you say is not cared for and
you have claimed Christ as your priest,
He is your court-appointed attorney,
He is your representative,
listen, the whole bill, has been paid.**

**There is no fine print in the contract,
there is no future indebtedness,
He paid the full price,
there is no debt to pay.**

**That is what is meant in the words
"eternal redemption."**

When Christ said “It is finished!”

**That’s stamped and paid in full
on the sins of the whole world –
past, present and future.**

**There is no sin that has not been potentially covered
in the death of Jesus Christ our great high priest.
Wow, what a deal.**

**Now the reason the study is a little hard today
is because we are talking about blood.**

Blood is going to be mentioned ten times in this study.

**And the natural mind resists the shedding of blood
because blood speaks of violence.**

Blood speaks of the loss of life but listen carefully.

**Blood permeates the relationship to God
anywhere you see it in scripture.**

**Do you remember when the children of Israel
were locked in bondage in the land of Egypt
what happened when that last plague,
plague number ten arrived?**

**God said, “Go home and sacrifice a little lamb and
put the blood over your doorposts.”**

**And when the death angel passes over here tonight
he's going to see the blood and
he will literally pass over you.**

**In every home that did not have the blood
on the doorposts, the firstborn child died.
It's God seeing the blood and passing over.**

**So it's not strange that when you get to Mount Sinai
and you have the giving of the law and
you have the orders for the Levitical priesthood
that blood is involved.**

**What does that tell you?
It tells you that sin is a lot more serious
than you think it is.**

**And it helps you understand that a holy God recognizes
that in the face of sin, somebody has to die.**

**There is a consequence to sin and
it's the shedding of blood.
Our God is holy.
He is just.
And He doesn't cut slack.
He doesn't make excuses.
He doesn't make exceptions.**

**If He did, then why in the world did He send His Son?
It was something that was so consistent with His
holy character that He sent His son to do it.**

**And if He thought that you could have done it
He would have never sent His Son to die.**

**The thing that is exciting about it
is that when He died it was “eternal redemption,”
it wasn’t a once a year deal.**

**Now when you get to verse 13, you have the little word
“FOR” he begins to explain some things.**

**v.13 For if the blood of goats and bulls and the ashes of
a heifer sprinkling those who have been defiled,
sanctifying for the cleansing of the flesh,**

**As we get to verses 13 and 14
we’re back to that kind of argument
from the lesser to the greater.**

**Do you remember a few weeks ago the author said,
if there is a priesthood of Melchizedek of which Christ
is a part,
then what about the Aaronic priesthood?
If the Aaronic priesthood was doing the job,
we sure didn’t need the Melchizedekian priesthood.**

So what’s his argument?

**The fact that Christ comes under another priesthood
tells you that the Aaronic priesthood is history.**

**Then when it came to the covenant
he said the same thing.
He said there's a new and better covenant.
If the old one was doing the job
why do we need a new one? Same argument.**

**And that same thing is true of the sanctuary.
We talked about the old earthly one last week.
Why do we need a heavenly one?
The earthly one is only a picture of the heavenly one.**

**And now today he is saying if the blood
of the bulls and goats would have done the job
then why do we need another sacrifice?
But that other sacrifice is greater.**

In verse 14 – we see from the lesser to the greater.

**v.14 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 the serving of the living God?**

**Verse 14 is the logical conclusion
to what he's had to say.
This verse is loaded.
The significant thing in this verse is
you have the Trinity there.
You have the blood of Christ,
you have the eternal Spirit, and
you have a sacrifice offered without blemish to God.**

So you have God the Father, God the Son and God the Holy Spirit involved in eternal redemption.

You have the Trinity, you have the blood of Christ, back to verse 14, “the blood of Christ was offered through the intervention of the eternal Spirit.”

**At that time in His humanity
when He was in the garden
He didn't want to take that cup.**

**It was through the strength and
through the sustaining power of the Spirit.**

That He went on to victory.

**And He made that sacrifice and
His blood is presented how?
“Without blemish to God” the Father. It's perfect.**

Now the next phrase, says He “offered himself without blemish to God, cleanse your conscience from dead works to the serving of the living God.”

**Let's focus on that phrase,
“cleanse your conscience from dead works.”**

**Now before we go further
we need to identify “dead works.”
What are “dead works” from God's point of view?**

“Dead works” are anything you are trying to do while you are spiritually dead.

**We are born into this world spiritually dead.
Ephesians 2:1 says,
“you were dead in your trespasses and sins.”**

**Now if you are trying to gain your eternal salvation by your good works,
those are good works
coming from a dead person spiritually.**

**So the Bible puts all that, “dead works,”
under “dead works.”**

**The other thing “dead works” can refer to
is all the Levitical sacrifices.**

**They never accomplished access and acceptance
into the presence of God on a permanent arrangement.
So they too would be included.**

Notice the phrase “cleanse your conscience.”

**No law can change your conscience.
It doesn't matter what that law is.**

**The law can only keep you from doing something and
when you do it you begin to be guilty and
you can experience forgiveness but the law
will never deal with your conscience.**

**Once you've paid the consequences you can go on
but you still have to carry your consequences
in your conscience.**

**The neat thing about the blood of Christ and
His death on the cross is
He wipes out the conscience.**

**The whole thing is done under the new covenant
there's mercy for my failures and
there's forgiveness for my sin and
I don't have to carry the thought of it
in my conscience anymore.**

My conscience is pure and clean before Him.

**He can cleanse the guilty conscience.
The law couldn't do it.
It's not able to do it.**

**But Christ is able to do it and to purify our conscience
and to do what? "To the serving of the living God."**

Now let me ask you a question at this point.

Has the blood of Christ done its work in your life?

Listen to 1 Peter 1:18, 19

“knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.”

v.15 And for this reason He is the mediator of a new covenant, in order that [purpose] since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called might receive the promise of the eternal inheritance.

“MEDIATOR.” He is the go between in the new covenant.

1 Timothy 2:5

There is one God and one mediator between God and man, the man Christ Jesus.

**So now by His death,
“He is the mediator of that new covenant.”**

**I want you to notice something carefully.
The word “eternal” has occurred several times.
Have you noticed it?**

**Now put it in perspective with me for a second.
See up in verse 12. Remember it?
Having obtained what? “Eternal redemption.”**

Now in verse 14 you have the “eternal Spirit.”

And in verse 15 you have the “eternal inheritance.”

So we can say:

**an ETERNAL PRICE has been paid
by an ETERNAL PERSON
in the power of the ETERNAL SPIRIT
to obtain the promise of an
ETERNAL INHERITANCE.**

Now what is that “inheritance at the end of verse 15?”

Well the inheritance of every Jew is salvation.

**Just the fact to know, that they would
spend eternity with God is what they longed for.**

And that's the same with us.

Romans 8:16, 17

The Spirit Himself bears witness with our spirit that we are the children of God, and if children, we are heirs, joint heirs with Christ, whatever belongs to Christ, belongs to us because now we are members of the same family.

We have an “eternal inheritance.”

v.16 For where a covenant is, the death of the one who made the will must be established.

When we think of a covenant we think of two people don't we.

We think of a man here and a woman here and they go and enter into the covenant of marriage.

And they are going to be committed to each other till death do us part; two people committing themselves to a cause or a relationship.

They use the term “covenant” here, when they are translating it but see it's all on God Himself.

It is God accepting the full responsibility.

It is not a joint venture.

It is not, you keep the commandments and you love your neighbor, as yourself and

it's going to be wonderful.

I am going to be obligated because you did this to give you eternal life.

That's the way jillions of people live. That's not it.

This is rather a will.

A will is a person saying this is what I am going to do. Now that will is not in effect until the willer dies.

There is no will in effect until there is a death. That is all he is saying.

When Christ died on the cross the new covenant is in effect.

The will now is set in concrete.

v.17 For a covenant is valid only when men are dead, for it is never in force while the one who made it is living.

So when Christ died this new will came into effect.

When you get to verse 18, we have a "therefore"? When you have a "therefore" you need to find out what it's there for, right?

v.18 Therefore [as he wraps this up] even the first covenant was not inaugurated without blood.

The author wants us to understand that with the shedding of the blood of Christ we need to go back and appreciate that by seeing the blood under the first covenant so we can appreciate that the second covenant isn't any different.

So the author is going to take just a few verses here to describe this and then he's going to wrap it up.

v.19 For after every commandment was 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,

v.20 saying, "This is the blood of the covenant which God commanded you."

v.21 And in the same way he sprinkled both the tabernacle and all the equipment used in the services with the blood.

v.22 And one may almost say that with blood all things are being cleansed according to the Law, and without shedding of blood there is no forgiveness.

v.23 Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, [with blood] but the heavenly things themselves with better sacrifices than these.

You might look at that phrase and say “I thought Heaven was holy and it didn’t need any cleansing.”

The blood of bulls and goats isn’t going to get it done.

Because I am a sinner and I must be cleansed by the greater sacrifice in order to spend eternity in heaven.

There isn’t a blood of any bull or goat that is ever going to cleanse me to make me an adequate resident to dwell in the presence of a holy God.

Only the sacrifice of Christ can do that.

So His better sacrifice in the heavenly sanctuary makes it all possible for us as sinful beings to be there with Him.

The word “APPEAR” occurs three times;

Verse 24

Verse 26 and

Verse 28.

The first word “APPEAR” is in verse 24.

v.24 For Christ entered not into a holy place made with hands, [not the one down here] a [mere] copy of the true [sanctuary], [up in heaven] but into heaven itself, now to appear [there's the first one] in the presence of God for us;

Okay what is he doing?

He is our representative before a holy God.

He speaks for us.

We don't speak.

We're guilty.

Our lawyer speaks.

He intercedes in our behalf.

He's there at the right hand of God the Father.

And when court is in session our lawyer stands there and He's representing us 24 hours a day.

He's appearing there on our behalf.

That's the first appearance.

v. 25 nor in order that He may be offering himself often, even as the high priest is entering the holy place year by year with blood not his own.

You see, Christ didn't do it often.

He did it once.

And when He did, He obtained eternal redemption.

The priest, on the Day of Atonement, did it every year.

Now here comes the second one.

v. 26 Otherwise, He would have needed to suffer often since the foundation of the world; [if it was an annual deal] but now once at the consummation of the ages [the end of the old testament] He has been [there's your word] manifested for putting away sin by the sacrifice of himself.

“He has been manifested” and HE APPEARED, are similar translations from the Greek.

“He has been manifested” for the purpose of “putting away sin by the sacrifice of himself.”

The second appearance was to come to put away sin by his death on Calvary's cross.

**The first one to represent us.
The second one to put away sin.**

**Now comes the Gospel.
Are you ready?**

v. 27 And inasmuch as it is certain for men to die once and after this judgment;

Just like Christ died once and obtained eternal redemption. Guess what?

You and I die once and then comes judgment.

There's no second chance.

Verse 28, third appearance.

v.28 so Christ also, once was offered to bear the sins of many, [he] shall appear a second time for salvation, without reference to sin, to those who are eagerly awaiting Him.

He appears in verse 24 in the presence of God for us.

He is appearing to put away sin in verse 26 by the sacrifice of Himself and He is appearing a second time and He is going to come out of that sanctuary and He is going to call us home.

Someone said it this way:

Where you go in the hereafter depends on what you go after here!

LESSONS FROM THE PASSAGE:

LESSON #1: Christ obtained eternal redemption through the shedding of His own blood.

LESSON #2: Jesus Christ is the Mediator of a new covenant.

LESSON #3: He offered Himself once as a sacrifice for the putting away of sin.

LESSON #4: This work of eternal salvation involved all three members of the Trinity: God the Father, God the Son, and God the Spirit.

LESSON #5: The work of Christ upon the cross can cleanse our consciences from dead works to the serving of the living God.

LESSON #6: We are looking forward with great anticipation to the eternal inheritance which is ours in Christ.

LESSON #7: The will is only in force after the death of the one who made it.

LESSON #8: Without the shedding of blood there is no forgiveness.

LESSON #9: It is appointed to men once to die and after that comes judgment.

LESSON #10: Christ is the coming Judge.

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PART III

STUDY NUMBER SIXTEEN — Hebrews 9:11-28

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v. 12 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.

v. 13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled, sanctifying for the cleansing of the flesh,

v. 14 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 the serving of the living God?

v. 15 And for this reason He is the mediator of a new covenant, in order 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 might receive the promise of the eternal inheritance.

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v. 25 nor in order that He may be offering himself often, even as the high priest is entering the holy place year by year with blood not his own.

v. 26 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 for putting away sin by the sacrifice of himself.

v. 27 And inasmuch as it is certain for men to die once and after this judgment;

v. 28 so Christ also, once was offered to bear the sins of many, shall appear a second time for salvation, without reference to sin, to those who are eagerly awaiting Him.

QUESTIONS:

- 1. Read Hebrews 9:11-28 and summarize in your own words what Paul is saying in this section.**
- 2. What did Christ do when He appeared as a High Priest, according to verse 11?**
- 3. What did Jesus do differently than the high priests of the Old Testament, according to verse 12?**
- 4. What is the blood of Christ capable of doing, according to verse 14?**
- 5. What is Jesus called in verse 15?**
- 6. How is a covenant “inaugurated,” according to verse 18?**
- 7. What is the significance of the blood, according to verse 22?**
- 8. What is certain according to verse 27?**
- 9. What verse in the study has meant the most to you?**
- 10. What lesson have you learned from this study?**