

58-Hebrews-11-Transcript

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well welcome back to Wednesday night Bible study here on Thursday evening appreciate your flexibility and as I start we're gonna be covering Hebrews chapter 9 this evening I just want to mention right off at the top that next week there will be no Bible study unfortunately I'll be traveling and won't be able to conduct the Bible study next week so we will resume the book of Hebrews we'll be into Hebrews chapter 10 god willing on July 25th so no I shouldn't say no Bible study no Hebrews Bible study next week we will actually have the Philippians Bible study that when skelton is doing and that will be on Tuesday evening but there'll be no Wednesday night Bible study next week the other thing that I want to mention just before we get started here is Jeff Reed has been working hard behind the scenes and he has set up a new chat for us for basically the win after after our study we like to chat with each other there's a new site now that not only can we chat there we can watch the broadcast and we can also I'll actually why don't I just show you some of the functionality so if you go to a CGI church online dot-org I think it is CGI church online org you'll come up with this new site that Jeff has set up for us and I think you'll find it much friendlier and it provides a lot more functionality so at the top you'll have the chat function you'll click play to actually watch the broadcast you can expand it so that it's full screen and then bring it back down if you like

there's the chat function there and people are already chatting so I see that you found it that's great there's a place for you to keep notes there's a calendaring function so you can actually see what's coming up next and also it's really nice here is this invite function so if you have brethren or friends or family that you would like them to actually watch a Bible study or one of our events you can actually go ahead and invite them here and there's also a built-in Bible so as we're talking you want to search a scripture you'll be able to change whatever version you want go ahead and search for the scriptures and that all of that functionality is there and at the bottom there's a place where we'll be able to see where people are dialing in from or where they're where they're connecting from and it's also a place for you to request prayers and share on social media as well so quite a bit of functionality there and looks like we've lost the picture there but that's fine we'll just come back so that is CGI church Online org that's where we will be broadcasting from it's also where we will conduct our chats going forward and as you can see it's a friendlier interface and provides us with a bit more functionality don't forget to Like us on Facebook and to share on social media that's important for us again a reminder that we're not going to have Bible study next week oceans a Bible study will have the Philippians study on Tuesday but Hebrews will continue on July 25th I think that is it for announcements let's open with a word of Prayer and then we can get into the study for tonight in Hebrews chapter 9

Heavenly Father we come before you rejoicing Lord just so grateful that you have opened our eyes to Jesus Christ that in this world of confusion and deception that you have called us out Father and you've made your scripture available to us and you've given us the desire deep within our hearts to want to not only understand it but to live by it to have your words alive in us to have your law in our mind and in our hearts so that we conform ourselves to Jesus Christ we thank you so much for him father we thank you for his great love for us and pray father that you would deepen our love for him and our commitment to him and to each other and this way of life we thank you Father we praise your Holy Name we praise Christ and we ask all of this in his holy name amen

so as I mentioned brethren we are studying Hebrews chapter 9 this evening and that is all about the the tabernacle so this is about the whole argument the crowd that Paul has been making is that Christ is superior and he's our superior high priest and in this context of the superior high priest he's now sharing with us that he is also conducting his priesthood within a superior Tabernacle and so not only is he a superior high priest he is also the priest of a superior Tabernacle within which there are superior sacrifices and that's what we're gonna see this evening in Hebrews chapter 9 now as I was preparing for this study and I what I really want to do with these studies is just show how the Bible is one integrated whole and that you cannot understand any book of the Bible without really understanding all the books of the Bible and there's no way that we can understand the New

Testament without the Old Testament and so a lot of times I'm constantly showing how the scriptures are fulfilling what was in the Old Testament or or calling back to what's in the Old Testament and as I was preparing the study with the callbacks to the Old Testament I just found that this particular chapter is it it's so dense it's very thick and Paul's logic is very intense here that I found the callbacks actually distracting and they were breaking up the flow of Paul's logic so what I want to do this evening with chapter 9 is just stay in Chapter 9 and not break it up by going to the Old Testament but at the same time I need the Old Testament to show that it's actually calling back to these things so I'm going to go through some Old Testament Scriptures first and just let's just highlight what the Old Testament Scriptures say then I'll go into chapter 9 and just say remember we read this in Exodus remember we read this in Leviticus and that way we can just stay in the logic of the apostle within chapter 9 so I hope that I hope that will work for everybody so let's go ahead and begin the study and as I said I want to begin with with some Old Testament Scriptures so let's go back I so here in Exodus what we see is in Exodus 25 so just bear with me as we go through these Old Testament Scriptures and then I'm gonna call back to them and we're in chapter 9 so in Exodus 25 we see God instructed Moses let them make me a sanctuary that I may dwell among them so there's going to be a sanctuary a tent a tabernacle and God is actually going to live and dwell with the Israelites according to all that I show you so it's not just any old

structure there's a specific pattern and God revealed to Moses the blueprint for this tabernacle so it has that they have to build it according to all that I show you after the pattern or the plan of the tabernacle and the pattern of all the instruments thereof even so shall you make it so none of this was just made up none of it was just out you know Moses thinking I think would be good if we put something like that over there it was all very detailed given to Moses and then Moses instructed the Israelites how to build this tabernacle in Leviticus we read the Lord said unto Moses speak unto Aaron your brother that he come not at all times into the holy place so they've constructed the tabernacle and it's as a specific structure according to what God instructed Moses and so there's this holy place that Aaron is instructed or Moses's to instruct Aaron that he's not to go there at any old time speak unto Aaron your brother that he come not at all times into the holy place within the veil before the mercy seat which is upon the ark that he died not so if he was to be careless about approaching the mercy seat and just thinking he can approach them in time he would actually lose his life for I will appear in the cloud upon the mercy seat so God the God of the universe was dwelling with Israel and would actually appear in the mercy seat and Aaron was to be careful about when he goes in the Holy of Holies to seek mercy for the Israelites in Leviticus 16 thus shall Aaron this is how Aaron shall come into the holy place it just can't just come in he's to come in with a young Bullock for a sin offering and a ram for a burnt offering so there are offerings that he has to bring into the holy place he

shall put on the holy linen coat so he has to dress a certain way and he shall have the linen breeches upon his flesh and he shall be girded with a linen girdle and with the linen miter or turban shall he be attired these are the holy garments therefore shall he washed his flesh in water and so put them on so there's these very very specific and precise instructions as to how Israel is to live with God and how the high priest is to seek mercy from God for the nation and so Moses is to instruct the high priest as to how to do this then in Leviticus 4 Newton we read and the Lord spoke to Moses saying speak unto the children of Israel saying and so Leviticus comes right after Exodus at the end of Exodus they've finished building the tabernacle and then Leviticus begins with the holy living now that God is gonna live with us here's how we have to live with God and so in Leviticus 4 he says speak unto the children of Israel saying so this is how Israel can live with God as their neighbor so so God is gonna live with us but we are sinful flesh so how do we as sinful people live with a holy and so that's what Leviticus is all about how this sinful nation can actually be righteous before God so Moses God says speak unto the children of Israel saying if a soul shall sin through ignorance not deliberate sin because there are certain sins that if they're deliberate you stone them to death that's it but if they seem through ignorance against any of the commandments of the Lord concerning things which ought not be done so they have become unholy and shall do against any of them if the priest that is

anointed do sin according to the sin of the people so what do we do now if the sin that's anointed that The Presets anointed sins let them then let him bring for his sin which he has sinned a young bullock without blemish unto the Lord for a sin offering so there's a way God has made provision to deal with this his human beings they're they're flawed and so God's system makes provision for this and let Moses say unto the congregation I start Leviticus 8 now let Moses sands of concretions this is the thing which the Lord has commanded me done and Moses brought Aaron and his sons and washed them with water so the priests had to be washed with water jumping to Leviticus 5 now all of this all refer back to and the Lord spoke unto Moses saying if a soul commits a trespass and sin through ignorance in the holy things of the Lord then he shall bring his trespass unto the Lord a ram without blemish out of the flocks with your estimation by shekels of silver after the shekel of the sanctuary for a trespass offering and he shall make amends for the harm that he has done in the holy thing and shall add the fifth part thereto and give it unto the priest and the priest shall make an atonement for him with the RAM of the trespass offering and it shall be forgiven him so there's provision person sins in ignorance they can go to the priest and they can be the priests to make atonement for them thus the priest sins in ignorance there's provision there's way that the priest can make an atonement for his sin the priests are serving in this holy role so moses instructed as to how to wash the priests so that they can serve in this

role he instructs Aaron as to what clothes he's to wear everything is precise the whole structure has a very precise blueprint the way that the priests are to operate within this structure has a very precise instruction set and the way the nation is to interact with the priests has a very precise instruction set now I want to just jump to Genesis 15 all of this will become clear as we get into Hebrews 9 but I just want to remind you of the Covenant that God made with Abraham Abram and it's in Genesis 15 and in beginning verse 7 and he said unto him I am the Lord that brought you out of ur of the Chaldeans to give you this land to inherit it and he said Lord God how shall I know that I shall inherit it so that's wonderful that you're promising me the land but how will I know that I really will inherit this land and he said unto him take me a heifer of three years old and a she-goat of three years old and a ram of three years old and a Turtledove and a young pigeon so remember this is the answer this is God's answer to Abraham God is promising Abraham the land

Abraham is asking God well how will I know that I'll inherit the land and the answer is go and get these animals three years old as well as a Turtledove and a young pigeon that's the answer to how could that how does that answer the question how will I know that I'm going to inherit the land the land go and get these animals and he took unto him all these so he goes and he gets the animals and divided them in the middle that phrase is really important what it means is he split them in two he cut them in half and what we're seeing here is God cutting a covenant making the deal so

today we'll say let's make a deal back
in the day they would say let's cut a
covenant and the way you cut a covenant
is you take an animal and you slay it
you cut it in half and what you're
saying is may this happened to me if I
do not fulfill my word to you so let's
cut a covenant and then we can trust
each other because we have this covenant
between us so God is cut in a covenant
with Abraham so Abraham took all of
these animals and he cut them in two and
laid each piece one against the other so
each part of the Hopf heifer is on one
side at one side the goat one side one
side and so he's creating this aisle and
what they would do is they would walk
down the aisle and basically say may may
the Lord do this to me if I do not
fulfill my part of the Covenant see you
have a half of the Covenant and I have a
half of the Covenant let's walk down the
aisle together that's what it would mean
to cut a covenant but the birds he
divided not so they're too small to
divide and when and but they were they
were still killed
they just weren't split in two and when
the fowls came down upon the carcasses
so all of these are the dead bodies of
the animals and then of course that
attracts the vultures and and the
scavengers so when these scavengers are
coming on the carcasses Abraham drove
them away so the animals have been
killed they've been spliced with
slaughter they've been split in two the
birds have been killed but a too-small
split in two and it came to pass that
when the Sun went down and it was dark
behold a smoking furnace and a burning
lamp that passed between those pieces
this is cutting the Covenant and so God
put Abraham to sleep he didn't have to

walk through these pieces God just walked through the pieces so God is saying my covenant has nothing to do with you Abraham you don't have to do anything I will do everything to fulfill this covenant that's why we say it's an unconditional covenant because there were no conditions that Abraham had to satisfy which is very different from the Mosaic Covenant where there were conditions but there they still had to be a slain animal

there were conditions in that case in this case there were no conditions put upon Abraham all the conditions are on God so a burning lamp passed between those pieces now jump ahead to Exodus this is now the Mosaic Covenant Moses came and told the people all the words of the Lord and all the judgments and listen all the people answered with one voice a singularity of receive response and said all the words which the Lord has said we will do so this is the Covenant that they're here and they were they were told the conditions and they're agreeing to the condition so there are terms and conditions with this covenant on both sides

Israel has things that they have to do and if they do these things God is obligated to do certain things but if they don't do these things God is obligated to do other things and this is the agreement which is very different from the Covenant of Abraham this covenant is conditional as terms and conditions on both sides and Moses wrote all the words of the Lord and rose up early in the morning and built an altar under the hill and twelve pillars according to the 12 tribes of Israel and he sent young men of the children of Israel which offered burnt offerings and

sacrificed peace offerings of oxen unto the Lord so animals were slain in this covenant and Moses took half of the blood and put it in basins so all these animals are slain that the blood is then drained it's putting two basins half of the blood is putting two basins and half of the blood he sprinkled on the altar so so this covenant very much involves blood and half of the blood is put in two basins and half of the blood he is sprinkling on the altar and he took the blood of the Covenant he took the blood of the Covenant so notice that the Covenant has start he took the book of the Covenant and read in the audience of the people and they said all that the Lord has said will we do and be obedient so they're agreeing again and Moses took the blood and sprinkled it on the people so first he sprinkled it on the altar now he's sprinkling it on the people and said behold the blood of the Covenant so there is blood associated with the Covenant just as it was with Abraham so it is with the Mosaic Covenant so he saw as he sprinkled it on the altar the people have agreed and now he's sprinkling the blood on the people and he's saying behold this is the blood of the Covenant which the Lord has made with you concerning all these words okay so that now is the sort of Old Testament backdrop to the reasoning that Paul is going to now engage in with the Hebrews and remember the context here is that the Hebrews are facing severe persecution but they found a way out that if they revert to the Judaic Judaic religion which was sanctioned by Rome it was considered acceptable by Rome whereas Christianity was considered an illicit religion and illegal religion so if they remain Christians they're on the

wrong side of the law but if they revert to Judaism they could be on the right side of the law so they found a way out Paul is shutting that exit down any saying no you cannot turn your back on on Christ

once you accept Christ is only one direction and that's forward and so he's reasoning with them now to show how superior Christ is to anything that they have known before and in fact everything they've known before has simply been there to point them to Christ so let's give in to Hebrews 9 now but we'll just go back to Hebrews 8 just to get the context leading into chapter

because what a lot of mistakes are made in interpretation simply by lack of context and nine is it can be a little bit difficult but if we just remember the context it becomes clearer so if we go to Hebrews eight beginning in verse ten we were dealing with the New Covenant last week and so we'll just pick it up from there where Paul is quoting Jeremiah 31 where God promises a new covenant with Israel and with Judah not with Gentiles

there's no covenant with Gentiles the new covenant is with Israel and Judah Gentiles have to be grafted into Israel and Judah he says for this is the Covenant that I will make with the house of Israel so house of Israel in him includes Judah after those days says the Lord I will put my laws into their mind so the first covenant he put his laws on tables of stone now he says with this new covenant I'm gonna do something different I'm gonna put my laws into their mind and I'm gonna write them into their hearts and I will be to them a god and they shall be to me a people this is exactly what we saw in Exodus that he

was to be their God he was to live among them and they were to be his people and they said everything that the Lord has said we will do they utterly failed and so God was obligated as a God of his word to carry out the terms and conditions that dealt with failure in the Covenant and that's basically what we see all through Samuel through Kings first and second Kings first and second chronicles were just seeing God carrying out and numbers and judges all those texts were just seeing God carrying out the terms and conditions of the Covenant that we read in Deuteronomy but now he says it's gonna do something else he's gonna take the same people and rather than reject them he's going to change the Covenant and he's gonna have a new covenant with them but this time he's gonna put his laws in their mind and he's gonna write the his laws in their hearts and now he will be to them a god and the same people Israel shall be to him a people and they shall not teach every man his neighbor and every man his brother saying know the Lord for all shall know me from the least to the greatest this is the word of God this is an outstanding promise from the God who never breaks promises that the house of Israel there will not be anybody even the smallest person in Israel that will say to their neighbor you know you really ought to know the Lord you know you're not quite living the right way you if you knew God you wouldn't that that will never happen that the whole nation will know God and will be this kingdom of priests that God had envisioned from the very beginning and their purpose will be to bring the whole world the whole Gentile world to God to

bring the whole Gentile world into Israel that will be their purpose so for them to carry out their purpose they have to know God and so God is working out this plan where the whole nation of Israel is going to stand on earth as the nation of priests to facilitate the salvation of the earth and fulfill the promise that we saw all the way back in Genesis 3 now now today the house of Israel which comprises Judah but also the allow other 11 tribes for the most part they've rejected Christ and it's the Gentiles that are coming in to Israel and God is saying he's doing this it's the mystery of God if we read Romans 11 Romans 9 in Romans 11 we'll see God's plan here but it's actually to provoke jealousy among Israel and to bring so part of it is to provoke jealousy among the Jews but also a lot of the Israelites believe there have become Gentiles and so God is actually orchestrating a plan where he's actually bringing Israelites as firstfruits but ultimately is going to save the whole house of Israel including Judah but that thought we can get into later but that's that's the plan that God is working here so we this has not fulfilled until you see Israel on earth as the nation of priests and they all know God and it's their job to teach God and the ways of God they'll say no the Lord to the Gentiles not to each other why for I will be merciful to their unrighteousness and their sins in their iniquities will I remember no more so you know the Quran notwithstanding that says that God has written off the Jews that it's God's purpose to destroy the Jews and and and Jesus will not return until all the Jews are destroyed nonsense absolute nonsense and that

actually makes God a liar the truth of God is that he will be merciful to their unrighteousness because of his promise to Abraham he's going to be merciful to Israel because the Covenant cascaded down from Abraham to Isaac and from Isaac to Israel and God is not a two-timer God doesn't have a marriage covenant with one nation and a marriage covenant with another nation he's he's committed he's wholeheartedly committed to Israel and he will be known and Isaiah shows us this he'll be a Jeremiah shows us this he'll be known as the God of Israel forever that his that is his name eternally it will never change it will never change he's the God of Israel and so the fact that they're unrighteous we agree Israel is unrighteous Israel is wicked they're terrible so what's your point that's the nature of human beings my point the point of the Bible the point of all the prophets and apostles and the point that Paul is making here is that God is righteous God is not a liar and because of that he will be merciful to their unrighteousness and their sins and their iniquities he will remember no more in that he says so now we're starting to get into the the reasoning now in that he says a new covenant so because he said a new covenant he has made the first old so it's decisively this is Paul's reason like you're holding on to the first covenant I just want you to know the fact that Jeremiah predicts that God is going to establish a new covenant it automatically means the first one is old and we talked about this last week talking about upgrades so we have software we have devices if there's a new device it automatically means we

have an old device if there's a new version of software it automatically means the old one is its old and one of the members in the chat actually said that the new indicates it's a whole a whole new level of quality it's not just more of the same it's totally different and so the first now has become obsolete now so this is this is the subject matter that there's a new covenant and with this new covenant automatically the first is now obsolete he goes on to say now that which decays and waxes old is ready to vanish away it's done it's over now all of that is the backdrop to Hebrews 9 so now let's get into Hebrews 9 and just follow Paul's reasoning here he's arguing that Christ is a superior high priest and that he Christ is operating in a superior Tabernacle with superior sacrifices so that's the point that he's going to be making here so beginning Hebrews 9 verse 1 then truly the first covenant also had ordinances of divine service and a worldly sanctuary so he's just finished saying that the first covenant is obsolete because there's a new one but he's acknowledging he's saying you know what indeed the first covenant included a worship service that included a tabernacle that though there was a structure to them to the first covenant for there was a tabernacle made the first wherein was the candlestick and the table and the showbread which is called the sanctuary so all of these things he's telling us were in the the worldly tabernacle that this was just part of the Covenant the further the first covenant required these things so indeed these things existed and after the second Vail the tabernacle which is

called the holiest of all so there was this holy of Holy's that you had to go through the second Vail which had the golden censer and not only the golden censer it also had the Ark of the Covenant overlaid roundabout with gold wherein was the golden pot that had manna and Aaron's bud brought that budded and the tables of the Covenant so all of that the Ark of the Covenant all of that was within the holy of holies and over it the carob em of glory shadowing the mercy seat and remember we read that God said he would actually come in to the mercy seat and then he says of which we cannot now speak in detail so he has an argument that he's following and he doesn't want to go off on a tangent so he says you know I can't speak in detail about the mercy seat and that the care of him shadowing it but he just highlights that that's there now when these things were thus ordained the priests always went into the first tabernacle accomplishing the service of God so the priests were there in the first tabernacle doing the things that they needed to do in the service of God so he's saying this is a divine service and it wasn't just haphazard it wasn't ad hoc there were very specific requirements and we read that in Leviticus every Moses was given specific instructions as to how all of this needed to be done and so the priests followed these instructions that there was a worship methodology that was associated with the first covenant so the priest always went in the first Tabernacle accomplishing the service of God but into the second went the high priest alone once every year and so remember we read that that he's not to

come any time lest he die but there's a specific time he's to come the day of atonement and there's a specific way he has to come but into the second went the high priest alone once every year so Paul is just showing how specific the worship service was and what high regard there was associated with this first covenant and so he would go into the Holy of Holies once a year not without blood there is no way he could go into the Holy of Holies without blood he had to have blood to go into the Holy of Holies which he offered for himself and for the errors of the people so if you read Leviticus 16 which deals with the atonement service it articulates very clearly what Aaron had to do to deal with his own sin so that he could be a holy representative to then make an appeal for the people and for the errors of the people now Paul now is reasoning verse 8

the holy spirit this signifying so that the Holy Spirit was indicating something by all of this so he sees reasoning with the Hebrew brethren

and he's saying here is the whole divine service and then the high priest he would have to go once a year a very specific time into holy of Holy's and he couldn't do that without blood he had to take blood for himself and then for the errors of the people the Holy Spirit this indicated that the way into the holiest of all was not yet made manifest it was not obvious because there's there's something wrong with this divine service he can only go once a year and every time he goes he has to have blood and so Paul is saying isn't it clear that the Holy Spirit was making it clear to us that there's no way into the holiest of all because he has to keep

doing this while as the first Tabernacle was yet standing so he began the argument by saying indeed the first covenant had a tabernacle and it had a divine service but you know what the Holy Spirit was indicating to us that the way into the holiest of all has not really been made obvious because this ritual had to be engaged in every single year so it's obviously it wasn't satisfactory so he says which was a figure for the time then present so this was a symbol for the time then present in which were offered both gifts and sacrifices listen to this now that could not make him that did the service perfect so that word perfect is the Greek word teleo which really means complete so when something is telling all it means it's reached its destination its reach reached its full completion so he says it could not make him that did the service so the high priest wasn't made perfect he had to go back every year and every year he had to come with blood for himself so the Holy Spirit is indicating to us that you know what the the way into the holiest of all it's not obvious because this process is not the high priest is not perfect as pertaining to the conscience so he knows that he's a sinful man and yet he's carrying out this service which stood only in meats and drinks and different washings remember we read that bum Moses instructed Aaron and his sons how they were to wash themselves in order to carry out these services and then remember in I believe it was Hebrews 6 where he said you know we're gonna go on to perfection we're gonna go on to maturity we're not gonna lay again the foundation of the doctrines of Christ

and one of those was washings
so these washings they're foundational
but they don't take us to T Leo's
they're they're not teleological they
don't take us to the the end point and a
good way to think about this this
teleology or this word T Neos I think a
very good way to it think about it is an
arrow reaching its destination right on
target and why I say it's a good way to
think about it this way his Torah means
path so Torah means the path of an arrow
so the law has been given to us so that
we can follow this path to reach the
destination of holiness and to reach it
on target but we keep breaking the law
and so Christ came as the way Christ was
the living Torah and he was telling us
he hit the target and so obviously with
the high priest every year having to
find blood for himself before he can
offer for the people the Holy Spirit is
showing us something that this whole
divine service of the first covenant
it's not taking us to perfection and so
Paul is saying to the Hebrews let us go
on unto perfection you're not gonna find
it in
first covenant so with diverse washings
and cardinal ordinances imposed on them
until the time of reformation so there
is a time of reformation and that's what
jeremiah saw when he said God is going
to make a new covenant and no more will
you have an Israelite saying to an
Israelite you should know the Lord
because the nation will be reformed and
so all of this was temporary and given
to them until the time of reformation
when Christ is going to reveal the way
to perfection the way to tell EOS the
way to hit the target dead on bull's-eye
so he says all of this was imposed on
them until the time of reformation

remember this is what the Hebrews want to go back to and Paul is just showing them you're going back to nothing you're going back to a system that cannot bring you to maturity it cannot bring you to perfection but Christ and whenever you see the word but it basically means everything before the word but doesn't matter strike it out it's like when somebody apologizes T and say you know I'm really sorry but you were at fault too but means I'm really sorry doesn't matter what comes after but is what matters and that is that you were at fault too you know I really like you but you know you're the few things that I don't like well it's a few things that I don't like that I want you to concentrate because they I really like you came before but so whatever comes before but whenever you see the word but cancel what you heard before it it cancels it out and what only matters is what comes after the word but so Paul is canceling everything to do all of that divine service to do with the first covenant Paul is canceling it and what matters now what comes after but Christ being come a high priest of good things to come this is remember he said back in I believe it was Hebrews three worried we were in when he said consider the Apostle and high priest of our profession and then we were spending a lot of time considering the apostle the one-cent superior to others that were sent and then beginning in Hebrews five Paul pivoted and he's been five six seven eight nine going into ten all about us considering Christ as our high priest and so he's arguing how superior Christ is as our high priest and he says but Christ being come a high priest of good

things to come very good things to come
this is very good news by a greater and
more perfect Tabernacle so but cancels
out the tabernacle before that the
worldly Tabernacle Christ is operating
as the high priest of good things to
come by a greater and more perfect
Tabernacle so he showed us the operation
of the first tabernacle and then he says
forget that there's a greater Tabernacle
and there's operations taking place
within that greater Tabernacle not made
with hands

so Moses instructed the Israelites how
to build the first tabernacle it was
made by men according to God's
instructions but it was made by men
Christ is operating in a tabernacle that
was not made by men that is to say not
of this building so it has nothing to do
with the earthly tabernacle neither by
the blood of goats and calves so in that
first tabernacle there was a lot of
blood there was a lot lot lot of blood
so they were constantly bringing these
animals into the tabernacle to slaughter
them innocent animals that could without
blemish and slaughtering them and taking
the blood and doing what they had to do
with the blood in order to appease God
and dwell with the holy God but this was
all the blood of goats and calves in
this tabernacle but Christ is operating
so this was the operation of the earthly
tabernacle

christ is operating in another
Tabernacle not made with hands and the
blood that he operated with was not the
blood of goats and calves but by his own
blood he entered in once into the holy
place so the high priest could not go to
the holy place you know somebody might
have sinned terrible sin inadvertently
and they want the mercy right away and

the whole nation is looking for mercy
right away but the Holy of Holies could
only be entered into on a specific day
and then the high priests who were
looking for to have mercy for the nation
he couldn't just go in he had to go in
with blood he had to sacrifice an animal
for himself and then go in and then we
hoped that he did that sincerely
otherwise he would die on the spot so
that he can represent us and ask for the
forgiveness of sins for the nation
Christ again whenever we see the word
but you can cancel out everything that
comes before the word but no longer
matters neither by the blood of goats
and calves and BOTS so forget that now
let's focus on what comes after the but
by his own blood he entered in once so
the Holy Spirit was showing us
something's wrong when the high priest
has to keep going year after year after
year now the Holy Spirit is showing us
something else

Christ with his own blood enters in once
into the holy place so the tabernacle on
earth Moses was given a blueprint a
pattern of what is in heaven and then
there was an operation associated with
the earthly tabernacle Christ is
operating in the heavenly tabernacle and
he entered into the holy of Holies with
his own blood once having obtained
eternal redemption for us and so he came
to redeem Israel and he went with his
own blood

for Israel so Israel could not satisfy
the terms and conditions of the
agreement Christ came Isaiah shows us
this as the eyes ionic servant to
satisfy the terms and conditions of the
agreement and having satisfied the terms
and conditions of the agreement God will
now give the land to Israel and all the

promises associated with the covenant to Israel but Christ then took Israel's punishment upon himself took the innocent blood of Christ as the lamb and presented that in the Holy of Holies to the Father once in order to redeem Israel which was his mission now he says for if the blood of bulls and of goats and the ashes of a heifer sprinkling the unclean sanctifies to the purifying of the flesh how much more shall the blood of Christ who through the Eternal Spirit offered himself without spot to God how much more shall it purge your conscience from dead works to serve the Living God so so there was a purging that took place with the goats and and the rams the heifers how much more if that if that operation works so that people could dwell with God how much more when the perfect sacrifice of Jesus Christ his blood was offered to God so he sing we have a high priest this is our high priest he's serving in a superior Tabernacle and he's serving with a superior sacrifice this is the confidence that he wants us to have in our high priest now we're gonna come to a tricky part of Scripture now I just want to explain this part Hebrews 9 fifteen he says and for this cause because he's serving in the superior Tabernacle with a superior sacrifice that will purge our conscience that we can be holy if if the sacrifice of bulls and goats could make us holy but make his real holy that they could come before God how much more confidence should we have that no matter what our sin is if we are repentant and we go to Christ as our propitiation we accept him as our Savior how much more confidence witness it's not our righteousness it's not us trying to work

up our righteousness it's our acceptance of Christ and his sacrifice if we understand this that he's operating in a superior Tabernacle with disappearing with the superior sacrifice how much more confident should we have so for this cause he is the mediator of a New Testament that by means of death for the redemption of the transgressions that were under the first Testament they which are called might receive the promise of eternal inheritance for where a testament is a testament being a will where there's a will there must also of necessity be the death of the testator so I think we all understand that when somebody writes a will they have to die before the will comes into effect for a testament is of force after men are dead otherwise it is of no strength at all while the testator lives so this passage from 15 to 17 is actually nonsensical it's this insertion of an argument that comes out of nowhere so this whole time we have been talking about the first covenant and how inferior it is to the new covenant and that began in chapter 8 and then all of a sudden Paul is talking about a will and that the will doesn't come into effect until the person the testator dies and then the will comes into effect and so I look to the Greek here and the Greek is not talking about a will it's talking about dia fake case D a fake case which is a covenant and the whole argument through here they've somehow decided to translate DFA case which began in Hebrews 8:10 with the D effect K he's talking about the Covenant and he began this argument in Hebrews 10 and he continues that in Hebrews 9 and all of a sudden were talking about wills and Testaments and so I tried to find like

did anybody translate this correctly and it's like all the translators have just decided that suddenly Paul is talking about a will but I did find this translator Young's literal translation were they translating literal in and King James I gotta say I don't preach from any other version now except the old the original King James it's the most accurate but you know these other translations they're from a different manuscript and they take license and there's this whole just efforts to dilute the scriptures and so my preference is just to stick to the King James when I preach I used to before because the English was easier preached from the New King James sometimes in the RSV now I just preach from the King James but I gotta say Hebrews 9 15 to 17 King James is as bad as everybody else but here the Youngs literal translation they've nailed it the argument that Paul is making is that the New Covenant makes the Old Covenant out obsolete the Old Covenant is inferior to the New Covenant and so that we had to stay on that train of thought all began in Hebrews 8 and so here they translated and because of this of a new covenant he is a mediator that death having come for redemption of the transgressions under the first covenant those called may receive the promise of the age during inheritance so he's come as a mediator of this new covenant so that those called can escape the death sentence and receive this inheritance now it's not about a will it's not about you know there's a will and you know when I die I've got an executor or that's gonna carry out my wishes but those wishes do not kick in until I die so the death of the test day although

that's nice but it's not what Paul's talking about this is what Paul is talking about
for where a covenant is the death of the Covenant victim to come in is necessary that is exactly what the Greek is saying that with a death decay a covenant there has to be one that dies in order to make the covenant of effect that's why when Abraham asked God God says you're going to inherit this land and Abraham says how will I know that I'm going to inherit the land and the answer is go get these animals three years old go and get them and cut them in two once that and once the animals die the Covenant is in effect when the Covenant was made the Mosaic Covenant was made with Israel animals had to be slaughtered and their blood had to be sprinkled because there's no covenant what he's saying there's no covenant without the death of the Covenant victim so somebody has to be something has to be chosen and has to die in order to make the Covenant come into effect for where a covenant is the death of the Covenant victim to come in is necessary for a covenant over dead victims is steadfast so when God walked through the
eyal that that Abraham made where he split the animals into its now steadfast this this is how you will know how will I know that I'll inherit the land because we've slain the animals for a covenant over dead victims is steadfast since it is no force at all when the Covenant victim lives so as long as the animal is still alive the Covenant isn't in effect once we slay the animal the Covenant suddenly is in effect that's what Paul is saying and that's the argument that he's making that the New Covenant is superior

so and again this this argument began all the way back in Hebrews 8 when he says this is the Covenant that I will make with the house of Israel so Paul is arguing that this is a superior covenant and in fact in Psalm 50 this is the one time I'll go back to the Old Testament but I want to break up the flow of Hebrews 9 but I just thought this scripture really fits here in Psalm 50 David writes gather my Saints together unto me those that have made a covenant with me by sacrifice so there's always sacrifice associated with covenant making so he says for this so we read in Hebrews 9 15 to 17 the proper translation with the Youngs literal translation so he says let me just read it again and because of this a new covenant he is the mediator of a new covenant he's the mediator so he's the mediator that death having come for redemption of the transgressions under the first covenant those called may receive the promise of the age during inheritance for where a covenant is the death of the covenant victim to come in is necessary for a covenant over dead victims is steadfast it's enduring since it is a it is no force at all when the covenant victim lives so that's what the scripture the Greek is from the underlying Greek it literally translates to whereupon neither the first covenant was dedicated without blood for when Moses had spoken every precept to all the according to the law he took the blood of calves and of goats with water and scarlet wool and hyssop and sprinkled both the book and all the people remember we read that in Exodus so there there has to be the death of the covenant victim and so there was that

death and then Moses took the blood of the covenant victim and sprinkled it so that the Covenant was in effect saying this is the blood of the Covenant which God has enjoined unto you moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry so the blood of the covenant victim is critical to make the Covenant to come into effect and almost all things are by the law purged with blood and without shedding of blood is no remission so this is this is critical part of the process it was therefore necessary that the patterns of things in the heavens should be purified with these so remember there's these there's a reality in heaven that pattern was given to Moses to replicate on earth and so Paul is saying you know what it was necessary that the patterns of things in the heavens should be purified with these things with this blood but the heavenly things themselves because the earth was just a was a replica but the heavenly things themselves with better sacrifices than these so Christ is operating as a high priest in the heavens but there has to be better sacrum it's a better Tabernacle it has to have better sacrifices for Christ is not entered into the holy places made with hands so again that first Tabernacle was made with hands the Holy of Holies was made with hands but Christ hasn't entered into the holy places made with hands which are the figures of the truth so these if they're just symbolic of what is really in heaven but into heaven itself now to appear in the presence of God for us this is real this is our high priest this is what we're holding on to and this is why we can never back down to

men because this is our high priest and so we have the ability to appear before God because of this work of our high priest nor yet that he should offer himself often as the high priest enters into the holy place every year with blood of others so every single year the high priest is taking the blood of others to cover his own sin before he can mediate for the people Christ is not like that kind of high priest that he should offer himself often for then must he often have suffered since the foundation of the world so if he was that kind of high priest he would have to be sacrificing himself over and over and over again if he was not the perfect sacrifice but again we see the word but so we could just cancel whatever goes before it and what comes after is what matters but now once in the end of the world as he appeared to put away sin by the sacrifice of himself this is what he has done and when we understand all of this we understand just how necessary it was for Christ as God as the Son of God to come to earth as the perfect Israelite and to allow himself to be slaughtered and to then take his blood as the perfect sacrifice into the holy of Holy's once and to have quote/unquote a religion that is spreading all over the world to get people to believe that Jesus Christ didn't die this is obscene and we should be deeply offended by this for God's sake we should stand up and say no Jesus Christ was sacrificed he had to be sacrifice we have no provision with God without his sacrifice and and there's no covenant without sacrifice and you believe Abraham sacrificed and that he was going to sacrifice Isaac or you

believe it was gonna be issue
why would Abraham sacrifice if sacrifice
if blood is not required he's God
inconsistent he had to sacrum and we are
so honored so privileged that we can go
to God on the strength of the blood of
Christ

we can overcome all evil our own evil on
the strength of the blood of Christ this
this is the power of our high priest
this is why revelation says the Saints
loved not their lives unto the death
they didn't care Paul when he was
talking to the Ephesians said he doesn't
care about his life he just wants to
preach Christ because when we get this
it's so powerful that we want everybody
to know and so he appeared once to put
away sin by the sacrifice of himself and
as it is appointed unto men once to die
but after this the judgment so everybody
has to die and then they have to face
the judgment so Christ was once offered
to bear the sins of many so he came to
bear the sins of many and again I'm
going to emphasize Israel the many have
to be grafted into Israel he did not
come to sacrifice himself for Gentiles
he's not going to marry Gentiles he's
come to marry Israel and so Gentiles
need to hear the gospel and be grafted
into Israel to bear the sins of many and
unto them that look for him shall he
appear the second time without sin unto
salvation the scripture speaks several
times of them that love his appearing it
also tells us that when he appears all
the tribes of the earth will mourn it is
a very sad day for
the earth when Christ returns but there
are others there's there there are a few
that are longing for his return they're
looking for his return they love his
appearing and for them that look for him

shall he appear the second time without sin unto salvation and we'll just wrap up with the first part of Hebrews 10 for the law having a shadow of good things to come so the law was pointing to good things to come and not the very image of the things so it was a replica of the things can never it can never with those sacrifices which they offered year by year continually make the comers thereunto perfect and again that word is Telly us so the law can never with these inadequate sacrifices bring those who are following the ordinances of the first Tabernacle it cannot bring them to the bullseye of God's righteousness but they were pointing that way that's what they were pointing to and they served a critical purpose but let's don't be like the Hebrews of the 1st century and think that that whole system was it it was inadequate but it was pointing to the true system and the true sacrifice for then would they not have ceased to be offered if it could actually bring us to perfection we wouldn't have to be doing this ritual every single year we would have done it once and would have been good but the Holy Spirit was telling us it's inadequate because that the worshippers once purged should have had no more conscience of sins so we'll stop there and that sort of ends the the arguments that Paul is making to the Hebrews about the superiority of the new covenant and with that the operation of the high priest in the holy Tabernacle in heaven and with the operation of the high priest in the holy Tabernacle in heaven with the superior sacrifice his own righteous blood offered once that's it it's it's it's perfect it doesn't have to be keep going over and over and done over and over again and so

the the covenant victim in this case is
Christ and because he was sacrificed the
New Covenant is now in effect and that's
the process that we're going through now
first with a set of firstfruits but
ultimately with the whole house of
Israel and all those who repent of the
Gentiles who are grafted into Israel and
then the whole world will be Israel and
this is the strange plan of God that
he's carrying out that we are privileged
to be a part of and to preach this
gospel to the whole world
what a God we serve praise His name
praise the Lord Jesus Christ the Great
King and our great High Priest God
willing we'll get into Hebrews chapter
10 on July 25th good night