

Hebrews 9:8-28

Three points:

1. Throne room closed except once a year. . . now it is permanently open
2. high priest entered with blood. . . now Christ has shed his blood
3. old covenant was not effective since it was repeated. . . now it is finished

9:8 – **“By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing”**

There was no available way to God in the old covenant.

We were waiting for something.

9:9 – **“(which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper,”**

Ceremonially clean, but conscience still defiled.

9:10 – **“but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation.”**

Laws concerning:

1. Food
2. Drink
3. Washing – high priest had to bathe after the Day of Atonement

“Time of Reformation” is referring to the new order, the new covenant, the church age when the old order or old covenant was replaced.

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)”**

Temple made without hands:

1. Jesus in Mark 14:58 and John 2:19-22
2. Acts 7:48
3. Acts 17:24
4. Isaiah 66:1
5. Isaiah 57:15

God dwells in heavenly throne room and with the humble.

9:12 – **“he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption.”**

- Jesus work was finished on the cross
- The Greek nor the NIV says Jesus carried his blood from the cross to the throne of God.
- Christ entered **by** his blood but **not with** his blood.

9:13 – **“For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh,”**

1. Old Covenant removed ceremonial defilement.
2. The focus here is ceremonial cleansing outwardly. And, this is merely symbolic of the greater need

3. There was no effect on the conscience, just a symbolic image and reminder.

Numbers 19 the red heifer was slaughtered outside the camp. The blood was sprinkled seven times in front of the tabernacle. The body completely burned. The priest was to throw dear wood, hyssop and scarlet thread into the fire. The ashes were gathered stored outside the camp and used to make the water of impurity. Water mixed with these ashes would be sprinkled on people for cleansing.

9:14 – “**how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.**”

4214 [e]	3123 [e]	3588 [e]	129 [e]	3588 [e]	5547 [e]	3739 [e]	1223 [e]	4151 [e]	166 [e]	1438 [e]
posō	mallon	to	haima	tou	Christou	hos	dia	Pneumatos	aiōniou	heauton
14 πόσῳ	μᾶλλον	τὸ	αἷμα	τοῦ	Χριστοῦ	, ὅς	διὰ	Πνεύματος	αἰωνίου	, ἑαυτὸν
how much	more	the	blood	-	of Christ	who	through	[the] Spirit	eternal	Himself
IPro-DNS	Adv	Art-NNS	N-NNS	Art-GMS	N-GMS	RelPro-NMS	Prep	N-GNS	Adj-GNS	RefPro-AM3S

4374 [e]	299 [e]	3588 [e]	2316 [e]	2511 [e]	3588 [e]	4893 [e]	1473 [e]	575 [e]	3498 [e]	2041 [e]	1519 [e]
proseneken	amōmon	tō	Theō	kathariei	tēn	syneidēsin	hēmōn	apo	nekrōn	ergōn	eis
προσήνεγκεν	ἄμωμον	τῷ	Θεῷ	, καθαρειῖ	τὴν	συνείδησιν	ἡμῶν	ἀπὸ	νεκρῶν	ἔργων	, εἰς
offered	unblemished	-	to God	will purify	the	conscience	of us	from	dead	works	in order
V-AIA-3S	Adj-AMS	Art-DMS	N-DMS	V-FIA-3S	Art-AFS	N-AFS	PPro-G1P	Prep	Adj-GNP	N-GNP	Prep

3588 [e]	3000 [e]	2316 [e]	2198 [e]
to	latreuein	Theō	zōnti
τὸ	λατρεύειν	Θεῷ	ζῶντι !
-	to serve	God	[the] living
Art-ANS	V-PNA	N-DMS	V-PPA-DMS

1. Here is the greatest of the “how much more” statements
2. “without blemish” or “unblemished” is *amomon* a technical word for animals approved for sacrifice without defect of any kind.
3. “Eternal Spirit” or “eternal spirit” could refer to:
 - a. Holy Spirit (Spirit)
 - b. Christ eternal existence as a member of the Godhead (Son)
 - c. The spirit put on the suffering servant of the Lord referred to in Isaiah 42:1 – “I will put my spirit on him.” (Father)
 - d. Or, is this some kind of Trinitarian reference to all three?
4. True fellowship with God in his heavenly throne room is established or restored.
5. This is the significant contrast:
 Old Covenant (Mosaic Law) = “purified the flesh” for ceremonial cleansing as a symbol
 New Covenant (Work of Christ = “purify our conscience” for bold entrance to and service for God
6. “Purify our Conscience”
7. “From Dead Works” (NIV translates this “acts that lead to death”, but the text is clearly “dead works”
 - a. Deeds that produce death
 - b. Deeds done by spiritually dead people
 - c. Thus, this could refer to “good deeds” and “sacrificial offerings” done by spiritually dead people in a mere human ceremonial way that have no life and no means of salvation in

them. Isaiah called these good deeds or righteous deeds of the dead as filthy rags or polluted garments in Isaiah 64:6 –

“We have all become like one who is unclean, and all our righteous deeds are like a polluted garment. We all fade like a leaf, and our iniquities, like the wind, take us away.

8. “Serve the Living God” now in fellowship, empowered by Spirit, in newness of life doing deeds from the righteousness of the Son. We can now please the Lord with our “righteous deeds” and “good works” which include the fruits of the Spirit and more.
9. Sin:
 - a. Inherent sin or the sin nature we are born with cannot be overcome by good deeds.
 - b. Personal sin or the sins we produce from our daily existence as fallen humans in thought, word, and deed
 - c. Personal sin can be dealt with by confession as identified in 1 John 1:9 -
 “If we confess our sins, he is faithful and just and will forgive us our sins **and** purify us from all unrighteousness.”
 - i. “our sins” refers to personal sins
 - ii. “all unrighteousness” refers to the sin nature
 - d. The Blood of Christ purifies our conscience that knows we are born and exist in a state of sin. This is because we know the effectiveness of the work of the Son of God on the cross.
 - i. That is why Hebrews 4:16 said, “Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.
 - ii. That may explain why so many of the heroes of faith in Hebrews 11 personally fall short of God’s expectations in their lives. They were to be made righteous in Christ. Though they failed, they continued in faith trusting in the Christ.
 - iii. We can be bold NOT because we are producing fruit of the Spirit or because we are being obedient. We can be confident because the Son has shed his blood to remove our debt to the sin nature
 - e. But, the ceremonial offerings could never cleanse the consciences of the worshipper because it was merely outward, ceremonial and non-effective. They were still guilty with the sin nature even though they might have been obedient

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.”

2532 [e]	1223 [e]	3778 [e]	1242 [e]	2537 [e]	3316 [e]	1510 [e]	3704 [e]	2288 [e]	1096 [e]	1519 [e]
Kai	dia	touto	diathēkēs	kainēs	mesitēs	estin	hopōs	thanatou	genomenou	eis
15 Καὶ	διὰ	τοῦτο	, διαθήκης	καινῆς	μεσίτης	ἐστίν	, ὅπως	, θανάτου	γενομένου	, εἰς
And	because of	this	of a covenant	new	[the] mediator	He is	so that	death	having taken place	for
Conj	Prep	DPro-ANS	N-GFS	Adj-GFS	N-NMS	V-PIA-3S	Conj	N-GMS	V-APM-GMS	Prep

629 [e]	3588 [e]	1909 [e]	3588 [e]	4413 [e]	1242 [e]	3847 [e]	3588 [e]	1860 [e]	2983 [e]	3588 [e]
apolytrōsin	tōn	epi	tē	prōtē	diathēkē	parabaseōn	tēn	epangelian	labōsin	hoi
ἀπολύτρωσιν	τῶν	ἐπὶ	τῇ	πρώτῃ	διαθήκῃ	παραβάσεων	, τὴν	ἐπαγγελίαν	λάβωσιν	οἱ
redemption	of the	under	the	first	covenant	transgressions	, the	promise	might receive	those
N-AFS	Art-GFP	Prep	Art-DFS	Adj-DFS	N-DFS	N-GFP	Art-AFS	N-AFS	V-ASA-3P	Art-NMP

2564 [e]	3588 [e]	166 [e]	2817 [e]
keklēmenoi	tēs	aiōniou	klēronomias
κεκλημένοι	, τῆς	αἰωνίου	κληρονομίας .
having been called	of the	eternal	inheritance
V-RPMP-NMP	Art-GFS	Adj-GFS	N-GFS