

Hebrews 9:15-28 to 10:1-10

The writer of Hebrews has been carefully leading the Hebrew Christians through the Old Testament economy.

First he described the tabernacle, and then the activities of the priesthood.

As he pointed out, the Holy Spirit had left a message concerning that dispensation.

This message is found in Hebrews 9:8.

"The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing."

So the tabernacle was not so much a way to God, as it manifested the fact that the

way *into* God's presence was very much restricted.

In fact, for the average man, an entrance into God's presence was blocked.

However, in every detail of the tabernacle, there was another message, a message of hope.

Every piece of furniture, every object in its structure promised that God's final answer to their sin problem was on the way.

And, it would be an ultimate sacrifice, one that would do the work that none of the Old Testament sacrifices could.

V 11-12 **"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;**

¹² **Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."**

And so we left last week's lesson with the assurance that there is now a New Covenant, a heavenly sanctuary, and a Mediator, Jesus Christ, Who has brought us nigh unto God.

As we begin today's lesson in Chapter 9:16, we discover that Christians have inherited this New Covenant in the form of the Last Will and Testament of Jesus Christ.

V 16-17 **"For where a testament is, there must also of necessity be the death of the testator.**

¹⁷ **For a testament is of force after men are dead: otherwise it is of no**

**strength at all while the testator
liveth."**

The word "**testament**" could be translated
Will.

If a rich man makes out his Will, his
beneficiaries will also be rich
someday.

However, they will not inherit one penny so
long as he is alive.

So, although Jesus Christ is the perfect Son
of God, His perfect life cannot save
us.

It is His death, not His life, that
reconciles us to God.

When Christ died on the cross and His blood
was shed, the New Covenant (or New
Will) came into force.

V 18-22 "**Whereupon neither the first
testament was dedicated without blood.**

(-- as we just saw, a Will is only in force at the event of a death, and the shedding of blood is the shedding of life.)

19 For when Moses had spoken every precept to all the people 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,

20 Saying, This is the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission."

There is another reason, other than the empowering of a Will, that makes the shedding of blood important and so absolutely necessary.

It is a principle in the Word of God that sin always brings death.

We can see that in Romans 6:23. **"For the wages of sin is death."**

And, as we just noted, there is another truth in God's Word that tells us there is an essential link between life and blood.

We see that link in the dietary laws of Leviticus 17: 12-14. **"Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.**

¹³ **And whatsoever man there be of the**

children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

¹⁴ For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: **whosoever eateth it shall be cut off.**"

Since sin requires death, then cleansing from sin must require the shedding of life, which is the shedding of blood.

So the final conclusion of all this is found in Hebrews 9: 22---"**without shedding of blood is no remission.**"

This principle first surfaced when God showed Adam and Eve that skins, which necessitated a death, not leaves, were needed to cover their sin.

From that time on, God continued to show mankind that a sacrifice for sin must require a death.

And it is a requirement, not only for man, but for God also.

When Jesus walked this earth, He had every right to return to His home in heaven at anytime.

But without the sacrifice of His own blood, that is, without His death, He would have returned home *alone*.

Without His death, He would have never been able to give the triumphant cry,
"Behold I and the children which God hath given me."

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V 23-24 "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

²⁴ For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

Christ entered Heaven with His own blood, the symbol of His substitutionary death, and it was enough, yes, more than enough to satisfy God's righteous judgment against all sin.

And it never has been necessary to repeat this sacrifice. The work of reconciliation is finished.

V 25-28 "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

²⁶ For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

²⁷ And as it is appointed unto men once to die, but after this the judgment:

²⁸ So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Verse 28 says, "So Christ was once offered to bear the sins of many."

He only addressed the sin question once.

If Christ had failed to save us at His first coming and by His death upon the cross, there would have been nothing left for us but judgment.

Our eternal destiny hung upon His ability to *put away* sin.

So, the inevitable sentence set forth in Hebrews 9:27 "**And as it is appointed unto men once to die, but after this the judgment**"--would have included all mankind.

But Christ did not fail. He appeared once, and He was victorious over sin and death.

However, for those who reject Him as their Saviour, the inevitability of Hebrews 9:27 still holds true.

No, it's not a case of waiting until you die to see how you make out.

It's no use hoping that your good works will outweigh your bad ones.

The Great White Throne Judgment does not even address the question of your eternal destination.

It's not at that judgment seat that the question of heaven or hell is determined.

That is already settled on earth, and it is settled by *you*.

For all those who reject Christ as their Saviour, and substitute their own good works . . . or whatever, the answer is already settled by Hebrews 9:27. **"And as it is appointed unto men once to die, but after this the judgment."**

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There are two things in verses 27-28 that only happen once.

Christ appeared "**once in the end of the world,**" or the end of the age.

When He appeared, it marked the end of the Age of Law, and the beginning of the Age of Grace.

He appeared "**once,**" and He put away sin.

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The other "**once**" is in the form of an appointment, an appointment to die.

Up until Christ comes for His own, all who live on this earth must keep that appointment, and if Christ has not taken your judgment, the results are certain.

V 27 "**And as it is appointed unto men once to die, but after this the judgment.**"

Personally, I am waiting for a different appointment, as all believers should be.

It is an appointment with our blessed Lord
in the clouds.

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V 28 **"So Christ was once offered to bear the
sins of many; and unto them that look
for him shall he appear the second time
without sin unto salvation."**

When He appears the second time, it will be
"without sin."

The first time He came as **"the Lamb of God,
which taketh away the sin of the
world."**

He came to die on the cross as our
substitute.

The first time He came to settle the sin
question. His second coming will have
nothing to do with that.

His second coming will be **"without sin,"** but
it will be **"unto salvation."**

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A Christian is saved in three ways:

When he trusts Christ as his Saviour, he is saved from eternal punishment in hell.

That was the mission of Christ's first coming.

Secondly, he is being saved, or preserved, every day in his Christian walk.

That wonderful preservation is accomplished in the power of Christ's sacrifice, and involves the ministry of the Holy Spirit.

Thirdly, he will be saved.

That is the part of his salvation that is involved in Christ's second coming.

All Christians will be caught up into glory, and we will be made like Him.

1 John 3:2 says, "**Beloved, now are we the sons of God, and it doth not yet appear**

**what we shall be: but we know that,
when he shall appear, we shall be like
him---."**

And also, our mortal bodies, whether living on this earth at the time of His second coming, or lying in the grave, will be redeemed and made incorruptible.

**--- "and the dead shall be raised
incorruptible, and we shall be
changed."**

Yes, when He appears the second time, He will not be coming to settle the sin question.

Those who have not accepted Jesus as their Saviour by then will be left behind.

But, if you are one of His, you will experience the results of His second coming.

It will be "**unto salvation,**" and you will be made *complete* in Him.

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Chapter 10

Chapter 10 continues the subject that was begun in Chapter 9, namely, the superior sacrifice.

In the first 6 verses of Chapter 10, the writer, directed by the Holy Spirit, lays low the Levitical dispensation. The tabernacle and the sacrifices had been appointed by God and were useful in their time.

However, in the minds of some Hebrews receiving this letter, the Old Testament sacrificial system was still being set up in competition with Christ.

So it was necessary that its weakness and
imperfection must be fully revealed.

V 1 **"For the law having a shadow of good
things to come, and not the very image
of the things, can never with those
sacrifices which they offered year by
year continually make the comers
thereunto perfect."**

Notice that V 1 speaks of the law as the
"shadow of good things to come."

It was **"not the very image of the things."**

Now an image is a very exact replica of the
real thing.

If I look into a mirror, I see a very good
representation of myself in its image.

In fact, sometimes it is a little too good
when I look at it first thing in the
morning!

The image in the mirror is much better than
the shadow on the wall.

So the law and the sacrifices did picture
Christ, but imperfectly, as a shadow
does.

However, the Messianic Law served a good
purpose in that it was a picture which
taught Israel about the coming of
Christ.

And because God taught Israel so thoroughly,
He judged them so severely.

They had the Old Testament prophets, and,
finally, they had the Son of God in
their midst.

But after 3 1/2 years of ministry unlike the
world had ever seen before, Jesus must
lament over Jerusalem-- "**O Jerusalem,
Jerusalem, which killest the prophets,
and stonest them that are sent unto**

**thee; how often would I have gathered
thy children together, as a hen doth
gather her brood under her wings, and
ye would not!"**

How often had the Lord attempted to gather
His chosen people to Himself.

He taught them from the Old Testament
scriptures and showed them how they
pointed to Himself as their Messiah and
Lord, but they "**would not!**"

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Now, when we were little children, we loved
picture books, didn't we?

Lots of pictures and not many words--that
was the ticket.

Well, the Old Testament is a *picture book*
about God's Son.

It is a picture book for His little
children.

Some theologians make the Old Testament so profound and mysterious that no one but a mighty scholar could understand it. But, in fact, it is a book just filled with pictures, and it is a book that the Father wants all of His little children to understand and enjoy.

And the tabernacle and the sacrifices were full of pictures of Jesus Christ.

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V 1-2 **"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.**

² **For then would they not have ceased to be offered? because that the**

**worshippers once purged should have had
no more conscience of sins."**

What is a "**conscience of sins**?"

Well, that is a *guilty* conscience.

It is the little voice inside us that says
there is sin within which needs to be
dealt with.

The writer of Hebrews is making a point
here.

If the sacrifices actually took away sins,
then once would have been enough--"**the
worshippers once purged should have had
no more conscience of sins."**

But once wasn't enough.

The sacrifices never ended because they
didn't do the job.

But in the end, they did cease, not because
they had succeeded, but because Christ

fulfilled them, being the real
sacrifice for sin.

And Christ's sacrifice ended also at the
cross, because sin had been dealt with.
The endless repetition was over.

If Christ had not been victorious over sin,
then the same scenario would have
continued.

**"For then must he often have suffered since
the foundation of the world: but now
once in the end of the world hath he
appeared to put away sin by the
sacrifice of himself." Hebrews 9:26**

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A few years after Jesus died on the cross,
the temple was destroyed.

Today, over 2000 years later, Israel still
does not have a temple, and Israel does
not have a sacrifice.

Dr. Vernon McGee tells of a time when he visited Israel and was being shown around by a very nice Jewish guide.

When they were in the Holy City Hotel on the new side of Jerusalem, the guide showed him a little model of the temple that was housed in that building.

As they were looking at it, Dr. McGee asked "Where is the brazen altar?"

The guide looked at him in surprise, and said, "Oh, we have come past that."

Today, many nominally Christian churches only have an ethical religion.

They do not *rely* on the blood of Christ.

They have "come past that."

But the truth is, a blood sacrifice is necessary if man is to have forgiveness.

It is necessary because **"without shedding of blood is no remission."**

There has to be a sacrifice, and it has to be a sacrifice that works.

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V 3 **"But in those sacrifices there is a remembrance again made of sins every year."**

So actually, what the sacrifices did was to remind the Israelite that the sacrificial system in itself was not adequate.

And because it was not adequate, it had to be repeated over and over.

The sacrifices were only shadows, not the real substance.

V 4 **For it is not possible that the blood of bulls and of goats should take away sins."**

So then, of what value were the sacrifices?
In verse 3 we see the words "-- **in those
sacrifices there is a remembrance again
made of sins every year.**"

The word "**remembrance**" is significant.

In some translations, this word

"remembrance" has been translated
recognition, or a calling to mind, an
acknowledgment.

So the Israelite, in bringing his sacrifice,
acknowledged the fact that he had
unpardoned sin in his life.

Also, once a year, the whole nation
remembered or recognized the fact that
they had sin in their lives that was
still unpardoned by God.

So, as V 3 tells us "-- **in those sacrifices
there is a remembrance again made of
sins every year.**"

If there was a remembrance or recognition of
sin every year, then the sacrifices did
not cleanse.

Then what did they do?

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Let me use the example of a Promissory Note.

Let's suppose a man borrowed \$10,000 for a
period of one year.

Let's also assume that at the end of that
year when the note came due, he was
unable to pay.

Now, the man could head for the hills and
become a fugitive, but the honest and
honourable thing for him to do would be
to come with his Note and confess that
he was unable to pay.

He could then plead for mercy, and ask for
an extension of the Note for another
year.

So the Promissory Note in itself had no real value. It didn't pay the debt--and also the sacrifices in themselves had no real value as far as their ability to put away sin.

However, in them was the acknowledgment or remembrance of the debt.

The sacrifices were **"a remembrance again made of sins every year."**

God knew it was **"not possible"** that the sacrifices could **"take away sins."**

And the Old Testament man of faith, knew it was **"not possible"** that the sacrifice could **"take away sins."**

Also, God's Son knew it was **"not possible"** that the sacrifice could **"take away sins."**

Undeniably then, that was the prevailing situation.

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But what if someone, that is, someone who had the ability to pay, said, "I will pay the debt"?

Then the dilemma would be over.

Then there would be no need that a remembrance be **"made of sins every year."**

And, of course, we know who that Someone is, don't we?

And we can see that Someone in these next verses.

V 5-10 **"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:**

6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the

volume of the book it is written of
me,) to do thy will, O God.

⁸ Above when he said, Sacrifice and
offering and burnt offerings and
offering for sin thou wouldest not,
neither hadst pleasure therein; which
are offered by the law;

⁹ Then said he, Lo, I come to do thy
will, O God. He taketh away the first,
that he may establish the second.

¹⁰ By the which will we are sanctified
through the offering of the body of
Jesus Christ once for all."

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V 5 says "--Sacrifice and offering thou
wouldest the not, but a body hast thou
prepared me."

Christ had a human body, a physical nature
as well as a divine nature.

Because He was a real man, He could stand in man's place as the sin bearer.

But also the uniting of these two natures qualified Him to be our Mediator.

Because He is *both* God and man, He can go between God and man.

He can lay His hand upon both: a Peacemaker to reconcile them . . . and an everlasting bond of union between God and His creatures.

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V 6-7 **"In burnt offerings and sacrifices for sin thou hast had no pleasure.**

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God."

Yes, it was the Son of God Who has paid the Promissory Note and settled the old account.

Jesus has settled every claim that the
Throne of God has against repentant
sinners.

Of course, there are those, like the ones in
our previous example, who have headed
for the hills.

There are those who will not own up to their
debt before God.

However, the debt is there, and it must be
paid.

But for those Old Testament saints who,
through the sacrifices, acknowledged
that they owed a debt, a debt that they
could not pay, for them there was a
Saviour.

And for those in our day who come with their
load of sin and lay it at the cross,
there is also a Saviour.

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Verse 7 says, **"In the volume of the book it is written of me."**

That is true in the Old Testament and in the New.

Actually, these verses in Hebrews 10:5-7 are taken from Psalm 40, and they speak of Our Lord Jesus Christ in both places.

Let's look at Psalm 40: 6-8 for a moment--

"Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

⁷ Then said I, Lo, I come: in the volume of the book it is written of me,

⁸ I delight to do thy will, O my God: yea, thy law is within my heart."

The Sacrifices and burnt offerings and sin offering did not *settle* the sin question.

They were only Promissory Notes with no
resources to pay the debt.

But when Jesus came, He paid in full, and
divine righteousness could then be
satisfied.

Finally, the books were balanced!

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Yes, Jesus said -- "**in the volume of the
book it is written of me,**" and indeed
this is true.

Moses and the prophets had consistently
declared that Christ would come.

The Old Testament, starting way back in
Genesis, tells us that the seed of the
woman "**shall bruise thy head.**"

And, all the way through scripture, Christ
permeates the Word.

Indeed, Israel should have *recognized* Him.

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Verse 9 says--"**He taketh away the first,
that he may establish the second.**"

By fulfilling His promises in Psalm 40, He wound up the old dispensation and brought in the new.

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V 10 "**By the which will we are sanctified
through the offering of the body of
Jesus Christ once for all.**"

---"**We are sanctified through the offering
of the body of Jesus Christ--.**"

Those who trust in Christ as their Saviour are sanctified or set apart to God, not by works, but on the basis "**of the body of Jesus Christ--.**"

Yes, the sacrifice of Christ's body on the cross not only saved our souls, but set us apart to God.

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In verses 7-9, we see clearly that Christ not only declared that the sacrifices were insufficient, but He immediately showed His willingness to engage Himself in the work of redemption.

"Lo, I come (in the volume of the book it is written of me,) to do thy will, O God."

In this willingness of heart, He showed the same spirit for lost mankind as He showed for His own disciples that night in the garden when He said, **"If therefore ye seek me, let these go their way."**

So concerning lost mankind, He said, in effect, *Let the curse fall upon Me, but let these go their way.*