

Hebrews | Chapter 9

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[0 : 00] Mike's not in the building.

Yeah, Mike race.

All right. We did chapter eight last week. We're going to work on nine nine this week.

I'm going to read it out of the NIV and explain it to other King James or vice versa. I got them both.

Anyway, we're in chapter nine this week. Continuing on through our study in Hebrews, I just remember to pray for Murphy and Miss Sandra and several of the others traveling for Miss Peggy and for the McKinnys that are traveling and on vacation. Glad they're having a good time. We miss them.

[1 : 52] Debbie's mother and I pray for her.

Anything else for prayer request or anything? Pray for the children out there and the leaders and I want to see that grow and get this building done. I want to fill that thing up with children. So we got to get started somehow. That's good.

Lord and prayer, by the way, just thank you for the day and for the opportunity and privilege to come and study Your Word once again. I pray, Father, that you're just leading guide and the teachings tonight and help us to understand Your Word as you would have us to see it and to apply it to our hearts and minds, Lord. And we just pray for those who can't be with us and for the ones that are traveling and on vacation that you be with them tonight. And we pray for the six and Ms. Debbie's mother that you just give her strength and just be in that situation to comfort and to give peace and healing.

Father, we just pray for the Murphy and Sandra and I as they go through a difficult time, that you just comfort them, probably just me. They're recovering from sicknesses and surgeries in our church family. Pray that you just be with them and send healing and restore them once again, Father, in Jesus name I pray. Amen. All right, Hebrews nine, and it dark again.

We get that building done. I suggest we work on the lighting situation in this building, the electrical situation in chapter eight. About half of chapter nine and chapter eight kind of go together. But as we're doing our study, we're going by chapters. So what you're going to see tonight is, as we've seen in Hebrews, he builds.

[4 : 13] And like we saw where he mentioned about a high priest and then he built on that and talked about Melchizedek and then compared Christ to being our high priest. When chapter eight, he began to talk about the sacrifices. And we talked about something about the tabernacle last week. And I think that's just a stepping stone, as the writer writes, and he's building for his next statement. And in now chapter nine, he's elaborating on that even more.

He talked about in chapter eight, the sacrificial system and things like that. And now he's going to go on and tell you how Christ is superior as a high priest and his ministry in a heavenly tabernacle is superior to the earthly ministry of the tabernacle. So he's not just repeating himself just to he's actually building on something here and driving things home. Remember, he's talking to the Hebrews who have done this for thousands of years and we all know like good, badly, you're not going to change their mind overnight or you're not going to change their mind just on a few sentences. You just got to keep building and keep going until they understand clearly the picture.

And this is what the writer of Hebrews is doing, I believe. So as I said, we talked about some of it last week and the building on the tabernacle thing, the last few verses for I think verse eleven. And he's talking about that in those last days or in that new covenant that I make that no man will teach your neighbor. I'm going to write my laws on their hearts, he says, and in their minds, why write them that's verse ten and that the Holy Spirit will teach. And he says in that new covenant, this is some of the things of the new covenant, that new covenant, I will be merciful to their unrighteousness.

Remember, all the old covenant, there was not much mercy. You committed adultery, you stole something. It was pretty harsh punishment and it was a lot of hardship. God wasn't as merciful as he is now in this age of grace that we're in. So he's talking about this age of grace.

Once Christ sacrificed his blood, god's mercy is applied. Grace is applied. Not because he just sort of said, oh, well, they're just not going to do it and I better back off a little bit. No, that's what Jesus did for us on the cross. He appeased God's wrath on sin.

[7 : 08] So he said, I'll have mercy on them for their sins and iniquities I will remember no more. And that he said, the new covenant he hath made the first old. And now that which the cat is waxold is ready to vanish away. I'm reading King James, I know, but now I'll get into the NIV. So that's just building on what he's going to say here.

In chapter nine, he says, now the first covenant had regulations for worship, also an earthly sanctuary. So he's going to start out here a contrast between the earthly sanctuary. Remember I told you all week four last week that there's a heavenly sanctuary, it's a type, it's a shadow of a heavenly thing. So in nine he contrasts between the earthly and the heavenly and how the heavenly ministry and tabernacle is superior to the earthly. It was just a foreshadowing of what is.

So he says, now, the first covenant and regulations for worship had an earthly ministry. A tabernacle was set up in his first room where the lampstand and the table and his consecrated bread, this was called the Holy Place. Behind the second curtain was a room called the Most Holy Place, which had a golden altar of incense and a golden arc and a gold covered arc of the Covenant. This arc contained the gold jar of Mana, Aaron staff that Budded and the stones of tablet of the Covenant. Above the ark were the chair beams of the glory overshadowing, the atonement covering.

But we cannot discuss these things in detail now. All right? So I'll stop there for a minute.

What he's talking about? He's explaining what they knew very well. And I had clamped out getting my pictures of the tabernacle last week or so. I tried to explain them to you just by telling you, but, you know, people learn by visual better than they do hearing. So this is the tabernacle of Moses.

[9 : 32] This is 75. The outer court is where the white fence is all. This is the outer court. 75, 150ft you have here. I don't have my pointer, if you all can see.

The Brazen altar, the labor, I talked about with a place of cleansing that the priest would wash. And then you had the tabernacle proper, they call it, and it's divided into two rooms, the holy place and the holy of Holies. This is where and this is the layout of it. This is the defense of the out of court, 75, 150, the Brazen altar, the labor. Then you go through the curtain.

There's a table of showbread. To your right, the golden lampstand. To the left, the altar of incense, right before the veil that went into the Holy of Holies, where the Ark of the Covenant is. That is considered two pieces of furniture. Drive.

What's the next slide? All right, this is the Brazen altar outside in the outer court. This is where it was made of bronze, and this is where they would burn the sacrifices, the horns on all the four corners where the sacrifice was tied to the altar, much like Christ was bound to the cross and shed his blood for the sins of the world. This is in the outer court and the gate always faced to the east. So as you come through the eastern gate, the first thing you came to is this the place of the Brazen altar.

It's a picture of the cross where the sacrifice was shed. Okay. And then the next one, I think, is just another layout. Well, this is somebody rendering of the high priest washing in the laver. He's got a footbath and a hand bath.

[11 : 28] And I don't know, that the footbath. They don't really say in scripture the footbath, but it was a place of washing. When they would do their thing, the blood on their hands or dirt or whatever, they wash their hands before they went into the holy place or the holy of Holies. This was a place of cleansing. This is the bowl that had the mirrors in the bottom of it.

When they were washing, they saw themselves. When I read God's word, it applies to me. It cleanses me, it speaks to me. So that's a picture of God's word, a place of cleansing. Then the next slide is inside the tabernacle itself.

And as I said, is divided into it's 15ft wide, 15ft tall and 45ft long. This first section is 15 by 15 x 30. The next section beyond the veil right here is 15 x 15 x 15. This is the table of showbread little shorter pieces. There was twelve loaves of bread.

There was drink there for them to drink. The table show bread. Here is they would have fellowship and communion. They do that. That was to the right.

Go to the next one. This is the lampstand, the oil fed lampstand signifying. And all these were overlaid with the table show bread was a kaya wood or some place to say shitam wood, overlaid with gold. The lampstand was solid gold, hammered out gold and ran off of oil. They would put oil and the light would shine.

[13 : 09] Christ the light of the world and his Holy Spirit within him. Christ in us and the Holy Spirit within us. Our light so shines before the world. So sort of a picture, just a real quick rundown of what those mean. But there was no windows or anything inside this tabernacle.

So this was the only light in there. So the next one is the altar of Incense. Right before they had four golden pillars set in silver sockets. Again, there's all kinds of symbolism that gold speaks of the Deity, silver speaks of atonement. And this was right before this curtain.

And then when you get to this part, and this is important to understand, you'll see a verse here in about 2019, something like that. It's sort of like, what is this about? We'll get to in a minute. But this part is right before the Holy of Holies. And it's considered by them to be in.

It's not in actually the Holy of Holies, but this was a place of intercession, of prayer. This is where the high priest would go every morning, every evening and pray. And this was praying to God. So the table show bread was for fellowship among men, the light was for light of men. But this next one was the prayer toward God.

As in the Holy of Holies is where God came down. So they sort of considered this part of the Holy, the entrance to the Holy of Holies. Does that make sense? There's go next. And I'll run through this real quick.

[14 : 54] This is the ark of the Covenant. You had the staves, they called them. This is the way they carried it. They picked it up on these staves and carried it again. This is a coyote overlaid in gold.

You had the lid on it with the four horns and the crown and all that. The chairman's facing forward. This lid came off and inside the box was what we read where Aaron's rod, that Budded, the bowl of mana and the law, they kept that in the law, reminding of God's holiness. And it was covered when they put the blood between the two chair of them there, that's the mercy seat. That's considered the mercy seat.

So God's law is holy. We can't meet it except by the blood that covers it. And the Aaron's rod, that budded, that speaks of God's provision or God's leadership. Remember when he talked to Pharaoh that they did things with the rod and God revealed who he was? That was important.

And then the man is God's provision for them in 40 years in the wilderness that they always remember. So next, is that's about it? Okay, I just want to give you a visual of those pieces. So to help you understand maybe a little better the layout and what he's talking about here and what he's talking about is very familiar to the Jews. They understood all this very well.

It had been done for thousands of years, passed down from family. They knew exactly what was going on there, what it was all about. Well, did they really understand that it was about Christ? Maybe not, but they understood the ritual of it and what was required of it. And this is where in the Ark of the Covenant, the holy place is, where it says the Shakana glory of God shown down when the blood was applied on the mercy seat and he accepted, the Shaquana glory would come down.

[17 : 00] And many times the high priest would speak, or God would speak to the high priest in this area. So they're very familiar with it. This was the earthly tabernacle, the earthly sanctuary, as he called it in verse one. So now in verse six, when everything had been arranged like this, they made all this. The priest entered regularly into the outer room to carry on their ministry.

They didn't go into the Holy of Holies. They only went into Holy of Holies once a year on the day of Atonement. I can't remember exactly the Hebrew name for that. I can't pronounce it. But he was the only one that could go to the Holy of Holies and he could only go with the blood.

What am I how am I going to say? There's tradition that say they tied a cord around his ankle and if he messed up, God struck him dead and they could drag him out and nobody could go in. That's nowhere in Scripture, if that happened, that was passed down by tradition. I tend to think that it didn't happen.

There were times that a king would try to do something and God pronounced him, he didn't strike him dead right then, but God passed judgment on him and he died. And the high priest knew he didn't go in there without blood. It wasn't anything the high priest did. If he messed up, if he didn't say something right, didn't do something exactly right that mattered. But it didn't matter because he had the blood.

The blood covered his imperfection, his sin, and he knew not to go in there without the blood. That's what makes a difference. So there's nothing in Scripture about that cord around his ankle. He had bells on his gown and pomegranate. A bell and a pomegranate bell and pomegranate all around the end of his gown.

[19 : 09] And they could hear him in there as the bells would ring and they know things were going well. And then he would come out and then God had accepted the sacrifice and the sins were atone for Israel for another year and they would rejoice and have a celebration with that.

Anyway, this high priest went in and out regularly into the holy place. Not the holy of holies, the holy place, but only the high priest entered the inner room or the holy of holies. And that only once a year and never without blood. Just what I just said. Which he offered for himself and for the sins of the people had committed in ignorance.

Sins of the people who committed an ignorance. I'm sorry, I'm stumbling. But until the second, he went to high priests only alone, once every year, not without blood, which he offered him for himself and the heirs of the people. That's the King James. I don't know why I'm struggling to innovate so bad, but it's just not what I'm used to hearing as I read, I guess.

So he went into the holies once a year, holy of holies, once a year with the blood to offer sins for himself and for the people. And he's just reiterating what they did, what they knew about the tabernacle and what they did with it. He said, this is an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshipper. Now, in the comparison part, we can look back in verse six through seven, we see that it was not accessible for all people, only the high priest, what Christ did on the cross, what did he say? We go boldly to the throne of God, all people.

The veil was rent between the holy of holies and the Holy place, saying, whosoever will? So the difference between Christ and the ultra and this is what he's doing, compared. So it wasn't accessible by just anyone, but what Christ did is accessible by everyone. It was temporary. It was a temporary setting.

[21 : 42] It was a tent that they would take up and move and go different places. And it's all a foreshadow of a heavenly or what Christ would do, the ministry of it or the working of it, as I said last week, was mostly an external effort. It was just something, a ritual they did. And sometimes I feel like that's what church has become to a lot of people. I got to go to church on Sunday because it's Sunday and that's what I do.

That's an external motivation, not an internal. If it's internal, you want to come on Sunday or Wednesday and you read your Bible on Monday, Tuesday, Wednesday, Thursday, Friday, it's something you desire within you and it's not an external thing. But to them it was more external than it was internal. We see nine through ten, which was a figure for the time then present. Well, let me go back to the N OV, I'm sorry.

This was an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper. Now where they didn't take away the sins, it didn't purge their conscience from dead works or from their sins. It just was a symbolic of one who would come and do that.

Then verse ten, N-I-V but anyway, there's only one matter of food and drink in various ceremonial Washington external relations apply until the time of the new order. I got to read that to King James, which stood only in meats and drinks. He's talking about these priests that go in there and do their ministry duties, which stood only in meats and drinks and in divers washing, washing it to labor and cleansing it for ministry and carnal ordinances. He's talking about all this external stuff imposed on in it until the time of the Reformation, until the time of Christ when he would fulfill all that and bring it all to a conclusion. Remember chapter eight?

It talks about the end of it. That the law. And all that stuff that happened in the Old Testament was the Old covenant. But there's a new covenant, he says, and now that which decayeth, the old earthly tabernacle that decayeth away is waxed old and is ready to vanish away. All those old rituals and all that old stuff Christ fulfilled and it really no longer affect and there are many people out there and there's a movement right now called torakeepers and basically to me it's just Judaisers.

[24 : 37] They're not as organized as Judaisers but they want to all you got to keep the law and you got to do it. No you don't. This is what the whole thing about Hebrews is Christ fulfilled the law, the laws on your heart. It's not an external thing anymore, it's an internal thing as the Holy Spirit leads you and I won't get into that. But there's a lot of people that try to mix law and grace and it doesn't mix, it doesn't work.

Where was that? So then in verse eleven. But when Christ came now he's doing the contract, he laid it all out, everything they know, everything that they did, he explained it all clearly as temporary. It's an external service.

It wasn't accessible by just anyone and they did all these things explained. But when Christ came as the High priest of good things that are now already here. He went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not part of this creation nowhere. He says when Christ came, he fulfilled all the law. But when he performed his high priestly duties, the ministry of his high priestly duty, he didn't go into that tabernacle.

He went into a heavenly tabernacle to the throne of God and applied his blood on the mercy seat in heaven. It's all a foreshadowing, a picture of something that's in heaven. Some people say you might be crazy, Kenny. Well, the Bible clearly teaches that. And if you don't understand it, the earthly is what man sees and what we understand and what we know.

But the heavenly has to come by faith and believe in it by faith. So the Bible, I think, is very clear that that is the way it is. And if you don't understand it, then I suggest that you ask the Lord to give you the faith to understand it. Because we haven't seen the heavenly that's by faith. Okay?

[26 : 54] So we'll move on. Any questions or thoughts to this point? Like I said, he's just sort of reiterating. But now he's comparing and doing the contrast between the two ministries. He entered into this tabernacle not created by human hands, not an earthly tabernacle.

But when Christ He did verse twelve he does not enter into by the means of the blood of goats and calves, but he entered the most holy place once for all by his own blood, thus obtaining eternal redemption. This is what he's talking about here, is the superiority remember the theme of Hebrews? The superiority of Christ over angels, over law, over Moses, over the high priests, over Melchizedek, over Abraham, over everything. And now even Christ's ministry as our High priest is a superior ministry to whatever the high priest ever did. And that's what he's saying.

This is what Christ did as our High priest and we entered this heavenly sanctuary. What did it do? He didn't go in with the blood of goats and calves, but with his own blood and offered atonement for sin. So the blood of bulls and cats and goats was good for how long?

For a year. They had to do it every year for thousands of years. But Christ's blood, when he offered his blood, it was finished.

But he entered in once into the holy place is the King James and he entered the most holy place or the holy of Holies once for all. One time. He didn't have to go back every year. It's finished. It's done.

[29 : 03] When Christ offered it's complete. He completed the law. He completed the ministry of the tabernacle. He completed all that, all that was about Him. And he is the finished work of it.

He died once and for all. So pretty important little phrase there. Once and for all. Can you lose your salvation? No.

If you could, then Christ would have to die again because that meant his blood that he applied the first time wasn't good enough to keep you. You ever thought about that? When people want to say you can lose your salvation, then you're saying, Christ's blood was not sufficient to save me, so he'd have to go back and redo it again. But he said he did it once and he did it once for all. He'll talk about that some more in chapter ten, where he died once for all, he entered once into the holy place.

He makes that clear in Hebrews that it is a finished work and eternal work forever brought redemption. Eternal redemption. I can't drive at home enough. For those who question, can you lose your salvation? That's heresy.

There's nothing in Scripture that teaches that.

[30 : 25] So verse 13 is that where we're at? The blood of goats and bulls and ashes of the Heifers sprinkled on those who were ceremonial unclean, sanctified them so that they are outwardly clean. An outward ministry, not an internal ministry. He's doing the comparison. Christ is an intern.

He said, The Holy Spirit will come and be with you and in you forever. Christ in me, the hope of glory. All that Old Testament stuff was just an external thing. It didn't change the heart of man. It changed the actions of man, made Him want to do better.

But he couldn't do better because his heart and mind hadn't been changed. So Christ changes the heart and mind. All right. So verse 14, how much more then will the blood of Christ, who through the eternal Spirit, that's the Holy Spirit offer to himself, unblemished to God, cleanse our consciences from acts that lead to death, sinful acts, separation from God or judgment so that we may serve the living God. Christ cleanses us from that.

The Old Testament. The tabernacle. The old couldn't do it. He's just doing a contrast here. How much more then if you all had faith in the wait, probably didn't say you all, but if you guys had faith in the old system and you thought it was great, how much more better is Christ, who fulfilled all that, who did it once?

And it's what he's trying to do. He's just really trying to drive it home to them. You're so caught up. And remember the whole thing about Hebrews is those Hebrews who wanted to accept and wanted to believe in Christ and wanted to accept, but they couldn't get away from the law, they couldn't get away from the old way because it was all they knew. And to them it was awesome.

[32 : 37] And he's saying, if it was so awesome, how much more awesome is what Christ did? That's what he's saying in that word. How much more than with the blood of Christ? So verse 415, for this reason, Christ is the mediator of a new covenant that those who are called may receive the promised eternal inheritance now that he has died as a Rampson to set them free from the sins committed under the first covenant.

He's doing his comparison the inferiority of the sacrifices of animals and all that. And like I said in verse chapter ten he's talking about now the ministry of Christ in a heavenly sanctuary compared to an earthly sanctuary is so superior and then in chapter ten he's going to hone in on the sacrifices, the bulls and the goats and all that and really bring that out even though sacrifices couldn't do anything. And we'll talk about that, Lord willing, next week, but how they were inferior to what Christ does and for this cause he is the mediator, I think the NIV says, he says the mediator that's the go between, he is the reconciler or the intercessor for the New Testament. He is the one that makes the New Testament happen by him. Without him there wouldn't be a New Testament.

I thought it's interesting as I was studying this, that the high priest would go in once a year and offer the sacrifices for the people and for himself and when he did it and he'd come out, you just imagine the people and how happy they were. God didn't strike him dead, god didn't destroy the tabernacle. God must have accepted the sacrifice and boy, they were overjoyed and they had a big party or a party but celebration of God sin is atone for one more year and you can imagine the celebration that went on. And I got thinking about Christ. Why was it important that we saw that many witnesses saw Him as a resurrected savior?

Well one to prove that he did rise from the dead but the fact that he rose from the dead means that God accepted his atonement for the sins of the world. If he didn't, Christ would still be in a grave somewhere and just the comparison of that was just sort of interesting to me as I thought about that. So it was important that Christ rose from the dead is important that the witnesses saw Him rose from the dead, signifying that Christ, that God was happy, that sin was paid for, that God's wrath on sin was appeased and then the witnesses saw Him to prove that it did happen. So just another I could get carried away in that but just little tidbit, no extra charge for that. Anyway, he's a mediator, he's the go between for the New Testament.

For the New Testament by the means of the death, for the redemption and transgressions that were under the First Testament. I'm getting back to the King James, sorry now that he had died it ransom to set them free from the sins committed under the first Amendment. Mayor Paul talks about in Romans if there hadn't been a law, I wouldn't know I was a sinner. God gave the law to show you. You are a sinner.

[36 : 39] And then he gave Christ to show you how sin could be dealt with. So he said, the Law came in, sin abounded more. But when grace came, what's the verse? We're sin abounded. Grace did much more abound through Christ.

Okay? The old way brought out your sin. The new way shows you a sinner, but shows you more of God's grace. And the difference is Christ, the superiority of Christ over all those things. So let's see, where am I at?

I'm trying to do King James at the same time still, and look back and forth, make sure I'm covering everything. In the case of a will, it is necessary to prove the death of the one who made it. I don't know if you do King James, and that's clear to me in the NIV. But the King James says, for where there's a testament, is there's also the necessity of the death of the tester?

For a testament is of force after men are dead. Otherwise it is of no strength at all. Why the test or liveth? Basically, what this saying? Whether is a will, what is the will of Jesus to do?

The will of the Father to die for the sins of the world, and then he died. His will was to be carried out completely, much like we do today. When you have somebody writes a will, it's not in effect until they're dead. Once they die, then the executor carries out the will to exactly what the person who died. And that's basically what he's saying here.

[38 : 38] In that Christ died. Now that he's died, his will of the New Testament, the new covenant between God and man will be fulfilled perfectly. So that's what those verses about. Any questions so far?

Thoughts?

Okay, verse 18.

All right. This is why even the first commandment was not put into effect without blood. Now he's saying, well, we'll just read a few verses here to about 21. When Moses had proclaimed every commandment of the law of the people, he took the blood of calves together with water, scarlet wool and branches of hyssop, and sprinkled the scroll and all the people. He said, this is the blood of the covenant which God hath commanded you to keep.

In the same way, he sprinkled with blood both the tabernacle and everything used in its ceremonies. So back when God gave the law, gave the Ten Commandments, and he gave the blueprints for the tabernacle, and Moses came down off the mountain and he told all the people what God said. Do you know what their response was? All that the Lord has said, we will do. And Moses said, no, you won't, in effect, because then he shed blood and said, no, you can't do without the shedding of blood.

[40 : 23] So he sprinkled all that with blood. It's covered by the blood, and you're not going to do it without the shedding of blood.

And he sprinkled a lot of the vessels and all the things in the tabernacle, and he ordained it holy to God, covered by the blood of the Lambs. That's our ministry, that applies to us is we don't do anything. We can't do anything apart from Christ. If only through his shed blood and the dwelling of the Holy Spirit do we appease Christ or do ministry for God at all. And that's what Moses was telling him here, you can't do this unless you're shedding the blood.

There's no way this is going to happen. And so he does that. Verse 21:00 a.m. I at 21 22. In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood, there's no forgiveness.

Now, just in case you go read the King James, it is not quite that clear. Verse 22 reads like this and almost all things are by the Law purged with blood, and without the shedding of blood, there's no remission. Now, I'll be honest with you, I got hung up a little bit as I'm just studying word for word, trying to really get almost all things wait a minute. Now, Jesus blood covers all sins, right?

So why does it say almost? What he's saying here and in the NIV? Like I said, I think it makes it in fact, the law requires that nearly everything be cleansed with blood. What that means is that Moses sprinkled everything with blood is all covered. But there were some utensils that were cleansed for ceremonial or for ministry by just washing the water.

[42 : 34] As far as the tabernacle stuff, some of it was sprinkled with blood, but some of it was good enough just to be cleansed with water. And he's not referring to almost all sins. He's talking about almost all things in the tabernacle. And the Law was covered with blood. So what does he tell me?

Without the shedding of blood is no remission. This is a very important verse to understand for a lot of people that say, well, the Bible is just full of all gory blood and death and all this. Sorry, that's not me, that's not you, that's God. That's the way God ordained it nothing. Sin cannot be dealt with except by blood.

You're not going to work your way, you're not going to pay arms. There's nothing you can do. Something has to die to cover for the sins of the world. And that goes all the way back to Genesis. When Adam and Eve sinned, what man tried to do?

Cover it with fig leaves, cover their nakedness with fig leaves? What God did, he killed a ram and covered them with ram skin. Something died to cover their sins. Abraham and Isaac. He told them to offer Isaac.

It was a test for Abraham. And when God saw that he was faithful, God provided, as Abraham said, god provided a sacrifice and the ram died. Blood was shed all through Scripture, the blood is shed for the remission of sin. You got something? I thought you had something.

[44 : 13] I feel welcome to jump in here. So this blood, purging of sin or remission of sin, the covering of sin, the appeasement of sin can only be done through the blood. And it was only done not by the blood of bulls and goats and Heifers and all that, but by the blood of Jesus Christ, the perfect Son of Lamb of God. Without spot, without blemish is the only blood that took away the sins of the world. All right?

So when God had set that law that only sin could be covered by blood for verse 23, it was necessary then for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these. He's just giving you the contrast. All the blood was sprinkled on the earthly. The blood of Jesus was covered in the holy of holies in heaven to cover the sins of the world. He didn't die for his sins.

He didn't atone his sins. He was sinless, and that he was spotless without blemish. It wasn't the Lamb that was the problem. It was the priest in the Old Testament. Okay?

So the Lamb was without spot and blemish. That's why he was an acceptable sacrifice. So for Christ did not enter a sanctuary made with human hands. He's just saying it again. That was only a copy of the true, the one in heaven.

He entered heaven itself now to appear for us in God's presence. He is the intercessor between us and God by his blood. Okay? He just talked about the superiority of the ministry of Christ, comparing it to the ministry of the high priest, to the tabernacle. Nor did he enter Heaven, nor did he enter heaven to offer Himself again and again the way the high priest enters the most holy place every year with blood that is not his own.

[46 : 46] Otherwise, Christ would have had to suffer many times since the creation of the world. Just tells you again, if we could lose our salvation, that means we had to do something to get our salvation. Can't do that. If we could lose it, then Christ would have to die all the time, because I sin all the time. It's once and for all.

But he has appeared once for all at the culmination of the ages to do away with sin by the sacrifice of Himself. I know to us it's like, man, he just keeps repeating himself. But remember, he's writing to Hebrew people and he's really driving it home. I know you know all this. I know you got it and you think it's great.

But if you'd ever just get a hold of what Christ did on the cross for us and what he did in a heavenly tabernacle, it'll set you free from the law. It will set you free from the bondage of sin and all these rituals and outward expressions and it will become an internal thing. You'll be changed from the inside out. And he's just really trying to convince them of this and this is why he keeps just really repeating it and driving it home and making it crystal clear to you, Christ is enough. Christ is superior to everything we've ever known.

Trust Christ as your personal savior. I could hear Him say there's nothing else left. If you go back to all that, there's nothing left, there's no more. In Hebrew 66 it's impossible for you to go back because it's all done, it's complete. Stop going back to that.

Christ completed all that. We understand that today. They didn't have all this back then and all this and he's just really trying to drive this point home to them.

[48 : 48] 26 27 just as people are destined to die once and after, that the face judgment. And it's important under when men wants to die and after this the judgment.

Otherwise Christ would have suffered many times since the creation of the world. But he has appeared once for all of the culmination of the age to do the ways by the sacrifice of Himself, just as people are destined to die once and after that to face judgment.

I think I lost myself in all these pages. Here is the point in the man wants to die. You know that death is final here, our physical death is final. And after death on earth we either face God or we face eternal. As I talked about Sunday, that's God ordained it, there is no coming back to a second chance after death.

I believe that's why it talks about a sin unto death. The sin unto death is rejection of the Holy Spirit and rejection of the Gospel of Jesus Christ. And that he died, he was buried and he rose again. That's the gospel. And we put our trust in Jesus Christ by grace through faith, nothing else.

And once we do that, then we know we have an eternal home. He talks about an internal place in heaven for us because of the blood of Jesus. But once we die, that's a final after that's judgment. So Christ verse 28 was sacrificed once to take away the sins of many. And he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for Him.

[50 : 59] Now, some people take that verse and I've heard this teaching on Hebrews, it's all about end time stuff because that verse right there, I don't believe that's what that verse was talking about. Yeah, in the final days, but he will appear the second time without sin under salvation. What does that mean to us? He's going to appear in the clouds, he's going to bring us home. Our salvation is complete, but it is really complete.

Then there is no more suffering, there is no more sin. He wipes away all the tears. We live eternity in heaven with Him. Some say that's at the end of the thousand year reign and all this stuff and no, I don't think that's what it's talking about. I told him when he returns for the body of Christ the Church and takes them to heaven with Him, salvation is complete.

He's not coming as a lamb to die for the sins of the world. He's coming back as King of Kings and Lord of Lords to rule and reign forever and we'll rule and reign with Him. Anything else? Any questions on it? I know I just sort of ran through it.

I can't believe I'm through it already.

And really, if we were studying in order of the paragraphs that the writer wrote, we probably ought to keep going till about verse 18. But because we're doing chapter by chapter, we're going to stop tonight. We just know next week we're probably going to just sort of pick up in the middle of a paragraph and we'll be talking about the same things as he drives this point home. That Christ is above all, that Christ has superior to all that. Just get it guys.

[53 : 00] Understand what he's done for you on the cross. It is finished. God is satisfied, sin is paid for, for past, present and future, for all the sins of the whole world. It's dealt with, it's done. You can't go back to that stuff anymore.

Anything else?

This was pretty simple after six and some of them in seven and all that sort of good. We can just sort of run through this self explanatory for the most part.

Yeah, right. But a lot of good stuff, a lot of deep understandings of grace, a lot of deep understanding of the gospel. But the main thing in Hebrew is just if people would just look at it, the whole theme, every verse, every chapter, everything in Hebrews is just trying to drive home the superiority of Christ over everything they've ever known and done. If you got that, you can understand Hebrews. Pretty simple, I said.

Hard for me to get my head around.

[54 : 55] Exactly.

And not just a dead hill. I made the statement about being out west, out there and just different people out there and I'm like, what in the world is this? And then it just is like Lord just said, kenny, I died for them too. Don't be judging, don't be looking at them. If you think they're all the rocker, that's okay, but I love them and I died for them too.

Even if you don't understand them and that's hard things sometimes, I guess. I wouldn't worry about that. I'm just going to stop because they're just not like me.

But just because they're not like us doesn't mean Christ doesn't love them and didn't die for them on the cross.

That's right. Can't you get anything tonight? No, pretty simple one to go through. So we're going to continue on now in Ten, he really starts driving home. And there's some good, really good stuff in Ten.

[56 : 10] There is a controversial verse in there that if you want to read on it, if we sin willingly, there remains no more sacrifice for sin. And people want to take that verse and say, you will please sin, you lose your salvation. That's not anywhere near what that is saying. And if you look at it as a superiority of Christ, we'll talk about that verse next week. That just wet you whistle a little bit, bait you a little bit, but we'll cover some of that next week in there and just make that hopefully crystal clear what that means.

Based on the whole context of all of Hebrews. Christ is enough. He's superior over everything.

Dave, would you close some prayer? Police.