

# Hebrews Part Two

## Lesson #1, Introduction to the Book

### TEACHER'S GUIDE

You are about to begin the adventure of the *Hebrews Part 2 Bible Study*, which covers Chapters 8-13 of the book of Hebrews. A hearty welcome back to those who already participated in the Hebrews Part 1 Bible Study on Chapters 1-7. Greetings to those of you who are joining us for the first time this year! I am so glad you are here and ready to study the incomparable, unfailing Word of God!

My goal with this lesson is to help you gain a working knowledge of the book of Hebrews before you dive into the lessons for Hebrews Part 2. It's important you see the book of Hebrews as a complete document written with specific goals to a particular group. The best way to do this is by reading the book itself, rather than books written about it! *Don't worry* if you find yourself skimming, rather than reading the chapters in your search for the answers. This is perfectly fine, since by the time you have completed this lesson you will have read the book sufficiently to gain an overall picture of its contents and structure.

1. Look for answers to the questions below by looking for clues from the text in Hebrews. See if you can discover anything from the chapters that will help you answer those questions. If you find a clue be sure to list the verse reference of where you found it. Once you've searched the book of Hebrews for your answers, you can consult your study Bible or some commentaries.

- a. Who wrote the book?

The author is unknown. It could be someone like Apollos who was mighty in the Scriptures, a Jew, and who loved teaching. No mention is made as to the author's identity. Probably someone who came out of Judaism since they are so well-versed in the Old Testament and the sacrificial system. The author says in Chapter 13:22 that he has written briefly, so they definitely aren't given to brevity. Also makes reference to Timothy being released so it lets you know he was a contemporary of Timothy and Paul and knew Timothy and quite possibly Paul.

**Chapter 13, verses 18–24, tell us that this book was not anonymous to the original readers; they evidently knew the author.** For some reason, however, early church tradition is divided over the identity of the author. Part of the church attributed it to Paul; others preferred Barnabas, Luke, or Clement; and some chose anonymity. Thus, **external evidence will not help determine the author. Internal evidence must be the final court of appeal**, but here too, the results are ambiguous. Some aspects of the language, style, and theology of Hebrews are very similar to Paul's epistles, and the author also refers to Timothy (13:23). However, significant differences have led the majority of biblical scholars to reject Pauline authorship of this book: (1) The Greek style of Hebrews is far more polished and refined than that found in any of Paul's recognized epistles. (2) In view of Paul's consistent claims to be an apostle and an eyewitness of Christ, it is very doubtful that he would have used the phraseology found in chapter 2, verse 3: "which at the first began to

be spoken by the Lord, and was confirmed to us by those who heard Him.” (3) The lack of Paul’s customary salutation, which includes his name, goes against the firm pattern found in all his other epistles. (4) p 455 While Paul used both the Hebrew text and the Septuagint to quote from the Old Testament, the writer of Hebrews apparently did not know Hebrew and quoted exclusively from the Septuagint. (5) Paul’s common use of compound titles to refer to the Son of God is not followed in Hebrews, which usually refers to Him as Christ, Jesus, and Lord. (6) Hebrews concentrates on Christ’s present priestly ministry, but Paul’s writings have very little to say about the present work of Christ. Thus, Hebrews appears not to have been written by Paul although the writer shows a Pauline influence. The authority of Hebrews in no way depends upon Pauline authorship, especially since it does not claim to have been written by Paul.

Tertullian referred to Barnabas as the author of Hebrews, but it is unlikely that this resident of Jerusalem (Acts 4:36–37) would include himself as one of those who relied on others for eyewitness testimony about Jesus (2:3). Other suggestions include Luke, Clement of Rome, Apollos, Silvanus (Silas), Philip, and even Priscilla. Some of these are possibilities, but we must agree with the third-century theologian Origen who wrote: “Who it was that really wrote the Epistle, God only knows.”<sup>1</sup>

b. To whom was it written?

He’s writing to believer’s who have come out of Judaism as well as those who are not yet converted. His audience is primarily Jewish. They have suffered for their faith and are needing shored up (see especially 10:32-34).

Many places have been suggested for the locality of the readers, but this letter’s destination cannot be determined with any certainty.<sup>2</sup>

The identity of the first readers of Hebrews, like the author, is unknown. Nevertheless they were evidently part of a particular community. This appears from several considerations. ***The readers had a definite history and the writer referred to their “earlier days” (Heb. 10:32–34); he knew about their past and present generosity to other Christians (6:10); and he was able to be specific about their current spiritual condition (5:11–14). Moreover, the author had definite links with them and expressed his intention to visit them, perhaps with Timothy (13:19, 23). He also requested their prayers (13:18).***

In all probability the readers were chiefly of Jewish background. Though this has sometimes been questioned, the contents of the epistle argue for it. Of course the ancient title “To the Hebrews” might be only a conjecture, but it is a natural one. When everything is said for a Gentile audience that can be said, the fact remains that the author’s heavy stress on Jewish prototypes and his earnest polemic against the permanence of the Levitical system are best explained if the audience was largely Jewish and inclined to be swayed back to their old faith. The heavy and extensive

<sup>1</sup> Bruce Wilkinson and Kenneth Boa, [\*Talk Thru the Bible\*](#) (Nashville: T. Nelson, 1983), 454–455.

<sup>2</sup> Bruce Wilkinson and Kenneth Boa, [\*Talk Thru the Bible\*](#) (Nashville: T. Nelson, 1983), 455.

appeal to the authority of the Old Testament Scriptures also was most suitable to readers who had been brought up on them.<sup>3</sup>

c. When was the book written?

Persecution was ramping up. Believers were being persecuted and their homes and belongings confiscated. Some were even being imprisoned as the reference to Timothy in chapter 13 (verses 3 and 23) indicates.

The temple is still standing (see 9:8-9), which means it was written before the destruction of Jerusalem in 70AD

The place of writing is unknown, but a reasonable estimate of the date can be made. Hebrews was quoted in a.d. 95 by Clement of Rome, but its failure to mention the ending of the Old Testament sacrificial system with the destruction of Jerusalem in a.d. 70 indicates that it was written prior to that date. Timothy was still alive (13:23), persecution was mounting, and the old Jewish system was about to be removed (12:26–27). All this suggests a date between a.d. 64 and 68.<sup>4</sup>

In considering the background of Hebrews, it is reasonable to begin with the question of its date. This can be fixed within fairly good limits. The epistle can hardly be later than about a.d. 95 since it was known to Clement of Rome and quoted by him in 1 Clement. In addition it can scarcely be dated after a.d. 70, since there is no reference to the destruction of the Jewish temple in Jerusalem. Had this event already occurred, it would have given the author a definitive argument for the cessation of the Old Testament sacrificial system. Instead he seems to regard this system as still in operation (cf. 8:4, 13; 9:6–9; 10:1–3).

There is no need to regard 2:3 as a reference to second-generation Christians, and the epistle was obviously written during the lifetime of Timothy, whom the author knew (13:23). If the author is not Paul (and on the whole it seems likely he is not; see the following discussion on Authorship), then 13:23 may suggest he had already died. Otherwise, Timothy might have been expected to join Paul on his release from prison. On balance, a date somewhere around a.d. 68 or 69 seems most likely.<sup>5</sup>

d. Where was it written?

It appears it was written from Italy—possibly Rome, as the author refers to the Italian believers sending their greetings.

e. What is the spiritual condition of the people to whom the author is writing?

<sup>3</sup> Zane C. Hodges, [“Hebrews,”](#) in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 778.

<sup>4</sup> Bruce Wilkinson and Kenneth Boa, [Talk Thru the Bible](#) (Nashville: T. Nelson, 1983), 456.

<sup>5</sup> Zane C. Hodges, [“Hebrews,”](#) in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 776–777.

The believers are in need of shoring up. They have been suffering from persecution, conflicts, and defections. There are those in their midst who have not committed or counted the cost of following Christ and who are tempted to turn away from the magnificent gift of grace in Jesus and go back to the law and its works. The author labors to show those people the loveliness of Christ.

f. What is the author’s purpose in writing this book?

He desires above all else to help his readers see that following Christ is what God planned all along. Christianity isn’t some new thing; it was God’s planned endgame from the very beginning. The author desires to help the poor suffering believers by shoring them up with good doctrine and reminding them that their belief in Christ as Messiah/Savior is worth any suffering for He is God’s High Priest, Son, Chosen One, and Savior.

Many Jewish believers, having stepped out of Judaism into Christianity, wanted to reverse their course in order to escape persecution by their countrymen. The writer of Hebrews exhorts them to “press on” to maturity in Christ. His appeal is based the superiority of Christ over the Judaic system. Christ is better than the angels, for they worship Him. He is better than Moses, for Moses was created by Him. He is better than the Aaronic priesthood, for His sacrifice was once for all time. He is better than the Law, for He mediates a better covenant. In short, there is more to be gained by suffering for Christ than by reverting to Judaism. Pressing on to maturity produces tested faith, self-discipline, and a visible love seen in good works.<sup>6</sup>

Theme and Purpose—The basic theme of Hebrews is found in the use of the word “better” (1:4; 6:9; 7:7,19,22; 8:6; 9:23; 10:34; 11:16,35,40; 12:24). The words “perfect” and “heavenly” are also prominent in describing the superiority of Christ in His person and work. He offers a better revelation, position, priesthood, covenant, sacrifice, and power. The writer develops this theme to prevent the readers from giving up the substance for the shadow by abandoning Christianity and retreating into the old Judaic system. This epistle was also written to exhort them to become mature in Christ and put away their spiritual dullness and degeneration. Thus, it places heavy stress on doctrine, concentrating on christology and soteriology (salvation).<sup>7</sup>

2. Since this year’s Bible study begins in the middle of the book of Hebrews, it’s crucial that we know the contents and structure of Chapters 1-7. By reviewing the first 7 chapters of the book, we’ll grow in our understanding of the flow of the book, which will guide us into a proper interpretation of the book. From Chapter 1 answer these questions:

a. Summarize the contents of this chapter.

<sup>6</sup> Bruce Wilkinson and Kenneth Boa, *Talk Thru the Bible* (Nashville: T. Nelson, 1983), 453.

<sup>7</sup> Bruce Wilkinson and Kenneth Boa, *Talk Thru the Bible* (Nashville: T. Nelson, 1983), 456.

God spoke to the prophets and now speaks to us in Christ, who is the heir of all things. Beginning in verse 3 Christ's deity is proclaimed. Apparently, at this time in Judaism angels were greatly revered, but the author authoritatively proclaims that Jesus is better than the angels. We read that God elevated Christ above the angels by reminding us that God never spoke to the angels in the way He spoke to Christ—as a Son (vss. 4-5). The author contrasts the role and works of angels with the role and works of Christ. It's important to remember that angels worship and serve Christ. We learn that Christ will reign forever, that He created the world, and that He will remain, though everything else will perish. Rather than worshipping angels, the recipients of the letter needed to understand that the angels will worship Christ and were created to be ministering spirits to help believers.

- b. What is the main point the author is trying to communicate to his readers in this chapter?

Jesus is better than the angels! In fact, He is higher and better than all things. The author glories in the magnificence of Christ.

3. From Chapter 2 answer these questions:

- a. What are the contents of this chapter?

Chapter 1 closes with the thought that angels were sent to minister to those who would inherit salvation (1:14). "Salvation" is the transition thought into Chapter 2. Because of Jesus' superiority in every way (as seen in Chapter 1) we need to pay close attention to what has been taught and not drift away from that teaching, since it is the gospel which leads to salvation. God testified to this very truth through signs and wonders. From the very beginning God intended to bless man and give him glory as the crown jewel of creation, but because of sin man has never experienced that perfect world. In fact, even Jesus, while on earth, lowered Himself to identify with man in every way. Jesus, as a man, did not experience the fullness of God's intended blessing upon mankind so that He would be like us. God also deemed it fitting that our Savior would be completed—made more like us—through His sufferings on earth. Jesus identified in every way with our humanity so that He could call us His brethren, free us from the snare of the devil, and come to our aid. He was made like us in all things so that He would be the perfect priest to intercede for us and understand our temptations.

- b. What is the connection between 1:14 and 2:1?

We learn in Chapter 1 that the angels, who are mighty in every way, worship Jesus. We also learn in 1:14 that the mighty angels have been appointed by God to minister to those who inherit salvation (believers). Because the angels are not mightier than Jesus, then we need to hear and listen to Jesus' message of salvation. We must "pay much closer attention to it."

- c. What is the main point the author is trying to get across to his readers in this chapter?

Chapter 2 is all about showing why Jesus humbled Himself to become a man. Jesus didn't come in His kingly glory—though He had a right to do so—but He humbled Himself to accomplish salvation for us! All the more reason for us to listen to Him and His words of salvation.

4. From Chapter 3 answer these questions:

- a. Summarize the contents of this chapter.

Because Jesus understands all the ways in which mankind is tempted to sin against God, He is able to come to our aid. We are urged to study Him because He understands our weaknesses in a way no one else can. Jesus is compared with Moses, and though Moses is a faithful example, *Jesus is more so* because He reigns over God's house as a Son, whose house we are also a part. Because we are members of God's household, we are urged to hold fast to our hope in Christ. Quotes from the Old Testament paint a picture of what happens to those who do not hold fast, who because of unbelief, will not experience the blessings of God. We are to take care that we are not unbelieving and encourage one another to believe the Lord so we can enter His rest, unlike the disobedient and unbelieving Israelites.

- b. Explain the connection between 3:1 and 2:17-18.

Jesus' humanity means that Jesus experienced every aspect that mankind experiences. This makes Jesus more than qualified to be our Savior, but even more, it qualifies Him to tenderly care for us. Because He was tempted in all things, then we can study and follow His example when we face temptation ourselves.

- c. What does the author want to make sure his readers understand in this chapter?

Because Jesus made salvation available to us and drew near to us in taking on flesh, we need to make sure that we respond to the gospel by believing the message and receiving it by faith, rather than remaining in unbelief.

5. From Chapter 4 answer these questions:

- a. What are the contents of this chapter?

Just as the Israelites were not able to enter the Promised Land because of unbelief so we too need to guard against that same sin. Unlike the Israelites, we need to make sure we enter the rest of God by believing the Good News, which was preached to us. In the same way that God rested from His works of creation, so we need to rest from our "works" of salvation and accept the gift of God. We are warned that there are some who still need to enter into His rest. We need to be careful that we do not fail to enter His rest (salvation) because of unbelief so

we are warned, “today” don’t harden your hearts. The Word of God, and God Himself, discerns and reveals our true heart motivations, and can show us our unbelief. Yet amid these warnings and exhortations, let us also remember that Jesus Christ is our great high priest who understands our weakness. So, let us hold fast our confession and draw near to Him so that we will find grace and mercy to help us.

- b. Explain the connection between 4:1 and 3:19.

The Israelites weren’t able to enter the land of rest because of their stubborn unbelief. We too need to have a care and guard against that same unbelief in God’s promised rest, so that we do not come short of entering into His rest.

- c. What is the main point the author is trying to communicate to his readers?

The main point of the chapter is to respond in faith, believing the message of rest, rather than remain unbelieving like the Israelites did.

6. From Chapter 5 answer these questions:

- a. Summarize the contents of this chapter.

Every high priest taken from men is appointed by God to offer sacrifices on man’s behalf. Because the high priest is a man, he understands man’s weaknesses, and must offer sacrifices for the sins of the people and for himself. Christ, too, was appointed by God according to the order of Melchizedek to offer sacrifice for sin. Because He was a man, He understands man’s weaknesses, and is able to offer sacrifice for sin. Yet though He was a man, He was also sinless, which makes Him a better high priest than those appointed under the Levitical system. As high priest, Jesus is the source of eternal salvation. The author desires to explain more about Christ as high priest and the order of Melchizedek, but feels it will be a difficult task because the people are too dull spiritually. Though they should be teachers and leaders in the faith by now, they are still spiritually weak and immature.

- b. What does the author want to make sure his readers understand in this chapter?

He wants them to understand Jesus’ role as high priest and begins that teaching task in this chapter.

7. From Chapter 6 answer these questions:

- a. What are the contents of this chapter?

With the basic elements of the Christian faith established, the writer is now ready to move on to more complex issues if God permits. He then launches into the situation that must have been plaguing them all: The case of those who had been part of the church, but then fell away. What will happen to people like that? The answer: It is impossible to renew them to repentance. The author illustrates this

truth using nature—the ground drinks rain to produce vegetation rather than thorns and thistles. If it does produce thorns and thistles it ends up being burned. After that dire warning, the author transitions from talking about those who fall away to those still in the church. He urges the faithful believers to continue to do what they have been doing, and to show diligence until the end so they will inherit the promises. The comments about the promises cause the writer to launch into a discussion about God keeping His word. Just as God promised Abraham and swore by Himself to show He intended to keep His word, so men swear an oath to show they intend to keep their promises. And God did keep His promises to us so we would be greatly encouraged and take hold of the hope set before us. This hope is our sure, steadfast anchor, which is Jesus, our eternal high priest according to the order of Melchizedek, who enters within the veil on our behalf.

- b. Explain the connection between 6:1 and 5:11-14.

The author desires to talk about Jesus' priesthood from the line of Melchizedek, but fears they have become so dull of hearing that they won't understand these spiritual truths and insights. But in 6:1 the author presses on anyway for the blessing of the saints and our maturing in the faith.

- c. What is the main point the author wants to communicate to his readers in this chapter?

The main point of this chapter is to help them understand the true spiritual state of those who fall away from the faith, while encouraging them that they will receive the promises of God (salvation and the rest of eternal life) because God keeps His Word that Jesus has accomplished perfect redemption for us.

8. From Chapter 7 answer these questions:

- a. Summarize the contents of this chapter.

Important details about Melchizedek are introduced in this chapter. We learn that Melchizedek was a king and a priest of the Most High God, and even Abraham honored him by giving him a tenth of his spoils. Since there is no record of Melchizedek's death it seemed as if his role as priest never ceased. It is in this way that Melchizedek is compared to Christ whose priesthood is eternal. The writer continues to point out how great Melchizedek is by reviewing how Abraham gave a tenth of the spoils to him, which was only right since Melchizedek was a priest. But Melchizedek was not a priest descended from Levi; in fact, it was Levi who gave tithes to him when Levi "was in the loins of his father Abraham." *The writer reminds us that the Levitical priesthood was not able to bring men to God, so there needed to be a different priesthood that would last forever so that all could draw near to God through Jesus Christ.* There needed to be many Levites because the work never ended, and only death brought an end to their work. But because Jesus lives forever, He is able to hold His priesthood permanently, and therefore secure access to God for man. We needed to have a



high priest who was perfect and holy, and able to offer Himself as the perfect sacrifice, thereby destroying the need for ongoing sacrifices that were imperfect.

- b. What does the author want to make sure his readers understand from this chapter?

Jesus has all the credentials to save them forever according to the will and Word of God. The author has painstakingly showed Jesus' right to offer Himself as a sacrifice and preside as priest over that offering. He is the perfect Son and sacrifice to cover over all our sins.

There is indeed, no book in Holy Scripture which speaks so clearly of the priesthood of Christ, which so highly exalts the virtue and dignity of that only true sacrifice which He offered by His death, which so abundantly deals with the use of ceremonies as well as their abrogation, and, in a word, so fully explains that Christ is the end of the Law. ~John Calvin

## Hebrews Part Two

### Lesson #2, Chapter 8 Overview

#### TEACHER'S GUIDE

The goal of this particular lesson is the foundation of all Bible study. It is the practice of observing what's in the text. At this stage in our Bible study you're simply taking note and then recording what God has put into the chapter. You're not making any interpretations about what it means or how it applies to your life—that will come later. Don't rush through this lesson. Set aside time this week to peer into the living and abiding word of God. You'll be glad you did!

On the pages that follow you'll find the text of Chapter 8 in the New American Standard Bible version. *Use those pages to do this lesson.* Feel free to make notes on the page or mark it up as much as you like to help you do this lesson. Using the same Bible version to do this lesson will cut down on any confusion that would arise if we were all using different versions of the Bible when we get together for class discussion.

1. To begin, read through Chapter 8. Now, summarize the contents of Chapter 8. This is not the time to be super detailed; instead, think of trying to tell a 4th grader the contents of the chapter.<sup>1</sup>

- a. Summarize paragraph 1 (verses 1-6).

The author recaps what he wants his readers to understand: our High Priest has finished His work and is seated in heaven in the true tabernacle. He is High Priest of a better covenant, better promises, and a better ministry.

- b. Summarize paragraph 2 (verses 7-13).

The first covenant wasn't sufficient, so God enacted a second, better, and new covenant with the house of Israel and Judah. With the new covenant, God does everything, so that it is not dependent on man to maintain it. The first covenant was faulty because man had to keep his part of the covenant—and he never did. In the new covenant, God puts His laws into man's heart, is their God, man is able to know God, God forgives man and remembers his sin no more.

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<sup>1</sup>The method and process of observation in Bible study does God honor, as we stop, observe, and consider each and every one of His recorded Words, in their context. I would be remiss if I didn't acknowledge the debt I owe to the Precept Inductive Bible Studies observation method, which I have adapted in my studies. As far as I know, the method is the brainchild of Kay Arthur, though I've encountered a number of others who have also come up with similar ways for observing the text. The point of observation is to slow down and really look at what God has preserved for us in His Word. What I've created here is simply another variation to help us peer more closely at the Scriptures—for our good and His glory.

2. After reviewing the chapter and what you wrote for your summaries, ask yourself: *What is the main point of this chapter?* How do all the details and events reveal the main idea of the chapter? Record your answer below.

The main point of the chapter can be summed up in verse 6, that our High Priest, Jesus, has obtained a more excellent ministry because He is the mediator of a better covenant, which has been enacted on better promises.

3. Now you're ready to title your chapter. Your title should reflect the contents of the chapter in an abbreviated way. Remember, a title's purpose is to help you remember what is in each chapter.

### The Better Everything

4. On the *Hebrews Bible Text* handout at the end of this lesson, mark *key* words. *God, Jesus Christ, Holy Spirit* are always key words. Start with these first. Then mark words or phrases that are repeated at least 3 times. Mark any other words that seem important to the chapter or are strongly emphasized.

Mark words or phrases by creating a symbol or using a certain colored pencil every time it appears. This will enable you to see at a glance how often a word is used in the chapter or note a progression of thought.

5. Next, *list the phrase containing the key words* on a separate sheet of paper. This step will allow you to pull together the information you noted from marking the key words. Be sure to cite the verse references when you list your key word information.

For example, with *God* as your key word, you would begin to make a list of the information you discovered every time God is mentioned in Hebrews Chapter 1. Your Chapter 1 list about *God* should begin by looking something like the one below. Include the details that you learn about Him. For example: verse 1—*He* spoke long ago to the fathers; verses 1-2—*God...has spoken to us in His Son.*

### God

Verse 1 throne of the Majesty in the heavens

Verse 2 in the true tabernacle, which the Lord pitched

Verse 5 Moses was warned by God

Verse 5 See, He says, that you make all things according to the pattern

Verse 8 [3X] for finding fault with them, *He* says, Behold, days are coming, says the *Lord*, when *I* will effect a new covenant with the house of Israel and Judah

Verse 9 [5X] not like the covenant which *I* made with their fathers on the day when *I* took them by the hand to lead them out of the land of Egypt; for they did not continue in *My* covenant, and *I* did not care for them, says the *Lord*.

Verse 10 [8X] For this is the covenant that *I* will make with the house of Israel  
After those days, says the *Lord*: *I* will put *My* laws into their minds, And *I* will write them on their hearts. And *I* will be their *God*, And they shall be *My* people.

Verse 11 [2X] they won't need to teach 'Know the *Lord*' for all will know *Me*

Verse 12 [2X] *I* will be merciful to their iniquities and *I* will remember their sins no more

Verse 13 [2X] when *He* said a new covenant, *He* has made the first obsolete.

### Jesus

Verse 1 our high priest has taken *His* seat in heaven

Verse 4 [2X] if *He* were on earth, *He* wouldn't be a priest at all

Verse 6 [2X] *He* has obtained a more excellent ministry, by as much as *He* is also the mediator of a better covenant

### High Priest

Verse 1 we have such a high priest, who has taken His seat in heaven

Verse 3 [2X] every *high priest* is appointed to offer, so it is necessary that this *high priest* have something to offer

Verse 4 [2X] if *He* were on earth, he would not be a *priest* at all since there are *those* who offer the gifts according to the law

### Covenant

Verse 6 *He* is also the mediator of a better covenant, which has been enacted on better promises

Verse 7 [2X] if the first *covenant* had been faultless, there would have been no occasion sought for a *second (covenant implied)*

Verse 8 days are coming says the *Lord* when *I* will effect a new covenant with the houses of Israel and Judah

Verse 9 not like the covenant which *I* made with their fathers

Verse 9 for they did not continue in my covenant and *I* did not care for them

Verse 10 for this is the covenant that *I* will make with the house of Israel

Verse 13 when *He* said a new covenant, *He* has made the first obsolete.

6. Mark any *commands* that are listed in the chapter. It helps to look for any actions that are required of the reader or things they are told to do or be.

7. Now, list the commands on your separate sheet of paper in the same way you did for the key words.

No commands, though verse 11 uses a command as an example. It doesn't count because it's not something we are being asked to do.

8. Mark words or phrases that are being *compared or contrasted*. Words like *as, likewise, in the same manner, or like* will help you find words or phrases being compared. Contrasting words like "light/dark" or "love/hate" and the word "but" will help you find words or phrases that are being contrasted.

9. Now list the comparisons and contrasts you discovered on the extra paper you've been using.

See observation page.

10. Mark transition terms: *therefore, wherefore, finally*. Sometimes an author has his own kind of transition term that lets you know he is making a switch to a new topic, so be sure to look for those kinds of terms. (Generally, these are at the beginning of a paragraph.)

See observation page.

11. Mark expressions of time—words like *shortly, quickly, soon, for a little while*.

See observation page.

12. Mark words that are synonyms of each other. For example: *God* and *Father* from 1:1.

See observation page.

13. List any *attributes* of God, Christ, or the Holy Spirit that you notice in this chapter and add them to your list paper.

***How to identify attributes:*** Look back over the list you compiled about God and identify any of His attributes that you may see. Identifying attributes is easy when you differentiate between what God is *doing* versus *who He is*. Begin your attribute statements with *God is...* and then finish the sentence. List the verse that identified that particular characteristic for you. For clarity's sake you may want to explain why you identified that particular attribute as shown in the examples. For example: God is sovereign from verse 1 (because He ordained His plan and how it would be revealed to the world); God is knowable from verse 2 (because He has spoken to us in Christ and made His will known).

#### Attributes of God

Verse 1 God is king, He sits on the throne and is Majestic in nature.

Verse 1 God is heavenly and resides in heaven.

Verse 2 God is active and creative. Verse 2 reveals He pitched the true tabernacle in heaven.

Verse 5 God is specific in His instructions. God wants us to understand how to worship Him well because He is loving, caring, accommodating of man's sinfulness.

Verse 8 God is gracious and provides for His erring and sinning children, who cannot really follow Him as He deserves and requires.

Verse 8 God is faithful to keep His promises.

Verse 9 God is kind and protective of those whom He loves.

Verse 10 God is proactive in providing for sinful man.

Verse 10 God just does everything! He is so KIND!

Verse 11 God is knowable.

Verse 12 God is merciful even when our sins offend His righteousness! Amazing!

Attributes of Christ

Verse 1 Jesus is our great high priest who has finished His work! He is holy, righteous, the sacrificial Lamb.

Verse 4 Jesus is fully man who lived on earth to offer Himself as a sacrifice. He was appointed as High Priest by God Himself.

Verse 6 Jesus provides the more excellent ministry. Jesus is mediator. Jesus mediates the better covenant.

14. Look for *lists of words, phrases, or related thoughts* in the chapter text. Number any lists you find within the Bible text, then write out your list to the side in the margin or on a separate sheet of paper of the Hebrews Chapter 1 Bible text. This step will help you see the thought progression of the author or the results of some action. For example, in Hebrews 1:1-2 *we find a list about God speaking*. We discover 1) God spoke long ago; 2) God spoke to the fathers; 3) God spoke through the prophets; 4) God spoke through the prophets in many portions; 5) God spoke through the prophets in many ways; 6) and now in these last days God has spoken; 7) God has spoken to us; and 8) God has spoken to us in His Son.

See observation page.

15. Be sure to mark or write down any “nuggets” you observed which you thought were interesting.

I love how God prepared ahead of time for a new covenant so we could know Him as we see in verses 8-13.

Remember, the purpose of this lesson is to observe and take note of what is in each chapter. You are not making any interpretations or applications to your life at this time. Your task at this time is to look for the treasures that God has put in each chapter. Have fun digging into God’s word!

The Holy Spirit, when He invites men to come to Christ, never says, “Tomorrow” but always “Today.” If you can find me one place in the Bible where the Holy Spirit says, “Believe in Christ tomorrow” or “Repent and be saved tomorrow” I will come out of the pulpit and stay out of it—for I would have no gospel to preach. ~Clarence Macartney from his sermon in 1915, called “Come Before Winter” from 2 Timothy 4:21.

SCRIPTURE PATHS BIBLE STUDIES

Discovering the Treasures of the Word

Hebrews Chapter 8

1 Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens.

not like our H.P. is not working anymore

2 a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man.

contrast

3 For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this high priest also have something to offer.

comparison

4 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts (according to the Law);

fc is not a priest according to the Law

5 who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, "See," He says, "that you make all things according to the pattern which was shown you on the mountain."

6 But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises.

7 For if that first covenant had been faultless, there would have been no occasion sought for a second.

8 For finding fault with them, He says, "Behold, days are coming, says the Lord, When I will effect a new covenant With the house of Israel and with the house of Judah;

Our H.P.

1. taken seat in heaven
2. ministers in God's tabernacle (vs 2)
3. all H.P. offer gifts + sacrifices AND so does ours. (vs 3)
4. if our H.P. were on earth, he would be H.P. (vs 4)
5. Our H.P. has obtained a more excellent ministry (vs 6)

Jesus' New Covenant

1. mediator
2. better
3. on better promises
4. for we s. fault
5. needed the 2nd
6. God will bring it into effect
7. new
8. made w/ Israel
9. made w/ Judah

SCRIPTURE PATHS BIBLE STUDIES  
Discovering the Treasures of the Word

9 Not like the covenant which I made with their fathers On the day when I took them by the hand To lead them out of the land of Egypt; For they did not continue in My covenant, And I did not care for them, says the Lord.

10 "For this is the covenant that I will make with the house of Israel After those days, says the Lord: I will put My laws into their minds, And I will write them on their hearts. And I will be their God, And they shall be My people.

11 "And they shall not teach everyone his fellow citizen, And everyone his brother, saying, 'Know the Lord,' For all will know Me, From the least to the greatest of them.

12 "For I will be merciful to their iniquities, And I will remember their sins no more."

13 When He said, "A new covenant," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.

- God's New Covenant
1. Law into minds
  2. Law written on hearts
  3. He will be their God
  4. They will be His people
  5. ALL will know Him
  6. merciful to iniquities
  7. NOT remember sins

Old Covenant

- 1st (v. 7)
- faculty (v. 7)
- made w/ fathers (v. 9)
- made w/ leaving Egypt (v. 9)
- dependent upon man keeping it (v. 9)
- obsolete (v. 13)
- growing old (v. 13)
- ready to disappear (v. 13)

New Covenant

- better (v. 14)
- 2nd (v. 7)
- new (v. 8)
- different than 1st cov. (v. 9)
- made later (v. 10)
- God initiated (v. 10)

△ God + Jesus  
HP high priest  
covenant  
no commands (except the example of one in vs. 11)

Ⓢ time references  
Synonyms

Comparisons/Contrasts

transition terms



## Hebrews Part Two

### Lesson #3, Chapter 8:1-5

#### TEACHER'S GUIDE

Read Hebrews 7:1 through 8:5 before beginning your lesson. Take the time to ask the Lord to prepare your heart to see and understand the treasures of His Word.

Hebrews 8:1-5 is a preliminary section in much the same way that Chapter 1 began to set up the superiority of Christ over angels and Moses. This section in Chapter 8 slowly builds the case for the superiority of that heavenly tabernacle where Jesus ministers as high priest. This discussion reaches its apex in Chapter 9. *You will need to be patient as you study this section to gain understanding of details that will be revealed in the chapters to come.*

1. The author of Hebrews begins Chapter 8 with the statement, *Now the main point in what has been said is this*. What topic has been discussed in Chapter 7?

The author of Hebrews has been discussing the priesthood and the differences between Aaron's priesthood and that of Melchizedek. The author needed to teach on the priesthood and show the limits of the Levitical priesthood, so the need for the priesthood of Melchizedek could be seen. The author points out that Jesus' priesthood is permanent, unceasing in nature, and eternal, which means our atonement is permanent, unceasing in nature, and eternal. What a blessing!

2. What is the main point of Chapter 7 as summed up in 8:1-2?

We have a high priest, Jesus, who has taken His seat in heaven. His work is finished, completed. He doesn't need to keep offering Himself up to cover over our sins. His finished work is recognized in heaven, where God reigns.

3. What is the identity of the high priest from Hebrews 8:1? For confirmation see Heb. 6:20; 7:26-28; and 8:1.

It is Jesus, God's Son, as we see in 7:28, the One who has taken His seat in heaven.

**Hebrews 6:20** where Jesus has entered as a forerunner for us, *having become a high priest forever according to the order of Melchizedek.*

**Hebrews 7:26–28** For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this *He did once for all when He offered up Himself*. For the Law appoints men as high priests who are weak, but *the word of the oath, which came after the Law, appoints a Son, made perfect forever.*

**Hebrews 8:1** Now the main point in what has been said is this: we have such a high priest, *who has taken His seat at the right hand of the throne of the Majesty in the heavens,*

4. What do we learn about our high priest in verses 1-2?

He is a high priest. He has taken His seat. This also means there is a special seat appointed and waiting for Him to take. His seat is at the right hand of the throne of God. His seat is in heaven. He ministers in heaven in the sanctuary, the true tabernacle. The Lord pitched, set up this true tabernacle. Jesus doesn't minister in a manmade tabernacle.

5. What observations can you make about our high priest *who has taken His seat at the right hand of God* from the following verses? See Heb. 1:3; 10:11-14; 1 Pet. 3:21-22; Rev. 3:21.

**Hebrews 1:3** And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,

**Hebrews 10:11–14** Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET. For by one offering He has perfected for all time those who are sanctified.

**1 Peter 3:21–22** Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ, who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.

**Revelation 3:21** 'He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.

Our high priest is the radiance of God's glory and the exact representation of God's nature—that is, He is God Himself. Our high priest finished His work and sat down. He didn't need to keep working. All the other priests stand daily ministering sacrifices that can never take away sins, but our High Priest, offered atonement ONCE, then sat down to signify His work was done. His ONE offering was SUFFICIENT to take away and atone for our sin. Our high priest now lives in heaven. He sits on His Father's throne.

6. The term *majesty* is an identifying name for God, as well as a description. What do you learn about God and His majesty from the following verses? See 1 Chron. 16:27; 29:11; Ps. 145:12; Is. 24:14; 26:10; Micah 5:4; Heb. 1:3; and Jude 25.

**1 Chronicles 16:27** *Splendor and majesty are before Him, Strength and joy are in His place.*

**1 Chronicles 29:11** *"Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth; Yours is the dominion, O LORD, and You exalt Yourself as head over all.*

**Psalms 145:12** *To make known to the sons of men Your mighty acts And the glory of the majesty of Your kingdom.*

**Isaiah 24:14** They raise their voices, they shout for joy; *They cry out from the west concerning the majesty of the LORD.*

**Isaiah 26:10** Though *the wicked* is shown favor, He does not learn righteousness; He deals unjustly in the land of uprightness, And *does not perceive the majesty of the LORD.*

**Micah 5:4** And *He will arise and shepherd His flock In the strength of the LORD, In the majesty of the name of the LORD His God.* And they will remain, Because at that time He will be great To the ends of the earth.

**Hebrews 1:3** And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, *He sat down at the right hand of the Majesty on high,*

**Jude 25** *to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen.*

7. Define *sanctuary* [ESV *holy place* (Strong's #39)].  
Literally means "holy" or "of the holy places."

The **sanctuary** in which Jesus is a **minister** is infinitely superior to the one in which the Jewish priests ministered. As would be expected, the superior Priest ministers in a superior sanctuary. He does not minister in a temple of cedar and gold, or in a temple of white marble, beautiful and impressive as they were, much less in a tabernacle made of animal skins. When the book of Hebrews was written, the Tabernacle had not been used for a thousand years, and the Herodian Temple would be standing for less than five more years. But Jesus' sanctuary is **in the true tabernacle, which the Lord pitched, not man** and which can never rot or crumble or be destroyed.<sup>1</sup>

a. What is the sanctuary according to Heb. 9:12 and 10:19?

**Hebrews 9:12** and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

**Hebrews 10:19** Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus,

It is holy. Can only enter to offer sacrifice. The blood sacrifice of Jesus allows us to enter into that glorious place of God's presence.

8. Define *tabernacle* [ESV *tent* (Strong's #4633)].  
Literally "tent."

<sup>1</sup> John F. MacArthur Jr., [Hebrews](#), MacArthur New Testament Commentary (Chicago: Moody Press, 1983), 208–209.

- a. What is the true tabernacle as seen in verse 2? Here *true* is used in the sense of genuine, real, or authentic, so Jesus ministers in the real, genuine, true tabernacle.

The true tabernacle is the one the Lord created, pitched, made in the heavens and not one on earth that man made.

9. Define *minister* (NIV *serves* [Strong's #3011]). Rom. 15:16 adds to the meaning of the word.

The work of service.

**Romans 15:16** to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that my offering of the Gentiles may become acceptable, sanctified by the Holy Spirit.

10. What makes the sanctuary and tabernacle of verse 2 unique? See verses 2, 5, and 9:24.

**Hebrews 8:2** a minister in the sanctuary and in the true tabernacle, *which the Lord pitched, not man.*

**Hebrews 8:5** who serve a *copy and shadow of the heavenly things*, just as Moses was warned by God when he was about to erect the tabernacle; for, "SEE," He says, "THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN."

**Hebrews 9:24** For *Christ did not enter a holy place made with hands*, a mere copy of the true one, but *into heaven itself*, now to appear in the presence of God for us;

It is in heaven and it was not made by man. It is the true tabernacle, while the one on earth is merely a copy and shadow of it.

11. What is every high priest appointed to do? See verse 3 and 5:1.

**Hebrews 8:3** For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this high priest also have something to offer.

**Hebrews 5:1** For every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins;

Every high priest is appointed to offer gifts and sacrifices.

12. Because the earthly tabernacle and earthly high priest parallel the heavenly ones, what is necessary for Jesus to do according to verse 3?

He needs to have something to offer.

13. What does the author concede about Jesus in verse 4?

If He were on earth, He wouldn't even be allowed to be a high priest because His priesthood isn't allowed within the Law.

a. How were the earthly (Levitical) priests appointed? See verse 4; 5:4; 7:5. They were appointed by the Law, called, they are also provided for by the people.

**Hebrews 8:4** Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law;

**Hebrews 5:4** And no one takes the honor to himself, but receives it when he is called by God, even as Aaron was.

**Hebrews 7:5** And those indeed of the sons of Levi who receive the priest's office have commandment in the Law to collect a tenth from the people, that is, from their brethren, although these are descended from Abraham.

b. Instead, what do we know about Jesus Christ? See 6:19-20; 7:11-14. We know He has entered the holy of holies for us as our great high priest. He is of a different priesthood than the earthly priests, which necessitated a change in the law as well.

**Hebrews 6:19–20** This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil, where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

**Hebrews 7:11–14** Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need was there for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron? For when the priesthood is changed, of necessity there takes place a change of law also. For the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar. For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests.

14. What does Jesus Christ do for us in that heavenly tabernacle? See verse 2; 4:15-16; 7:24-25; 9:11-12, 15, 24; 10:11-14, 19-22.

He is a minister there, who is sympathetic toward us in our weakness. He is a permanent priest, which means we don't need to fear that our atonement, help, and mercy will come to an end. He saves us *forever*. He offered up His own blood, but only did it once—*for once was enough*. He is our mediator of a new covenant. In every covenant there must be the shedding of blood, so because Christ died, we may receive eternal inheritance. Christ appeared in heaven before God for our us. He finished His sacrificial work. It was sufficient, enough, complete, and *satisfied* the wrath of God. Because Jesus did all that, we can enter into God's presence without fear.

**Hebrews 8:2** a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man.

**Hebrews 4:15–16** For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

**Hebrews 7:24–25** but Jesus, on the other hand, because He continues forever, holds His priesthood permanently. Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.

**Hebrews 9:11–12** But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

**Hebrews 9:15** For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.

**Hebrews 9:24** For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us;

**Hebrews 10:11–14** Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET. For by one offering He has perfected for all time those who are sanctified.

**Hebrews 10:19–22** Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh, and since we have a great priest over the house of God, let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

15. At the time this letter was written, some might have inferred that Jesus was somehow lacking because He was not “eligible” to minister within the Levitical system. However, that misperception is instantly corrected in verse 5. What do you learn?

The earthly system is only a copy and shadow of the heavenly ones. Jesus serves in that heavenly tabernacle, which makes His sacrifice and priesthood more real and eternal than the earthly priesthood. The earthly follows the pattern of the heavenly.

16. In verse 5 we also learn that in actuality the earthly tabernacle is *what* in reality? A copy and shadow. It follows the pattern of the heavenly.

17. How does that explain why it was essential for Moses to follow God's plan? The heavenly tabernacle was already prepared. The earthly tabernacle was a means of leading men to God and teaching them how to approach Him. It was a means of teaching obedience and that God is specific in how He is to be worshiped.

18. Summarize what you have learned from Hebrews 8:1-5 about the following areas:

a. Jesus Christ is superior to the earthly high priests because: His priesthood is permanent, eternal, accomplished in heaven, only needed a onetime sacrifice, and it is finished. He doesn't need to keep sacrificing Himself or keep going into the Holy of Holies. It is *finished*.

b. The earthly tabernacle is:  
The earthly tabernacle is a copy of the one in heaven. It is manmade, while the heavenly one is God made.

c. The earthly Levitical priesthood is only a shadow of:  
The earthly Levitical priesthood is only a shadow of the heavenly, eternal, all sufficient one of Jesus. It was a picture of Jesus' priesthood, but wasn't sufficient to accomplish salvation for mankind.

d. The tabernacle Jesus ministers in:  
Is in heaven. Is not made with human hands. It is the true tabernacle where Jesus' better ministry was mediated.

19. Just as the institution of marriage is a shadow and copy of the great love that Jesus bears toward the church (Eph. 5:25-32), so the patterns and plans God has revealed to Moses (verse 5) represent the spiritual truths and realities found in heaven. What reality do we have to look forward to? See Rev. 7:9-17; 21:2-5, 22; 22:1-5.

**Revelation 7:9–17** After these things I looked, and behold, a great multitude which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands; and they cry out with a loud voice, saying, "Salvation to our God who sits on the throne, and to the Lamb." And all the angels were standing around the throne and around the elders and the four living creatures; and they fell on their faces before the throne and worshiped God, saying, "Amen, blessing and glory and wisdom and thanksgiving and honor and power and might, be to our God forever and ever. Amen." Then one of the elders answered, saying to me, "These who are clothed in the white robes, who are they, and where have they come from?" I said to him, "My lord, you know." And he said to me, "These are the ones who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb. "For this reason, they are before the throne of God; and they serve Him

day and night in His temple; and He who sits on the throne will spread His tabernacle over them. “They will hunger no longer, nor thirst anymore; nor will the sun beat down on them, nor any heat; for the Lamb in the center of the throne will be their shepherd, and will guide them to springs of the water of life; and God will wipe every tear from their eyes.”

**Revelation 21:2–5** And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.” And He who sits on the throne said, “Behold, I am making all things new.” And He said, “Write, for these words are faithful and true.”

**Revelation 21:22** I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

**Revelation 22:1–5** Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb, in the middle of its street. On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations. There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him; they will see His face, and His name will be on their foreheads. And there will no longer be any night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever.

20. Summarize what you have learned from Hebrews 8:1-5. Begin with this statement: *Now the main point in what has been said is this ...*

Now the main point in what has been said is this is that Jesus' sacrifice was accomplished perfectly and does not need to be repeated. Jesus sat down to indicate His work was done. His priesthood is superior to the earthly priesthood because it is a heavenly one.

Today our Lord is seated because His work is completed. There were no chairs in the Old Testament tabernacle because the work of the priests was never finished. Each repeated sacrifice was only a reminder that none of the sacrifices ever provided a finished salvation. The blood of animals did not wash away sin or cleanse the guilty conscience; it only covered sin until that day when Jesus Christ died to take away the sin of the world (John 1:29). ~ Warren Wiersbe<sup>2</sup>

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<sup>2</sup>Warren W. Wiersbe, *The Bible Exposition Commentary*, "An Exposition of the New Testament Comprising the Entire 'BE' Series," (Wheaton, Ill.: Victor Books, 1996, c1989), Heb 8:1.



## Hebrews Part Two

### Lesson #4, Chapter 8:6-9

#### TEACHER'S GUIDE

Read Chapter 8 before beginning your lesson. Take the time to ask the Lord to prepare your heart to see and understand the treasures of His Word.

1. Summarize what you learned in last week's lesson. Start with this statement, *Now the main point from 8:1-5 is this:*

Now the main point from 8:1-5 is this: We have been taught about our high priest, who finished His work and sat down at the right hand of God in heaven. Our high priest obtained a better ministry because He is the mediator of a better covenant, which is enacted on better promises.

2. What has Jesus obtained according to verse 6?  
He has obtained a more excellent ministry.

3. Verse 6 begins with the contrasting word *but*. It is also helpful to note that *now* as used here is not a time reference but is used in a logical sense. The opening phrase could also be translated, *But as the case now stands*. What is being compared with Jesus' more excellent ministry? See verses 3-5.

The author shows how the high priests were appointed to offer up both gifts and sacrifices on behalf of man. Jesus too did this, but in a greater and more effective, eternal way, for His offering and sacrifice was made in heaven in the true tabernacle, rather than in the copy on earth, *which is why his ministry is better*.

4. It has already been established that Jesus is a greater high priest than the earthly high priests. Now the author reveals that even how He serves as high priest is better. What is a crucial element of Jesus' more excellent ministry? See the rest of verse 6.

He is the mediator of a better covenant, which was made upon better promises. *What are the better promises? See verses 10-12! Whoa! They are amazing promises!*

John MacArthur says, "The New Covenant not only has a better Mediator but **better promises**. All covenants are based on promises. Sometimes the promises are by only one party, sometimes by both. Sometimes the promises are conditional, sometimes they are not. But promises are always involved. As far as God's covenants are concerned, it is always *His* promises that are significant. Men break their promises, God does not. The benefits and the power are always from God's side, and therefore the significant promises are always from His side.

Consequently, it is God's promises in the New Covenant that here are called "better."<sup>1</sup>

5. Define *mediator* [Strong's #3316]. To gain a more complete picture of this term look up the following verses: Gal 3:19-20; 1Tim. 2:5; Heb. 8:6; 9:15; 12:24.

One who intervenes between the two, either to make or restore friendship or to form a pact, covenant. An arbitrator. A go between. One who mediates between two parties to produce peace. He intercedes.

**Galatians 3:19–20** Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made. *Now a mediator is not for one party only; whereas God is only one.*

**1 Timothy 2:5** For there is one God, and *one mediator also between God and men*, the man Christ Jesus,

**Hebrews 8:6** But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises.

**Hebrews 9:15** For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.

**Hebrews 12:24** and to *Jesus, the mediator of a new covenant*, and to the sprinkled blood, which speaks better than the blood of Abel.

6. Who does Jesus need to mediate between? Why did those parties need a mediator? See Rom. 3:10, 23; 5:12; 6:23; 5:8-9.

He needed to mediate between God and man or there would have been no avenue of rescue. Without Him acting as mediator and offering, we could never have peace with God.

**Romans 3:10** as it is written, "There is none righteous, not even one;

**Romans 3:23** for all have sinned and fall short of the glory of God,

**Romans 5:12** Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—

**Romans 6:23** For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

**Romans 5:8–9** But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.

<sup>1</sup> John F. MacArthur Jr., [Hebrews](#), MacArthur New Testament Commentary (Chicago: Moody Press, 1983), 212.

7. As mediator what is He bringing to the table, so to speak, according to verse 6? The better covenant which is made up of better promises.

8. What other names does the author of Hebrews use to describe the “better covenant”? See verses 7-8.

Second Covenant. New Covenant.

9. The same argument used in Hebrews 7:11 is also used by the author in Hebrews 8:7. What point does he make in both 7:11 and 8:7?

The author of Hebrews is pointing out in both passages that if the first situation had produced the eternal, all sufficient results that are needed to redeem sinful man, then God would have stopped there. Instead, the first covenant prepared the way for the second and the first priesthood prepared the way for the second.

**Hebrews 7:11** Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need was there for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron?

**Hebrews 8:7** For if that first covenant had been faultless, there would have been no occasion sought for a second.

10. What are the components of the first covenant? See Deut. 26:16-19; 27:9-10; 28:2, 58-63; 30:15-20.

Blessings for obedience, curses for disobedience. It was bi-lateral. Man had a part to play and to keep as well. God laid out how they could live well with Him, but man had no ability to keep the law.

**Deuteronomy 26:16–19** “This day the LORD your God commands you to do these statutes and ordinances. You shall therefore be careful to do them with all your heart and with all your soul. “You have today declared the LORD to be your God, and that you would walk in His ways and keep His statutes, His commandments and His ordinances, and listen to His voice. “The LORD has today declared you to be His people, a treasured possession, as He promised you, and that you should keep all His commandments; and that He will set you high above all nations which He has made, for praise, fame, and honor; and that you shall be a consecrated people to the LORD your God, as He has spoken.”

**Deuteronomy 27:9–10** Then Moses and the Levitical priests spoke to all Israel, saying, “Be silent and listen, O Israel! This day you have become a people for the LORD your God. “You shall therefore obey the LORD your God, and do His commandments and His statutes which I command you today.”

**Deuteronomy 28:2** “All these blessings will come upon you and overtake you if you obey the LORD your God:

**Deuteronomy 28:58–63** “If you are not careful to observe all the words of this law which are written in this book, to fear this honored and awesome name, the LORD your God, then the LORD will bring extraordinary plagues on you and your

descendants, even severe and lasting plagues, and miserable and chronic sicknesses. “He will bring back on you all the diseases of Egypt of which you were afraid, and they will cling to you. “Also every sickness and every plague which, not written in the book of this law, the LORD will bring on you until you are destroyed. “Then you shall be left few in number, whereas you were as numerous as the stars of heaven, because you did not obey the LORD your God. “It shall come about that as the LORD delighted over you to prosper you, and multiply you, so the LORD will delight over you to make you perish and destroy you; and you will be torn from the land where you are entering to possess it. **Deuteronomy 30:15–20** “See, I have set before you today life and prosperity, and death and adversity; in that I command you today to love the LORD your God, to walk in His ways and to keep His commandments and His statutes and His judgments, that you may live and multiply, and that the LORD your God may bless you in the land where you are entering to possess it. “But if your heart turns away and you will not obey, but are drawn away and worship other gods and serve them, I declare to you today that you shall surely perish. You will not prolong your days in the land where you are crossing the Jordan to enter and possess it. “I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. So choose life in order that you may live, you and your descendants, by loving the LORD your God, by obeying His voice, and by holding fast to Him; for this is your life and the length of your days, that you may live in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them.”

11. Hebrews 8:8-12 is a direct quote of Jer. 31:31-34. Before he begins to quote from Jeremiah, the author states in verse 8, “For finding fault with them” which helps us understand the context from which God begins to speak. The Israelites had entered into a bi-lateral covenant relationship with God, who promised He would be their God and take care of them if they kept their promise to be faithful to love and obey Him. Did Israel keep their part of the covenant and what were the results? See Judges 2:1-3; 6:10; 2 Kings 18:11-12; Ps. 81:6-14. No, they didn’t, which is why verse 8 begins “For finding fault with them...”

**Judges 2:1–3** Now the angel of the Lord came up from Gilgal to Bochim. And he said, “I brought you up out of Egypt and led you into the land which I have sworn to your fathers; and I said, ‘I will never break My covenant with you, and as for you, you shall make no covenant with the inhabitants of this land; you shall tear down their altars.’ **But you have not obeyed Me; what is this you have done?** “Therefore I also said, ‘I will not drive them out before you; but they will become as thorns in your sides and their gods will be a snare to you.’ ”

**Judges 6:10** and I said to you, “I am the Lord your God; you shall not fear the gods of the Amorites in whose land you live. **But you have not obeyed Me.**” ’ ”

**2 Kings 18:11–12** Then the king of Assyria carried Israel away into exile to Assyria, and put them in Halah and on the Habor, the river of Gozan, and in the cities of the Medes, **because they did not obey the voice of the Lord their**

**God, but transgressed His covenant**, even all that Moses the servant of the Lord commanded; they would neither listen nor do it.

**Psalm 81:6–14** “I relieved his shoulder of the burden, His hands were freed from the basket. “You called in trouble and I rescued you; I answered you in the hiding place of thunder; I proved you at the waters of Meribah. Selah. “Hear, O My people, and I will admonish you; O Israel, if you would listen to Me! “Let there be no strange god among you; Nor shall you worship any foreign god. “I, the Lord, am your God, Who brought you up from the land of Egypt; Open your mouth wide and I will fill it. **“But My people did not listen to My voice, And Israel did not obey Me. “So I gave them over to the stubbornness of their heart, To walk in their own devices.** “Oh that My people would listen to Me, That Israel would walk in My ways! “I would quickly subdue their enemies And turn My hand against their adversaries.

12. Consider what you learned about the covenant God made with the Israelites from Questions 10 and 11. Now answer, “Why did God find fault with Israel?”

God “found fault” with Israel because they broke the promise/the covenant they made with God. Though He did everything as He promised to do, they earned their consequences, which were spelled out in the covenant.

13. Yet even though Israel had broken their covenant with God, what was He still willing to do according to verse 8?

He instituted a new covenant for them. But this one was way different than the first one.

14. What does the word *effect* [KJV, NIV *make* (Strong’s #4931)] mean from verse 8?

Effect—complete, finish, close, accomplish. To bring to pass. To conclude or consummate. The author could have chosen another word that would have more easily meant accomplish or bring to pass, but he chose this one that also includes bringing to an end or close. To finish it. **So it means that this covenant brings the “problem” of man’s inability to obey to an end. Totally cool.**

15. Eager Beaver: In verse 8, why does God speak of the nation of Israel as if it were two different groups? See 1 Kings 11:9-13, 31-36; 12:16-21.

**1 Kings 11:9–13** *Now the LORD was angry with Solomon because his heart was turned away from the LORD, the God of Israel, who had appeared to him twice, and had commanded him concerning this thing, that he should not go after other gods; but he did not observe what the LORD had commanded. So the LORD said to Solomon, “Because you have done this, and you have not kept My covenant and My statutes, which I have commanded you, I will surely tear the kingdom from you, and will give it to your servant. “Nevertheless I will not do it in your days for the sake of your father David, but I will tear it out of the hand of your son. “However, I will not tear away all the kingdom, but I will give one tribe to*

*your son for the sake of My servant David and for the sake of Jerusalem which I have chosen.”*

**1 Kings 11:31–36** He said to Jeroboam, *“Take for yourself ten pieces; for thus says the LORD, the God of Israel, ‘Behold, I will tear the kingdom out of the hand of Solomon and give you ten tribes (but he will have one tribe, for the sake of My servant David and for the sake of Jerusalem, the city which I have chosen from all the tribes of Israel), because they have forsaken Me, and have worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the sons of Ammon; and they have not walked in My ways, doing what is right in My sight and observing My statutes and My ordinances, as his father David did. ‘Nevertheless I will not take the whole kingdom out of his hand, but I will make him ruler all the days of his life, for the sake of My servant David whom I chose, who observed My commandments and My statutes; but I will take the kingdom from his son’s hand and give it to you, even ten tribes. ‘But to his son I will give one tribe, that My servant David may have a lamp always before Me in Jerusalem, the city where I have chosen for Myself to put My name.*

**1 Kings 12:16–21** When all Israel saw that the king did not listen to them, the people answered the king, saying, *“What portion do we have in David? We have no inheritance in the son of Jesse; To your tents, O Israel! Now look after your own house, David!”* So Israel departed to their tents. But as for the sons of Israel who lived in the cities of Judah, Rehoboam reigned over them. Then King Rehoboam sent Adoram, who was over the forced labor, and all Israel stoned him to death. And King Rehoboam made haste to mount his chariot to flee to Jerusalem. *So Israel has been in rebellion against the house of David to this day. It came about when all Israel heard that Jeroboam had returned, that they sent and called him to the assembly and made him king over all Israel. None but the tribe of Judah followed the house of David. Now when Rehoboam had come to Jerusalem, he assembled all the house of Judah and the tribe of Benjamin, 180,000 chosen men who were warriors, to fight against the house of Israel to restore the kingdom to Rehoboam the son of Solomon.*

Jeroboam was king over the 10 tribes of Israel, while Solomon’s son, Rehoboam was king over Judah (and the Levites and also a remnant, like Benjamin, from all the tribes who followed David’s son).

See: **2 Chronicles 11:14–17** *For the Levites left their pasture lands and their property and came to Judah and Jerusalem, for Jeroboam and his sons had excluded them from serving as priests to the LORD. He set up priests of his own for the high places, for the satyrs and for the calves which he had made. Those from all the tribes of Israel who set their hearts on seeking the LORD God of Israel followed them to Jerusalem, to sacrifice to the LORD God of their fathers. They strengthened the kingdom of Judah and supported Rehoboam the son of Solomon for three years, for they walked in the way of David and Solomon for three years.*

16. God says the new covenant will be different from the one He made with the Israelites. When was that old covenant put into effect according to verse 9? It was put into effect after they left Egypt when they were in the wilderness at Sinai.

17. Look up the following verses to get more information on when the old covenant was made with Israel. See Ex. 19:1-2; 34:27-29; Deut. 4:32-38.

**Exodus 19:1–2** *In the third month after the sons of Israel had gone out of the land of Egypt, on that very day they came into the wilderness of Sinai. When they set out from Rephidim, they came to the wilderness of Sinai and camped in the wilderness; and there Israel camped in front of the mountain.*

**Exodus 34:27–29** Then the LORD said to Moses, *“Write down these words, for in accordance with these words I have made a covenant with you and with Israel.” So he was there with the LORD forty days and forty nights; he did not eat bread or drink water. And he wrote on the tablets the words of the covenant, the Ten Commandments. It came about when Moses was coming down from Mount Sinai (and the two tablets of the testimony were in Moses’ hand as he was coming down from the mountain), that Moses did not know that the skin of his face shone because of his speaking with Him.*

**Deuteronomy 4:32–38** *“Indeed, ask now concerning the former days which were before you, since the day that God created man on the earth, and inquire from one end of the heavens to the other. Has anything been done like this great thing, or has anything been heard like it? “Has any people heard the voice of God speaking from the midst of the fire, as you have heard it, and survived? “Or has a god tried to go to take for himself a nation from within another nation by trials, by signs and wonders and by war and by a mighty hand and by an outstretched arm and by great terrors, as the LORD your God did for you in Egypt before your eyes? “To you it was shown that you might know that the LORD, He is God; there is no other besides Him. “Out of the heavens He let you hear His voice to discipline you; and on earth He let you see His great fire, and you heard His words from the midst of the fire. “Because He loved your fathers, therefore He chose their descendants after them. *And He personally brought you from Egypt by His great power, driving out from before you nations greater and mightier than you, to bring you in and to give you their land for an inheritance, as it is today.*”*

18. What else do you learn about what God intended to do for Israel in this covenant relationship according to Ex. 3:8; 19:3-6; Deut. 28:1-14?

Deliver them from Egypt and bring them into the promised land. He also wanted them to know Him and set them apart as a kingdom of priests to Him. They were to be a light shining in darkness among the pagan nations as they submitted to God, He would bless them and show what it means to be a people who belong to Him. He would bless them in every way.

**Exodus 3:8** *“So I have come down to deliver them from the power of the Egyptians, and to bring them up from that land to a good and spacious land, to a*

land flowing with milk and honey, to the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite.

**Exodus 19:3–6** Moses went up to God, and the LORD called to him from the mountain, saying, “Thus you shall say to the house of Jacob and tell the sons of Israel: ‘You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings, and brought you to Myself. ‘Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the sons of Israel.”

**Deuteronomy 28:1–14** “Now it shall be, if you diligently obey the LORD your God, being careful to do all His commandments which I command you today, the LORD your God will set you high above all the nations of the earth. “All these blessings will come upon you and overtake you if you obey the LORD your God: “Blessed shall you be in the city, and blessed shall you be in the country. “Blessed shall be the offspring of your body and the produce of your ground and the offspring of your beasts, the increase of your herd and the young of your flock. “Blessed shall be your basket and your kneading bowl. “Blessed shall you be when you come in, and blessed shall you be when you go out. “The LORD shall cause your enemies who rise up against you to be defeated before you; they will come out against you one way and will flee before you seven ways. “The LORD will command the blessing upon you in your barns and in all that you put your hand to, and He will bless you in the land which the LORD your God gives you. “The LORD will establish you as a holy people to Himself, as He swore to you, if you keep the commandments of the LORD your God and walk in His ways. “So all the peoples of the earth will see that you are called by the name of the LORD, and they will be afraid of you. “The LORD will make you abound in prosperity, in the offspring of your body and in the offspring of your beast and in the produce of your ground, in the land which the LORD swore to your fathers to give you. “The LORD will open for you His good storehouse, the heavens, to give rain to your land in its season and to bless all the work of your hand; and you shall lend to many nations, but you shall not borrow. “The LORD will make you the head and not the tail, and you only will be above, and you will not be underneath, if you listen to the commandments of the LORD your God, which I charge you today, to observe them carefully, and do not turn aside from any of the words which I command you today, to the right or to the left, to go after other gods to serve them.

19. What did God expect Israel to do to keep their part of the covenant? See Deut. 6:1-25.

God expected Israel to obey His commands and teach them to the succeeding generations, to LOVE HIM, and keep His Words in their hearts and minds, to fear and respect Him, being loyal and faithful only to Him.



**Deuteronomy 6:1–25** “Now this is the commandment, the statutes and the judgments which the Lord your God has commanded me to teach you, that you might do them in the land where you are going over to possess it, so that you and your son and your grandson might fear the Lord your God, to keep all His statutes and His commandments which I command you, all the days of your life, and that your days may be prolonged. “O Israel, you should listen and be careful to do it, that it may be well with you and that you may multiply greatly, just as the Lord, the God of your fathers, has promised you, in a land flowing with milk and honey. “Hear, O Israel! The Lord is our God, the Lord is one! “You shall love the Lord your God with all your heart and with all your soul and with all your might. “These words, which I am commanding you today, shall be on your heart. “You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. “You shall bind them as a sign on your hand and they shall be as frontals on your forehead. “You shall write them on the doorposts of your house and on your gates. “Then it shall come about when the Lord your God brings you into the land which He swore to your fathers, Abraham, Isaac and Jacob, to give you, great and splendid cities which you did not build, and houses full of all good things which you did not fill, and hewn cisterns which you did not dig, vineyards and olive trees which you did not plant, and you eat and are satisfied, then watch yourself, that you do not forget the Lord who brought you from the land of Egypt, out of the house of slavery. “You shall fear only the Lord your God; and you shall worship Him and swear by His name. “You shall not follow other gods, any of the gods of the peoples who surround you, for the Lord your God in the midst of you is a jealous God; otherwise the anger of the Lord your God will be kindled against you, and He will wipe you off the face of the earth. “You shall not put the Lord your God to the test, as you tested Him at Massah. “You should diligently keep the commandments of the Lord your God, and His testimonies and His statutes which He has commanded you. “You shall do what is right and good in the sight of the Lord, that it may be well with you and that you may go in and possess the good land which the Lord swore to give your fathers, by driving out all your enemies from before you, as the Lord has spoken. “When your son asks you in time to come, saying, ‘What do the testimonies and the statutes and the judgments mean which the Lord our God commanded you?’ then you shall say to your son, ‘We were slaves to Pharaoh in Egypt, and the Lord brought us from Egypt with a mighty hand. ‘Moreover, the Lord showed great and distressing signs and wonders before our eyes against Egypt, Pharaoh and all his household; He brought us out from there in order to bring us in, to give us the land which He had sworn to our fathers.’ “So the Lord commanded us to observe all these statutes, to fear the Lord our God for our good always and for our survival, as it is today. “It will be righteousness for us if we are careful to observe all this commandment before the Lord our God, just as He commanded us.

20. After almost 850 years of God upholding His part of the covenant, even though Israel had continually broken their part, what does He finally do according to verse 9?

It says that God “didn’t care for them.” It means that He didn’t regard them in order to care for them. In other words, He allowed them to experience their just and right consequences for their spiritual adultery. God *neglected* them. As Donald Guthrie says, “the inevitable consequence of His people turning their backs on the covenant of grace which He had made for their benefit and blessing.”<sup>2</sup>

When Israel failed to be true to the covenant, God’s solicitude and concern for His chosen people gave place to one of righteous indignation, which attitude culminated with the captivities.<sup>3</sup>  
~Kenneth Wuest

21. When did the new covenant go into effect? See Mark 14:22-24; Luke 22:20; Heb. 9:15; 12:24.

When Jesus died on the cross for our sins—for a covenant doesn’t go into effect without a death taking place.

**Mark 14:22–24** While they were eating, He took some bread, and after a blessing He broke it, and gave it to them, and said, “Take it; this is My body.” And when He had taken a cup and given thanks, He gave it to them, and they all drank from it. And He said to them, “This is My blood of the covenant, which is poured out for many.

**Luke 22:20** And in the same way He took the cup after they had eaten, saying, “This cup which is poured out for you is the new covenant in My blood.

**Hebrews 9:15** For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.

**Hebrews 12:24** and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.

22. John MacArthur in his commentary on Hebrews writes, “Under the law, His [God’s] care depended on her [Israel’s] continuance. Her [Israel’s] disobedience did not abrogate [nullify, void] the covenant, but it forfeited all the blessings of it. It was a covenant of law. Not so the New Covenant.”<sup>4</sup> *Not so the New Covenant*. What hope those words bring! Those words take us back to where we began in verse 6. Jesus Christ has a more excellent ministry as a mediator of an immensely superior covenant to that covenant which the Israelites had previously known. In

<sup>2</sup>Donald Guthrie, *Hebrews: An Introduction and Commentary*, vol. 15, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1983), 178.

<sup>3</sup>Kenneth S. Wuest, *Wuest’s Word Studies from the Greek New Testament: For the English Reader*, (Grand Rapids: Eerdmans, 1997, c1984), Heb 8:9.

<sup>4</sup>John MacArthur, *Hebrews*, (Chicago: Moody Press, 1996, c1983), 215.

fact, it even had better promises! What are the better promises of the New Covenant? See Gen. 12:3; Heb. 6:12-20; 7:21-25, 28; 8:10-12.

**Genesis 12:3** And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed.”

**Hebrews 6:12–20** so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises. For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself, saying, “I WILL SURELY BLESS YOU AND I WILL SURELY MULTIPLY YOU.” And so, having patiently waited, he obtained the promise. For men swear by one greater than themselves, and with them an oath given as confirmation is an end of every dispute. In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath, so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us. This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil, where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

**Hebrews 7:21–25** (for they indeed became priests without an oath, but He with an oath through the One who said to Him, “THE LORD HAS SWORN AND WILL NOT CHANGE HIS MIND, ‘YOU ARE A PRIEST FOREVER’ ”); so much the more also Jesus has become the guarantee of a better covenant. The former priests, on the one hand, existed in greater numbers because they were prevented by death from continuing, but Jesus, on the other hand, because He continues forever, holds His priesthood permanently. Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.

**Hebrews 7:28** For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever.

**Hebrews 8:10–12** “FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS INTO THEIR MINDS, AND I WILL WRITE THEM ON THEIR HEARTS. AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. “AND THEY SHALL NOT TEACH EVERYONE HIS FELLOW CITIZEN, AND EVERYONE HIS BROTHER, SAYING, ‘KNOW THE LORD,’ FOR ALL WILL KNOW ME, FROM THE LEAST TO THE GREATEST OF THEM. “FOR I WILL BE MERCIFUL TO THEIR INIQUITIES, AND I WILL REMEMBER THEIR SINS NO MORE.”

23. Complete these sentences.

a. Jesus Christ is \_\_\_\_\_.

Jesus Christ is my blessed mediator. He is THE means of salvation. He is merciful, gracious, long-suffering, and patient. He is eternal and brings about an eternal and everlasting salvation.

b. Jesus Christ has \_\_\_\_\_.

Jesus Christ has accomplished salvation for me. Jesus Christ has finished His work. Jesus Christ put into effect the New Covenant through His death.

c. I am amazed \_\_\_\_\_.

I am amazed at God's glorious plan. I am amazed that I am included. I am amazed at the intricacies and details of how God uses the Law to lead us to Christ.

d. It encourages me \_\_\_\_\_.

It encourages me to read of the New Covenant and all God has done. Without God doing all, then salvation would be blocked for me. I experienced those long years of seeking and trying to earn God's favor and win heaven on my own efforts, but I couldn't even sustain the desire for heaven, let alone be righteous. Oh glorious One! Thank you for dying for me. You are so generous, gracious, and merciful!

## Understanding the Different Covenants of the Old Testament

Abrahamic Covenant – Gen. 12:2, 15:5. The covenant made with Abraham. The covenant would stand regardless of the behavior of the recipient. Abraham's offspring would become a great nation. Through him God would bless all the families of the earth. Promised the land as an eternal possession.

Sinaitic Covenant – Ex. 19:5-6. The covenant made at Mt. Sinai. To be God's special nation required obedience to God who had freed them from slavery. Obedience results in blessings; disobedience results in chastisement.

Deuteronomic Covenant – The covenant made before the Israelites entered the land of Canaan. Deuteronomy is a covenant renewal document. The covenant text itself is greatly expanded and more detailed than the covenant document given at Sinai. It follows a pattern known as a suzerain-vassal treaty in which God is the covenant initiator—the great king; while Israel is the covenant recipient—the vassal. Because God is the covenant initiator, He determined the parameters of acceptable behavior for the recipients—Israel. As recipients, they are called to accept the covenant as God offers it, to keep it as God demands, and to receive what God decrees in accordance with their adhering to the covenant treaty.

“The unilateral promise and covenant commitment made to the patriarchs was that they would sire a nation that would be a servant to the Sovereign God, a servant charged with the privilege and responsibility of bridging the gap between that transcendent Lord of creation and the creatures in His image whom He proposed to restore to the purposes for which He had brought them into existence.”

Roy B. Zuck, editor, *Biblical Theology of the Old Testament*

## Hebrews Part Two

### Lesson #5, Chapter 8:10-13

#### TEACHER'S GUIDE

1. In your own words summarize Hebrews 8:1-9.  
Jesus, our High Priest, has taken His seat in heaven, signifying that His work is done. Our high priest is the mediator of a better covenant than the previous one, being that the new covenant even has better promises. Israel needed that new and better covenant because they were unable to keep the first covenant, which makes Jesus' work as high priest all the more significant.
2. The author of Hebrews continues to quote verbatim from Jer. 31:31-34 as he writes Hebrews Chapter 8. In verse 10 God declares, "This is the covenant I will make with the house of Israel after those days." In verse 10, what days is God referring to? See verses 8-9.

After those days when the Israelites did not keep the covenant they made with God. The days *before* the new covenant goes into effect—and after the first covenant is instituted.

3. Verse 10 reveals some of the features of the new covenant. What are they? God will make the covenant with Israel. It is *after* those days when the first covenant was put into place. In this covenant God will put His laws in their minds. In this covenant God will write His laws on their hearts. In this covenant He will be their God—and they will be His people. This covenant is all about God doing everything to help the people love and obey their good and gracious God because in the first covenant, when left up to them, they couldn't maintain or even sustain a desire to love and obey God.
4. What do you learn from the verses the means God uses to help us love and obey Him? See Ezek. 11:19-20; 36:26-27; Jn. 3:5-7; 2 Cor. 3:3, 12-18; Phil. 2:12-13; Titus 3:3-7; 1 Pet. 1:23.

**Ezekiel 11:19–20** "And I will give them one heart, and put a new spirit within them. And I will take the heart of stone out of their flesh and give them a heart of flesh, that they may walk in My statutes and keep My ordinances and do them. Then they will be My people, and I shall be their God. **God will give them a new heart and put His spirit within them to help them walk in His ways.**

**Ezekiel 36:26–27** "Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. "I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. **God will give a new heart and new spirit, removing the old stony heart that didn't want to obey or love Him. God will give His spirit to reside within us so that we can and will walk in His ways.**

**John 3:5–7** Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God. "That which is born

of the flesh is flesh, and that which is born of the Spirit is spirit. “Do not be amazed that I said to you, ‘You must be born again.’ ***There is no way we can enjoy a kingdom life or enter the kingdom of God without His Spirit. In essence, this verse shows that without salvation, there is no way anyone can walk in the Lord’s ways. When God gave the Spirit in Old Testament it meant that they were saved. The New Covenant shows that they were saved.***

**2 Corinthians 3:3** being manifested that you are a letter of Christ, cared for by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts. ***The Spirit of God resides in us in our hearts and reveals God to others.***

**2 Corinthians 3:12–18** Therefore having such a hope, we use great boldness in our speech, and are not like Moses, who used to put a veil over his face so that the sons of Israel would not look intently at the end of what was fading away. But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. But to this day whenever Moses is read, a veil lies over their heart; but whenever a person turns to the Lord, the veil is taken away. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit. ***The Spirit frees us up to turn to the Lord. Without the Spirit’s help, we would never turn to the Lord, nor could we be transformed. The Spirit of God within changes us into the image of the Lord.***

**Philippians 2:12–13** So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; for it is God who is at work in you, both to will and to work for His good pleasure. ***God is at work in us. Within salvation God works in us. Salvation is not stagnant—there is always change, growth, life, because of His Spirit at work in us.***

**Titus 3:3–7** For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another. But when the kindness of God our Savior and His love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, so that being justified by His grace we would be made heirs according to the hope of eternal life. ***All the work of a saved life comes through the Holy Spirit who resides in us—who has been poured out upon us richly.***

5. What are some of the daily benefits of having God’s law inscribed into your heart and mind as a member of the new covenant?

There is a quickness to remembering God’s ways and laws, and a desire to obey Him and follow Him. With His Spirit residing in us, we desire to do His will, which

means that each day believers wake up with a renewed desire to live for the Lord and please Him. There is the assurance of relationship that is personal. He is *my* God and I belong to Him. How precious those truths are! And what a difference they make for each day!

6. Not only does God intend to write His law upon our minds and hearts, what else does He intend? See verse 10.

Be their God and they will be His people.

7. Read about God's desire to create a people who are His! What do you learn from Jer. 24:6-7; 32:36-42; Ezek. 37:21-28?

**Jeremiah 24:6–7** *'For I will set My eyes on them for good, and I will bring them again to this land; and I will build them up and not overthrow them, and I will plant them and not pluck them up. 'I will give them a heart to know Me, for I am the LORD; and they will be My people, and I will be their God, for they will return to Me with their whole heart. **God desires His creation to know Him, but the only way that will happen is if HE acts. Thank you, dear gracious, magnificent God!***

**Jeremiah 32:36–42** "Now therefore thus says the LORD God of Israel concerning this city of which you say, 'It is given into the hand of the king of Babylon by sword, by famine and by pestilence.' "Behold, I will gather them out of all the lands to which I have driven them in My anger, in My wrath and in great indignation; and I will bring them back to this place and make them dwell in safety. "They shall be My people, and I will be their God; and I will give them one heart and one way, that they may fear Me always, for their own good and for the good of their children after them. "I will make an everlasting covenant with them that I will not turn away from them, to do them good; and I will put the fear of Me in their hearts so that they will not turn away from Me. "I will rejoice over them to do them good and will faithfully plant them in this land with all My heart and with all My soul. "For thus says the LORD, 'Just as I brought all this great disaster on this people, so I am going to bring on them all the good that I am promising them.

***God brings us into His sphere for we would never seek Him out ourselves. He gives a faithful heart to fear the Lord and obey Him. God rejoices and enjoys doing good things for His children. How incredibly kind He is!***

**Ezekiel 37:21–28** "Say to them, 'Thus says the Lord GOD, "Behold, I will take the sons of Israel from among the nations where they have gone, and I will gather them from every side and bring them into their own land; and I will make them one nation in the land, on the mountains of Israel; and one king will be king for all of them; and they will no longer be two nations and no longer be divided into two kingdoms. "They will no longer defile themselves with their idols, or with their detestable things, or with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. And they will be My people, and I will be their God. "My servant David will be king over them, and they will all have one shepherd; and they will walk in My ordinances and keep My statutes and observe them. "They will live on the land

that I gave to Jacob My servant, in which your fathers lived; and they will live on it, they, and their sons and their sons' sons, forever; and David My servant will be their prince forever. "I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever. "My dwelling place also will be with them; and I will be their God, and they will be My people. "And the nations will know that I am the LORD who sanctifies Israel, when My sanctuary is in their midst forever." ' ' **Again, we see God acting, God cleansing, God redeeming, God forgiving, God doing all things so that we could live well with Him and bring Him pleasure. It is amazing that God desires to live near His sinful, ever-failing, unfaithful, stumbling people—yet He does and when He lives near us, it is for our good and blessing, for He sanctifies us so we can live in proximity to Him.**

8. How can we as New Testament believers (and many of us Gentiles) apply these new covenant promises to ourselves, when they were specifically given to the Israelites? That question can be answered in different ways. **The quickest and easiest answer is because the New Testament authors, writing under the inspiration of the Holy Spirit, applied Jer. 31:33 to the early church (and by extension, to us). It is clear from the context that the author of Hebrews applies the promises of Jeremiah 31 to us as well.** Read 2 Cor. 6:16 where Paul does the same thing.

**2 Corinthians 6:16** Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.

- a. Another facet to understand is the promises of God given specifically to Israel were also applied to any Gentile who placed their faith in the one true God. Those early Gentile believers were brought into Abraham's family by faith. Rahab (Josh. 2:1; 6:25; Matt. 1:5; Heb. 11:31) and Ruth (Ruth 1:4; Matt. 1:5) are prominent examples, while the names and stories of others who believed are scattered through the pages of Scripture. Can you think of any others? Be sure to include verse references with your answer.

Nebuchadnezzar (Daniel 4:34-37); the Syrophenician woman who desired Jesus to heal her daughter and said even the dogs eat the crumbs from the table (Matthew 15:21-28). Noah (Genesis 6:9 for he lived before Israel was a nation). Abraham too (Romans 4:3).

- b. Along those same lines, we remember that God called *the Israelites* to be His own possession, though He did not reject the Gentiles who came to Him by faith. During the Old Testament times, there was a *remnant* of Gentile believers who placed their faith in the one true God. Then during New Testament times after the early church was formed, it was primarily the Gentiles who were turning to Christ in faith. Yet, God has still



provided a *remnant* of *believing* Jews who placed their faith in Jesus Christ. What do you learn from Rom. 9:8; 11:5-7, 25-27?

**Romans 9:8** That is, it is not the children of the flesh who are children of God, but the *children of the promise are regarded as descendants*.

**Romans 11:5–7** In the same way then, there has also come to be at the present time a remnant according to God’s gracious choice. *But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace. What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened;*

**Romans 11:25–27** For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; and so all Israel will be saved; just as it is written, “THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB.” “THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS.”

- c. What do you learn from Gal. 3:6-9, 14, 22, 26-29 as it pertains to this issue of who the new covenant applies to?

**Galatians 3:6–9** *Even so Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS. Therefore, be sure that it is those who are of faith who are sons of Abraham.* The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “ALL THE NATIONS WILL BE BLESSED IN YOU.” *So then those who are of faith are blessed with Abraham, the believer.*

**Galatians 3:14** *in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.*

**Galatians 3:22** But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

**Galatians 3:26–29** For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham’s descendants, heirs according to promise.

The New Covenant applies to all those who turn to God in faith, whether Jew or Gentile.

9. Closely examine verse 10 to see what you need to do to maintain this covenant. What do you find?

Nothing. Absolutely nothing. God maintains it. Wow. Just wow!

10. What do you find when you examine the following verses about the work of God? See Acts 16:14; Rom. 8:28-30; Eph. 2:4-10; Phil. 1:6; 2:13; 2 Thess. 2:13-14; Titus 3:4-6.

**Acts 16:14** A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and **the Lord opened her heart** to respond to the things spoken by Paul.

**Romans 8:28–30** And we know that **God causes** all things to work together for good to those who love God, to those who are called according to His purpose. For those whom **He foreknew, He also predestined** to become conformed to the image of His Son, so that He would be the firstborn among many brethren; and these whom **He predestined, He also called**; and these whom **He called, He also justified**; and these whom **He justified, He also glorified**.

**Ephesians 2:4–10** **But God**, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, **made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him** in the heavenly places in Christ Jesus, so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith; and that not of yourselves, **it is the gift of God; not as a result of works, so that no one may boast**. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.

**Philippians 1:6** For I am confident of this very thing, that **He who began a good work** in you will perfect it until the day of Christ Jesus.

**Philippians 2:13** for it **is God who is at work in you**, both to will and to work for His good pleasure.

**2 Thessalonians 2:13–14** But we should always give thanks to God for you, brethren beloved by the Lord, because **God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth**. It was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ.

**Titus 3:4–6** But when **the kindness of God our Savior and His love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy**, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior,

11. How does understanding the work God does to keep you “His” encourage and motivate you?

It changes everything and builds in me a greater love and desire to follow Him. It is so humbling and winsome that God would do this. It just makes me love Him more. It makes me want to thank Him more faithfully for His kindness and gracious work. It also relieves a burden of performance. I can't please Him in my own efforts, so in leaning on Him and looking to Him, I can please Him. Oh, the paradoxes of the Kingdom!

12. What does verse 11 say we won't need to do? Why (verse 11)?

We won't need to tell each other, "you need to know the Lord" because we will all know Him.

13. Why won't that teaching be necessary? See verse 10; Jer. 24:7; Jn. 14:17, 26; 17:3.

Because we will be the Lord's. You don't have to get to know someone you already know is basically what is being said. Jeremiah 24 says God will give us a desire to know Him. No arm twisting here, which is why anyone who professes to be a Christian, yet has no desire to get to know God, must have their profession called into question. These verses are so incredibly encouraging! He helps us know Him—the eternally existing One! The high and holy One! The great God and our dear and gracious King.

**Hebrews 8:10** "For this is the covenant that I will make with the house of Israel After those days, says the Lord: I will put My laws into their minds, And I will write them on their hearts. *And I will be their God, And they shall be My people.*

**Jeremiah 24:7** *'I will give them a heart to know Me, for I am the Lord; and they will be My people, and I will be their God, for they will return to Me with their whole heart.*

**John 14:17** that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but *you know Him because He abides with you and will be in you.*

**John 14:26** "But the Helper, the Holy Spirit, whom the Father will send in My name, *He will teach you all things, and bring to your remembrance all that I said to you.*

**John 17:3** *"This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.*

14. What are the distinctives of those who know the Lord versus those who don't from the following verses? See Jer. 4:22; 9:3, 6, 23-24; John 6:45; 10:14-15; 1 Jn. 5:20.

**Jeremiah 4:22** "For My people are foolish, They know Me not; They are stupid children And have no understanding. They are shrewd to do evil, But to do good they do not know." *Those who don't know the Lord are foolish, without understanding, shrewd to do evil and not desirous of doing good.*

**Jeremiah 9:3** "They bend their tongue like their bow; Lies and not truth prevail in the land; For they proceed from evil to evil, And they do not know Me," declares the LORD. *Those who do not know the Lord bend their tongues to lie and go from one evil thing to another because they do not know the Lord.*

**Jeremiah 9:6** "Your dwelling is in the midst of deceit; Through deceit they refuse to know Me," declares the LORD. *Those who do not know the Lord live in the midst of deceit and **refuse** to know the Lord.*

**Jeremiah 9:23–24** Thus says the LORD, "Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches; but let him who boasts boast of this, that he understands and knows

Me, that I am the LORD who exercises lovingkindness, justice and righteousness on earth; for I delight in these things,” declares the LORD. *Those who do not know the Lord boast about wisdom, might, riches, but they don’t boast in knowing the Lord. Yet, the Lord desires that we would “boast” in knowing Him for He delights in exercising lovingkindness, justice, righteousness.*

**John 6:45** “It is written in the prophets, ‘AND THEY SHALL ALL BE TAUGHT OF GOD.’ Everyone who has heard and learned from the Father, comes to Me. *Those who know the Lord are taught by God. All those whom the Father quickens to hear and learn come to Him.*

**John 10:14–15** “I am the good shepherd, and I know My own and My own know Me, even as the Father knows Me and I know the Father; and I lay down My life for the sheep. *Jesus is the Good Shepherd and He knows His own sheep and they know Him in the way that the Father knows Jesus and Jesus knows the Father—think on that!*

**1 John 5:20** And we know that the Son of God has come, and has given us understanding so that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life. *Jesus Himself gives us understanding that we may know Him. Eternal life is knowing Christ.*

15. It is significant to note that the word *know* is used twice in verse 11, but two different Greek words are used.
  - a. The first *know* in the verse (the Greek word “ginosko”) means “to know” as in the sense of commending God to one who is ignorant of Him, like learning to recognize a stranger.
  - b. The second *know* in the verse is the Greek word “oida.” This word indicates an absolute acquaintance or relationship with God because one is born under His covenant.
  - c. Rewrite verse 11 in your own words while including the two different definitions for the word “know.”

**Hebrews 8:11** “AND THEY SHALL NOT TEACH EVERYONE HIS FELLOW CITIZEN, AND EVERYONE HIS BROTHER, SAYING, ‘KNOW THE LORD,’ FOR ALL WILL KNOW ME, FROM THE LEAST TO THE GREATEST OF THEM.

And they will not need to tell each other, “You need to get to know God” because all who by faith live within the second/new/better covenant instituted by Jesus at His death know God. All who enter by faith into the New Covenant are taught by God to know Him, in fact, we are given a new heart to do so and the Holy Spirit who helps us.

16. The end of verse 11 states that “all shall know Me.” Who are the “all” in that statement? See verse 10.

The “all” refers to all those who by faith enter into the New Covenant relationship with God through the blood of Jesus Christ, whether it was by faith looking forward or by faith looking back to His sacrifice.

17. From Moses (Ex. 33:13) to Paul (Phil. 3:10) the great desire of all believers is to know the God who redeemed them. Read the following verses to spur your thinking, then write your own prayer expressing your desire to know God better: Ex. 33:13; John 14:21; Gal. 4:4-9; Phil. 3:7-11.

**Exodus 33:13** “Now therefore, I pray You, if I have found favor in Your sight, let me know Your ways that I may know You, so that I may find favor in Your sight. Consider too, that this nation is Your people.”

**John 14:21** “He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him.”

**Galatians 4:4–9** But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, so that He might redeem those who were under the Law, that we might receive the adoption as sons. Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, “Abba! Father!” Therefore you are no longer a slave, but a son; and if a son, then an heir through God. However at that time, when you did not know God, you were slaves to those which by nature are no gods. But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again?

**Philippians 3:7–11** But whatever things were gain to me, those things I have counted as loss for the sake of Christ. More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ, and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; in order that I may attain to the resurrection from the dead.

Every morning of my new life in Christ, I wake with a desire to know You. My heart longs for You, to please You and to strip away all that gets in the way. At least that’s my desire, but in practice, I fall so far short of that, which is why it’s so encouraging to see that You love me, disclose Yourself to Me through Your Word, and help me to know You. I don’t want to fall short! Thank you for holding my hand and ensuring that I will enter in!

18. The very last phrase of verse 11 explains just who will come to know God. Who is that? The following verses help explain what that phrase means: 1 Chron. 12:14; 2 Chron. 34:30; Jer. 6:13; Jonah 3:5.

“The least to the greatest” means everyone within the “by faith” covenant relationship. No one is left outside. There aren’t “super saints” who know God. All

believers know the Lord. And those who don't know the Lord, who have not turned to Him in faith, cannot know Him, though they may try to counterfeit it.

**1 Chronicles 12:14** These of the sons of Gad were captains of the army; he who was least was equal to a hundred and the greatest to a thousand.

**2 Chronicles 34:30** The king went up to the house of the Lord and all the men of Judah, the inhabitants of Jerusalem, the priests, the Levites and all the people, from the greatest to the least; and he read in their hearing all the words of the book of the covenant which was found in the house of the Lord.

**Jeremiah 6:13** "For from the least of them even to the greatest of them, Everyone is greedy for gain, And from the prophet even to the priest Everyone deals falsely.

**Jonah 3:5** Then the people of Nineveh believed in God; and they called a fast and put on sackcloth from the greatest to the least of them.

19. Verse 12 reveals another amazing aspect of the new covenant. What is it? The Lord will be merciful to our iniquities and He will remember our sins no more. What joy and praise! How kind and merciful the Lord is to pursue us. If He didn't choose to reconcile us to Himself there would be no hope!

20. F. F. Bruce in his commentary on this verse states, "For the Hebrew, 'remembering' was more than a mental effort; it carried with it the thought of doing something to the advantage, or disadvantage, of the person remembered."<sup>1</sup> God, being perfect, does not forget anything, yet something happened that caused Him to "forget" our sins so He could do good to us. What was that? See Heb. 9:11-15 and Col. 1:21-22.

**Hebrews 9:11–15** But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption. For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.

**Colossians 1:21–22** And although you were formerly alienated and hostile in mind, engaged in evil deeds, yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach—

<sup>1</sup>Bruce, F. F. *The Epistle to the Hebrews, Revised*, The New International Commentary on the New Testament, (Grand Rapids, MI, Eerdmans, 1990), 194.

Jesus' sacrificial death abolished the debt I owed God. He reconciled me to Him by choosing to accept Jesus' substitutionary death on my behalf. His sacrifice was so perfect that it covered not just my sin for all time, but all the sin of all those who have placed their hope in Him from all time past and all time future.

21. What an incredibly encouraging feature of the new covenant this is! What are some practical ways this truth has affected your everyday life?

Hope. I get up each day and don't have to experience dread or despair.

Direction. I know what I want to do and how I want to live for the rest of my life. It informs my choices when my flesh cries out for satisfaction, these truths overcome my temptations to sin so that I can take my temptations to the Lord and ask Him for victory to overcome.

22. What do you learn about the old and new covenants in verse 13?

The first covenant is obsolete. Whatever is becoming obsolete is growing old and ready to disappear. By extension, then, we know that the new covenant is new, healthy, and is in effect.

23. What do you learn from the following verses about the relationship between the old and new covenants (law and grace)? See 2 Cor. 3:7-11; Gal. 3:21-25; Heb. 7:18-19; 8:6.

**2 Corinthians 3:7–11** But if the ministry of death, in letters engraved on stones, came with glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading as it was, how will the ministry of the Spirit fail to be even more with glory? For if the ministry of condemnation has glory, much more does the ministry of righteousness abound in glory. For indeed what had glory, in this case has no glory because of the glory that surpasses it. For if that which fades away was with glory, much more that which remains is in glory.

**Galatians 3:21–25** Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law. But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe. But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed. Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith. But now that faith has come, we are no longer under a tutor.

**Hebrews 7:18–19** For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God.

**Hebrews 8:6** But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises.

The old covenant had glory. The new covenant has a greater glory, a more permanent, lasting, eternal glory. The old covenant was unable to impart life. The new covenant is life giving. The old covenant was always meant to be a tutor to teach us and prepare us for the new covenant. The old covenant had to come first, for it prepared the way for the new covenant. The old covenant was unable to make our consciences “perfect” or clean or right before God, which is why we had to have a new covenant put into effect for us. And now we have Jesus who is the mediator of the better covenant, enacted on better promises, and is the author and perfecter of a more excellent ministry.

Praise be to God, who gave to Jesus Christ a more excellent ministry as the mediator of the better covenant (Heb. 8:6)! The love of God is greater and deeper than we can comprehend. That He would choose to love those who were His enemies is mysterious and humbling.

Psalm 13:5 But I have trusted in Your lovingkindness; my heart shall rejoice in Your salvation.

Psalm 36:7 How precious is Your lovingkindness, O God! And the children of men take refuge in the shadow of Your wings.

Lamentations 3:22 The Lord’s lovingkindnesses indeed never cease, for His compassions never fail.



## Hebrews Part Two

### Lesson #6, Chapter 9 Overview

#### TEACHER'S GUIDE

The goal of this particular lesson is the foundation of all Bible study. It is the practice of observing what's in the text. At this stage in our Bible study you're simply taking note and then recording what God has put into the chapter. You're not making any interpretations about what it means or how it applies to your life—that will come later. Don't rush through this lesson. Set aside time this week to peer into the living and abiding word of God. You'll be glad you did!

On the pages that follow you'll find the text of Chapter 9 in the New American Standard Bible version. *Use those pages to do this lesson.* Feel free to make notes on the page or mark it up as much as you like to help you do this lesson. Using the same Bible version to do this lesson will cut down on any confusion that would arise if we were all using different versions of the Bible when we get together for class discussion.

1. To begin, read through Chapter 9. Now, summarize the contents of Chapter 9. This is not the time to be super detailed; instead, think of trying to tell a 4th grader the contents of the chapter.<sup>1</sup>

- a. Summarize the contents of the first paragraph (verses 1-5).

In this first paragraph the author of Hebrews explains that even the first covenant had regulations about how the tabernacle was to be set up and prepared and how to worship God as He wants.

- b. Summarize the contents of the second paragraph (verses 6-10).

Once the tabernacle is prepared, then the priests are to *continually* attend to it, though the high priest only enters the Holy of Holies once a year—and only after offering sacrifice for himself and for the people. The author of Hebrews explains that the gifts and sacrifices offered cannot make the worshiper perfect in conscience.

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<sup>1</sup>The method and process of observation in Bible study does God honor, as we stop, observe, and consider each and every one of His recorded Words, in their context. I would be remiss if I didn't acknowledge the debt I owe to the Precept Inductive Bible Studies observation method, which I have adapted in my studies. As far as I know, the method is the brainchild of Kay Arthur, though I've encountered a number of others who have also come up with similar ways for observing the text. The point of observation is to slow down and really look at what God has preserved for us in His Word. What I've created here is simply another variation to help us peer more closely at the Scriptures—for our good and His glory.

- c. Summarize the contents of the third paragraph (verses 11-14).

When Christ, who is our high priest appeared, He entered into the heavenly holy place to offer up Himself as a sacrifice to cleanse our consciences.

- d. Summarize the contents of the fourth paragraph (verses 15-22).

Because a man's soul needs a perfect sacrifice (see verse 14), then Jesus became the mediator of a new covenant. The author explains why Jesus had to die by reminding us that all covenants need to be ratified by a death/blood for without the shedding of blood there is no forgiveness for sin.

- e. Summarize the contents of the fifth paragraph (verses 23-28).

Because nothing can be made clean without the shedding of blood, it was necessary for Jesus to enter heaven to make His sacrifice. Yet, He didn't need to do this every year for His sacrifice was sufficient to bear the sins of many and put away sin.

2. After reviewing the chapter and what you wrote for your summaries, ask yourself: *What is the main point of this chapter?* How do all the details and events reveal the main idea of the chapter? Record your answer below.

The main point of this chapter is to show that Jesus entered into the heavenly tabernacle to redeem us from our sins. By His perfect, sinless offering, He only needed to die once to secure our eternal inheritance and forgiveness of sin.

3. Now you're ready to title your chapter. Your title should reflect the contents of the chapter in an abbreviated way. Remember, a title's purpose is to help you remember what is in each chapter.

Why Jesus Had to Die

How Jesus Secured our Salvation

4. On the *Hebrews Bible Text* handout at the end of this lesson, mark *key* words. *God, Jesus Christ, Holy Spirit* are always key words. Start with these first. Then mark words or phrases that are repeated at least 3 times. Mark any other words that seem important to the chapter or are strongly emphasized.

Mark words or phrases by creating a symbol or using a certain colored pencil every time it appears. This will enable you to see at a glance how often a word is used in the chapter or note a progression of thought.

5. Next, *list the phrase containing the key words* on a separate sheet of paper. This step will allow you to pull together the information you noted from marking the key words. Be sure to cite the verse references when you list your key word information.

For example, with *God* as your key word, you would begin to make a list of the information you discovered every time *God* is mentioned in Hebrews Chapter 1. Your Chapter 1 list about *God* should begin by looking something like the one below. Include the details that you learn about Him. For example: verse 1—*He* spoke long ago to the fathers; verses 1-2—*God...has* spoken to us in *His* Son.

### **God**

Verse 14 Jesus offered Himself to *God* which cleansed us from dead works to serve the living *God*

Verse 20 *God* commanded through Moses to the people

Verse 24 Jesus appeared in the presence of *God* for us

### **Jesus**

Verse 11 but when *Christ* appeared as a high priest

Verse 11 *He* entered through the greater and more perfect tabernacle

Verse 12 [He entered] through *His own* blood

Verse 12 *He* entered the holy place once for all having obtained eternal redemption

Verse 14 how much more will the blood of *Christ*, who through the eternal Spirit offered *Himself* without blemish to God

Verse 15 for this reason [because He is able to cleanse our conscience] *He* is the mediator of a new covenant

Verse 24 *Christ* didn't enter into a holy place made with hands, but rather into heaven itself

Verse 24 [*He implied*] appeared in the presence of God for us

Verse 25 *He* didn't have to offer *Himself* often

Verse 26 otherwise *He* would have needed to suffer often since the foundation of the world

Verse 26 but now at the consummation of ages [oh the beauty of that thought!] *He* has been manifested [made known, put on display] to put away sin by the sacrifice of *Himself*

Verse 28 [because men die once and after this comes judgment then] *Christ* also offered [implied—died once] *Himself* to bear the sins of many but instead of judgment there is salvation without reference to sin for those who eagerly await *Him*

### **Spirit**

Verse 14 Jesus offered Himself through the eternal *Spirit*

### **High Priest**

Verse 6 the *priests* are continually entering the out tabernacle to do their work

Verse 7 but into the second tabernacle, the high priest enters once a year

Verse 7 *he* [high priest] offers a sacrifice for *himself* and for the people

Verse 11 *Christ* appeared as a High Priest of the good things to come

Verse 11 Christ entered through the greater and more perfect tabernacle, not made with hands

Verse 25 the high priest enters the holy place year by year with blood that is not *his own*

### **Covenant**

Verse 1 the first covenant had regulations of worship and the sanctuary

Verse 4 the ark of the covenant

Verse 4 the tables of the covenant

Verse 15 Jesus is the mediator of the new covenant

Verse 15 death must take place for the transgressions committed under the first covenant

Verse 16 where a covenant is there must be a death

Verse 17 a covenant is valid only when men are dead

Verse 18 even the first covenant was inaugurated with blood

Verse 20 Moses said, "this is the blood of the covenant which God commanded you."

### **Holy Place**

Verse 2 the outer tabernacle is called the holy place

Verse 8 the Holy Spirit signifies that the way into the holy place is not yet disclosed

Verse 12 Jesus entered the holy place once for all

Verse 24 Christ did not enter the holy place made with hands

Verse 25 the high priest enters the holy place year by year

### **Blood**

Verse 7 the high priest enters once a year, not without taking blood, for himself and the sins of the people

Verse 12 [Christ appeared as high priest] not through the blood of goats and calves, but through His own blood

Verse 13 if the blood of goats and bulls sanctify the flesh

Verse 14 how much more the blood of Christ

Verse 18 even the first covenant was inaugurated with blood

Verse 19 Moses took the blood of the calves and goats and sprinkled the book and the people

Verse 20 this is the blood of the covenant

Verse 21 Moses sprinkled the tabernacle and the vessels with blood

Verse 22 one may almost say all things are cleansed with blood

Verse 22 and without the shedding of blood there is no forgiveness

Verse 25 the high priest enters the holy place year by year with blood that is not his own

### **Sins**

Verse 7 the high priests offers sacrifice for himself and for the sins of the people committed in ignorance

Verse 26 Christ has been manifested to put away sin by the sacrifice of Himself

Verse 28 Christ having been offered once to bear the sins of many

Verse 28 will appear a second time for salvation without reference to sin to those who eagerly await Him

### **Cleanse**

Verse 13 the blood of goats and bulls sanctify the

Verse 14 how much more will the blood of Christ cleanse your conscience from dead works to serve the living God

Verse 22 one may almost say, all things are cleansed with blood

Verse 23 necessary for the copies to be cleansed with these [blood]

6. Mark any *commands* that are listed in the chapter. It helps to look for any actions that are required of the reader or things they are told to do or be.
7. Now, list the commands on your separate sheet of paper in the same way you did for the key words.

No commands

8. Mark words or phrases that are being *compared or contrasted*. Words like *as, likewise, in the same manner, or like* will help you find words or phrases being compared. Contrasting words like “light/dark” or “love/hate” and the word “but” will help you find words or phrases that are being contrasted.
9. Now list the comparisons and contrasts you discovered on the extra paper you’ve been using.

See Observation Sheet

10. Mark transition terms: *therefore, wherefore, finally*. Sometimes an author has his own kind of transition term that lets you know he is making a switch to a new topic, so be sure to look for those kinds of terms. (Generally, these are at the beginning of a paragraph.)

See Observation Sheet

11. Mark expressions of time—words like *shortly, quickly, soon, for a little while*.

See Observation Sheet

12. Mark words that are synonyms of each other. For example: *God and Father* from 1:1.

See Observation Sheet

13. List any *attributes* of God, Christ, or the Holy Spirit that you notice in this chapter and add them to your list paper.

**How to identify attributes:** Look back over the list you compiled about God and identify any of His attributes that you may see. Identifying attributes is easy when you differentiate between what God is *doing* versus *who He is*. Begin your attribute statements with *God is...* and then finish the sentence. List the verse that identified that particular characteristic for you. For clarity's sake you may want to explain why you identified that particular attribute as shown in the examples. For example: God is sovereign from verse 1 (because He ordained His plan and how it would be revealed to the world); God is knowable from verse 2 (because He has spoken to us in Christ and made His will known).

### **God**

Verse 14 God is living. His great holiness means He can only receive a perfect offering in Jesus.

Verse 20 God commands. He is definite, specific, and has every right to command His subjects for He is a great and mighty King. He also provides for us in providing a way for us to worship Him. He desires to be known.

Verse 24 God resides in heaven in His holiness and transcendence.

### **Jesus**

Verse 11 Jesus is our great high priest, holy, set apart, and able to do the work

Verse 11 He is worthy of the honor and appointment

Verse 11 He is our priest, our mediator, our offering, our stand-in, our sacrifice

Verse 12 His sacrifice is complete as He entered once for all for all time

Verse 12 He is sacrificial

Verse 14 He is a willing sacrifice. He loved us and loved God so much that He gave His life for us.

Verse 15 He is the mediator of a new covenant

Verse 24 He is in heaven and His work is done and accepted in heaven

Verse 25 His work is all sufficient and only needs to be done once

Verse 26 His sacrifice is at the consummation of the ages. His appearing in history brings into focus the whole reason for God creating for it puts Christ on display.

Verse 26 Christ appeared to put away, redeem, rescue us from sin, which He did of His own volition—no one else could do it for Him.

Verse 28 Christ appeared the first time to redeem mankind from sin and death. Christ will appear the second time for judgment, though all those who look for Him eagerly will not experience His judgment.

### **Holy Spirit**

Verse 14 the Holy Spirit is eternal

Verse 14 the Holy Spirit is the means by which Jesus' offering is given to the Father

14. Look for *lists of words, phrases, or related thoughts* in the chapter text. Number any lists you find within the Bible text, then write out your list to the side in the margin or on a separate sheet of paper of the Hebrews Chapter 1 Bible text. This

step will help you see the thought progression of the author or the results of some action. For example, in Hebrews 1:1-2 *we find a list about God speaking*. We discover 1) God spoke long ago; 2) God spoke to the fathers; 3) God spoke through the prophets; 4) God spoke through the prophets in many portions; 5) God spoke through the prophets in many ways; 6) and now in these last days God has spoken; 7) God has spoken to us; and 8) God has spoken to us in His Son.

See observation page.

15. Be sure to mark or write down any “nuggets” you observed that you thought were interesting.

The consummation of the ages from verse 26. Precious and magnificent truths!

Remember, the purpose of this lesson is to observe and take note of what is in each chapter. You are not making any interpretations or applications to your life at this time. Your task at this time is to look for the treasures that God has put in each chapter. Have fun digging into God's word!

The Tabernacle

SCRIPTURE PATHS BIBLE STUDIES  
Discovering the Treasures of the Word

**Hebrews Chapter 9**

1 Now even the first covenant had regulations of divine worship and the earthly sanctuary.

2 For there was a tabernacle prepared, the outer one, in which were the lampstand and the table and the sacred bread; this is called the holy place.

3 Behind the second veil there was a tabernacle which is called the Holy of Holies,

4 having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant;

5 and above it were the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail.

6 Now when these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship,

7 but into the second, only the high priest enters once a year, not without taking blood, which he offers for himself and for the sins of the people committed in ignorance.

8 The Holy Spirit is signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing,

9 which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience,

10 since they relate only to food and drink and various washings, regulations for the body imposed until a time of reformation.

11 and vs. 11 explains it.

SCRIPTURE PATHS BIBLE STUDIES 5  
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*Handwritten notes:*

- Top right:** The Tabernacle
  - 1. vs. 1 existed under 1st covenant
  - 2. vs. 1 had regulations
  - 3. vs. 2 had an outer part called Holy place
  - 4. vs. 3 had an inner part called Holy of Holies
- Right side (vs. 2):** Here tabernacle outer = holy place - then see vs. 8
- Right side (vs. 6-7):** so interesting then the author moves on to his theme beginning in vs. 6
- Right side (vs. 9):** Here holy place = 2nd inner tabernacle also see vs. 12
- Bottom right:** huge import here! and vs. 11 explains it.
- Bottom center:** indicates a change to come -> like a New Covenant!
- Bottom left:** compare w/ end of vs. 13 then see vs. 14
- Left side (vs. 2-3):** The outer one = holy place; inner/2nd one = holy of holies
- Left side (vs. 6):** a hive of activity!
- Left side (vs. 8-10):** This little side bar comment has incredible spiritual implications and fits in theme of the book

*Diagrammatic elements:*

- Red arrows and numbers (1-5) connecting verses 1-5.
- Red arrows and numbers (1-5) connecting verses 6-10.
- Red arrows and numbers (1-5) connecting verses 11-15.
- Red arrows and numbers (1-5) connecting verses 16-20.
- Red arrows and numbers (1-5) connecting verses 21-25.
- Red arrows and numbers (1-5) connecting verses 26-30.
- Red arrows and numbers (1-5) connecting verses 31-35.
- Red arrows and numbers (1-5) connecting verses 36-40.
- Red arrows and numbers (1-5) connecting verses 41-45.
- Red arrows and numbers (1-5) connecting verses 46-50.
- Red arrows and numbers (1-5) connecting verses 51-55.
- Red arrows and numbers (1-5) connecting verses 56-60.
- Red arrows and numbers (1-5) connecting verses 61-65.
- Red arrows and numbers (1-5) connecting verses 66-70.
- Red arrows and numbers (1-5) connecting verses 71-75.
- Red arrows and numbers (1-5) connecting verses 76-80.
- Red arrows and numbers (1-5) connecting verses 81-85.
- Red arrows and numbers (1-5) connecting verses 86-90.
- Red arrows and numbers (1-5) connecting verses 91-95.
- Red arrows and numbers (1-5) connecting verses 96-100.



time of reformation on  $\leftrightarrow$  good things to come

SCRIPTURE PATHS BIBLE STUDIES

Discovering the Treasures of the Word

Christ  
1. appeared  
2. entered  
3. obtained

11 But when Christ appeared as a high priest of the good things to come,

He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation;

and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

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

how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

For this reason He is the mediator of a new covenant, so that, since death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.

For where a covenant is, there must of necessity be the death of the one who made it.

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

Therefore even the first covenant was not inaugurated without blood.

For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,

1st covenant requires for the body/flesh (see vs 10, 13) while New Covenant is for the soul/conscience (see vs. 14)

notice our purpose  $\leftarrow$  this is why He is our mediator

(vs. 15) inheritance vs. 16 will? someone must be dead vs. 17 will valid? someone must be dead

All this explains why Jesus had to die for those who were struggling w/ the "great King"

SCRIPTURE PATHS BIBLE STUDIES  
Discovering the Treasures of the Word

\* Notice the verbs  
- entered  
- appeared  
- offered

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

21 And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood.

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

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

24 For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us;

25 nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own.

26 Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sins by the sacrifice of Himself.

27 And inasmuch as it is appointed for men to die once and after this comes judgment,

28 so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sins, to those who eagerly await Him.

*Shedding of blood = death*

*Moses*

*blood of goats*

*copies = earthly*

*blood of animals*

*copy = earthly*

*Christ appeared compare vs. 11 + vs. 24*

*synonym for appear*

*how Jesus is similar to men and how He is different*

**Legend:**

- △ God
- + Christ
- ∨ Holy Spirit
- HP High Priest
- = Covenant
- P- Priests
- tabernacle/sanctuary
- Holy Place
- △ blood
- sins
- cleansed
- S → S Synonyms
- ⊙ time reference
- cc commands
- T transition terms
- = comparison
- ≠ contrast

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## Hebrews Part Two

### Lesson #7, Chapter 9:1-10

#### TEACHER'S GUIDE

Read Chapter 9 before beginning this lesson. Be sure to ask the Lord for His help to understand and apply His Word in your life.

In Hebrews Chapter 7 we learned that Christ the high priest is superior to the priests descended from Levi. In Hebrews Chapter 8 we learned our high priest, Jesus, is the mediator of a better covenant. Now in Chapter 9 we will study how Christ's sacrifice is superior to the sacrificial system set up under the old covenant. With affection and reverence the author reveals the parts and pieces of the old covenant worship system in Hebrews 9:1-10, which points to the One who offered Himself once for all.

1. Though the first covenant was passing away (8:13), it still had value—the old covenant prepared the way for the new covenant, as we learn in this chapter.

What did the first covenant have according to verse 1?

It had regulations for divine worship. The first covenant also had the earthly sanctuary.

2. Look up the following passages to gain the sense of the word *regulation*: Luke 1:6; Rom. 1:32; 2:26; 8:4; and Heb. 9:1, 10. What does the author mean with the phrase, “*regulations* of divine worship?”

Ordinance, requirements, regulations—all show that God has specific ways He wants things done—especially when it comes to our worship of Him.

6 They were both righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord.

32 and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

26 So if the uncircumcised man keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision?

4 so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

1 Now even the first covenant had regulations of divine worship and the earthly sanctuary.

10 since they relate only to food and drink and various washings, regulations for the body imposed until a time of reformation.

3. Numbers 28 and Deut. 10:12-13 are two places we can read about the regulations of divine worship under the old covenant. What do you learn about the worship God required under the old covenant?

12 “Now, Israel, what does the LORD your God require from you, but to fear the LORD your God, to walk in all His ways and love Him, and to serve the LORD your

God with all your heart and with all your soul, 13 and to keep the LORD'S commandments and His statutes which I am commanding you today for your good?

Numbers 28 gives specifics for the offerings and sacrifices.

Both places show we need to offer our gifts and sacrifices with the right heart. Can't just go through the motions.

*God is specific in how He is to be worshiped, and He wants our whole heart and life as we do it.*

4. The old covenant had regulations or commands that provided instruction in how God was to be worshiped. What do you learn about the specific way God is to be worshiped under the new covenant from the following verses? See John 4:23-24; 1 Cor. 14:26-33; 1 Thess. 5:12-22; 1 Tim. 2:8-12; 3:14-15; 4:13; 2 Tim. 4:2; 1 Pet. 1:13-25.

In the New Covenant God still requires heart, order, consideration of others, hearing and learning from the teaching of His Word, not being a distraction to each other, holiness.

23 "But an hour is coming, and now is, when the true worshipers will worship the Father **in spirit and truth**; for such people the Father seeks to be His worshipers. 24 "God is spirit, and those who worship Him must **worship in spirit and truth.**"

26 What is the outcome then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. **Let all things be done for edification.** 27 If anyone speaks in a tongue, it should be by two or at the most three, and each in turn, and one must interpret; 28 but if there is no interpreter, he must keep silent in the church; and let him speak to himself and to God. 29 Let two or three prophets speak, and let the others pass judgment. 30 But if a revelation is made to another who is seated, the first one must keep silent. 31 For you can all prophesy one by one, so that all may learn and all may be exhorted; 32 and the spirits of prophets are subject to prophets; **33 for God is not a God of confusion but of peace, as in all the churches of the saints.**

12 But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction, 13 and that you esteem them very highly in love because of their work. Live in peace with one another. 14 We urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone. 15 See that no one repays another with evil for evil, but always seek after that which is good for one another and for all people. 16 Rejoice always; 17 pray without ceasing; 18 in everything give thanks; for this is God's will for you in Christ Jesus. 19 Do not quench the Spirit; 20 do not despise prophetic utterances. 21 But examine

everything carefully; hold fast to that which is good; 22 abstain from every form of evil.

8 Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension. 9 Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments, 10 but rather by means of good works, as is proper for women making a claim to godliness. 11 A woman must quietly receive instruction with entire submissiveness. 12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.

14 I am writing these things to you, hoping to come to you before long; 15 but in case I am delayed, I write so **that you will know how one ought to conduct himself in the household of God**, which is the church of the living God, the pillar and support of the truth.

**13 Until I come, give attention to the public reading of Scripture, to exhortation and teaching.**

**2 preach the word**; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.

13 Therefore, prepare your minds for action, keep sober in spirit, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ. 14 As obedient children, do not be conformed to the former lusts which were yours in your ignorance, 15 but like the Holy One who called you, be holy yourselves also in all your behavior; 16 because it is written, **“You shall be holy, for I am holy.”** 17 If you address as Father the One who impartially judges according to each one’s work, conduct yourselves in fear during the time of your stay on earth; 18 knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, 19 but with precious blood, as of a lamb unblemished and spotless, the blood of Christ. 20 For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you 21 who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God. 22 Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart, 23 for you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring word of God. 24 For, **“All flesh is like grass, And all its glory like the flower of grass. The grass withers, And the flower falls off,** 25 **But the word of the Lord endures forever.”** And this is the word which was preached to you.

5. There is a principle here we must take care not to overlook. God has always given specific commands in how He is to be worshiped. Can you think of any areas where you need to take care to worship the Lord in the way He prescribes? I want to be careful to worship in an engaged way. I don’t want to worship Him in a slapdash way that doesn’t honor Him.

6. The earthly sanctuary is described as the *earthly place of holiness* (ESV). This holy sanctuary located in this world is described in verses 2-5. Let's begin by looking at verse 2 which says it had a tabernacle. What is a *tabernacle* (ESV *tent* [Strong's #4633])? See Ex. 39:32-34; 40:2, 18-20.

32 Thus all the work of the tabernacle of the tent of meeting was completed; and the sons of Israel did according to all that the LORD had commanded Moses; so they did. 33 They brought the tabernacle to Moses, the tent and all its furnishings: its clasps, its boards, its bars, and its pillars and its sockets; 34 and the covering of rams' skins dyed red, and the covering of porpoise skins, and the screening veil;

2 "On the first day of the first month you shall set up the tabernacle of the tent of meeting.

18 Moses erected the tabernacle and laid its sockets, and set up its boards, and inserted its bars and erected its pillars. 19 He spread the tent over the tabernacle and put the covering of the tent on top of it, just as the LORD had commanded Moses. 20 Then he took the testimony and put it into the ark, and attached the poles to the ark, and put the mercy seat on top of the ark.

The tabernacle is the tent of meeting. The earthly tabernacle, the place of where God dwells, is a tent.

7. To read more about the items of the holy place see Ex. 25:23-40; 40:22-25; Lev. 24:5-9. What interesting details did you discover from those passages?

23 "You shall make a table of acacia wood, two cubits long and one cubit wide and one and a half cubits high. 24 "You shall overlay it with pure gold and make a gold border around it. 25 "You shall make for it a rim of a handbreadth around it; and you shall make a gold border for the rim around it. 26 "You shall make four gold rings for it and put rings on the four corners which are on its four feet. 27 "The rings shall be close to the rim as holders for the poles to carry the table. 28 "You shall make the poles of acacia wood and overlay them with gold, so that with them the table may be carried. 29 "You shall make its dishes and its pans and its jars and its bowls with which to pour drink offerings; you shall make them of pure gold. 30 "You shall set the bread of the Presence on the table before Me at all times. 31 "Then you shall make a lampstand of pure gold. The lampstand and its base and its shaft are to be made of hammered work; its cups, its bulbs and its flowers shall be of one piece with it. 32 "Six branches shall go out from its sides; three branches of the lampstand from its one side and three branches of the lampstand from its other side. 33 "Three cups shall be shaped like almond blossoms in the one branch, a bulb and a flower, and three cups shaped like almond blossoms in the other branch, a bulb and a flower—so for six branches going out from the lampstand; 34 and in the lampstand four cups shaped like almond blossoms, its bulbs and its flowers. 35 "A bulb shall be under the first pair of branches coming out of it, and a bulb under the second pair of branches coming out of it, and a bulb under the third pair of branches coming out of it, for the six branches coming out of the lampstand. 36 "Their bulbs and their branches

shall be of one piece with it; all of it shall be one piece of hammered work of pure gold. 37 “Then you shall make its lamps seven in number; and they shall mount its lamps so as to shed light on the space in front of it. 38 “Its snuffers and their trays shall be of pure gold. 39 “It shall be made from a talent of pure gold, with all these utensils. 40 “See that you make them after the pattern for them, which was shown to you on the mountain. *IT HAD A TABLE OVERLAID WITH GOLD, WHICH WAS TO BE CARRIED. DISHES, PANS, JARS, BOWLS FOR THE DRINK OFFERINGS. LAMPS, CURTAINS, SNUFFERS.*

22 Then he put the table in the tent of meeting on the north side of the tabernacle, outside the veil. 23 He set the arrangement of bread in order on it before the Lord, just as the Lord had commanded Moses. 24 Then he placed the lampstand in the tent of meeting, opposite the table, on the south side of the tabernacle. 25 He lighted the lamps before the Lord, just as the Lord had commanded Moses. *TABLE FOR THE SHOWBREAD. LAMPS.*

5 “Then you shall take fine flour and bake twelve cakes with it; two-tenths of an ephah shall be in each cake. 6 “You shall set them in two rows, six to a row, on the pure gold table before the Lord. 7 “You shall put pure frankincense on each row that it may be a memorial portion for the bread, even an offering by fire to the Lord. 8 “Every sabbath day he shall set it in order before the Lord continually; it is an everlasting covenant for the sons of Israel. 9 “It shall be for Aaron and his sons, and they shall eat it in a holy place; for it is most holy to him from the Lord’s offerings by fire, his portion forever.”

8. A possible discrepancy arises in verse 4 as to the actual location of the altar of incense in the tabernacle. Where does the author of Hebrews say the golden altar of incense sat (verses 3-4)? Now read Ex. 40:17-27; Lev. 16:12-13 to see where Moses placed it.

The author of Hebrews places the *altar of incense* in the holy of holies, while Moses writes about it being outside the holy of holies.

17 Now in the first month of the second year, on the first day of the month, the tabernacle was erected. 18 Moses erected the tabernacle and laid its sockets, and set up its boards, and inserted its bars and erected its pillars. 19 He spread the tent over the tabernacle and put the covering of the tent on top of it, just as the Lord had commanded Moses. 20 Then he took the testimony and put it into the ark, and attached the poles to the ark, and put the mercy seat on top of the ark. 21 He brought the ark into the tabernacle, and set up a veil for the screen, and screened off the ark of the testimony, just as the Lord had commanded Moses. 22 Then he put the table in the tent of meeting on the north side of the tabernacle, **outside the veil**. 23 He set the arrangement of bread in order on it before the Lord, just as the Lord had commanded Moses. 24 Then he placed the lampstand in the tent of meeting, opposite the table, on the south side of the tabernacle. 25 He lighted the lamps before the Lord, just as the Lord had commanded Moses. 26 **Then he placed the gold altar in the tent of meeting in front of the veil; 27 and he burned fragrant incense on it, just as the Lord**

**had commanded Moses.**

12 **“He shall take a firepan full of coals of fire from upon the altar before the Lord and two handfuls of finely ground sweet incense, and bring it inside the veil.** 13 “He shall put the incense on the fire before the Lord, that the cloud of incense may cover the mercy seat that is on the ark of the testimony, otherwise he will die.

- a. When did the high priest enter into the Holy of Holies? See Lev. 16:34; Heb. 9:6-7.

34 “Now you shall have this as a permanent statute, to make atonement for the sons of Israel for all their sins **once every year.**” And just as the Lord had commanded Moses, so he did.

6 Now when these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship, 7 **but into the second, only the high priest enters once a year,** not without taking blood, which he offers for himself and for the sins of the people committed in ignorance.

- b. The *Believer’s Bible Commentary* states, “Verse 4 says that the golden censer was also in the Most Holy Place. The Greek word translated *censer* can mean either the incense altar (mentioned in Ex. 30:6 as being in the Holy Place) or the censer with which the high priest carried the incense. The best explanation is the latter. The writer regarded the censer as belonging to the Most Holy Place because the high priest carried it in from the incense altar into the Holiest Place on the Day of Atonement.”<sup>1</sup>

Mystery solved. Phew!

9. What else was located in the Holy of Holies according to verse 4? What was inside it?

4 having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron’s rod which budded, and the tables of the covenant;

10. Why would those items be significant enough to reside in the ark of the covenant? For the manna see Ex. 16:33-35; Deut. 8:3, 16. For Aaron’s rod see Num. 17:1-11. For the tablets see Deut. 10:1-5.

*Manna as a reminder of God’s faithfulness to provide for them:* 33 Moses said to Aaron, “Take a jar and put an omerful of manna in it, and place it before the LORD to be kept throughout your generations.” 34 As the LORD commanded Moses, so Aaron placed it before the Testimony, to be kept. 35 The sons of Israel ate the manna forty years, until they came to an inhabited land; they ate the manna until they came to the border of the land of Canaan.

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<sup>1</sup>MacDonald, William and Arthur Farstad, *Believer’s Bible Commentary: Old and New Testaments*, (Nashville: Thomas Nelson, 1997, c1995), Heb 9:4.



3 “He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the LORD.

16 “In the wilderness He fed you manna which your fathers did not know, that He might humble you and that He might test you, to do good for you in the end.

*Aaron’s rod as a reminder that God chooses His own leaders. The people cannot choose, nor should they rebel against the Lord:* 1 Then the Lord spoke to Moses, saying, 2 “Speak to the sons of Israel, and get from them a rod for each father’s household: twelve rods, from all their leaders according to their fathers’ households. You shall write each name on his rod, 3 and write Aaron’s name on the rod of Levi; for there is one rod for the head of each of their fathers’ households. 4 “You shall then deposit them in the tent of meeting in front of the testimony, where I meet with you. 5 “It will come about that the rod of the man whom I choose will sprout. Thus I will lessen from upon Myself the grumbings of the sons of Israel, who are grumbling against you.” 6 Moses therefore spoke to the sons of Israel, and all their leaders gave him a rod apiece, for each leader according to their fathers’ households, twelve rods, with the rod of Aaron among their rods. 7 So Moses deposited the rods before the Lord in the tent of the testimony. 8 Now on the next day Moses went into the tent of the testimony; and behold, the rod of Aaron for the house of Levi had sprouted and put forth buds and produced blossoms, and it bore ripe almonds. 9 Moses then brought out all the rods from the presence of the Lord to all the sons of Israel; and they looked, and each man took his rod. 10 *But the Lord said to Moses, “Put back the rod of Aaron before the testimony to be kept as a sign against the rebels, that you may put an end to their grumbings against Me, so that they will not die.”* 11 Thus Moses did; just as the Lord had commanded him, so he did.

*The tablets (the Ten Commandments) show God’s commitment to keep His promises, to be merciful and give second chances—and also a reminder of God’s specific ways to love and obey Him:* 1 “At that time the Lord said to me, ‘Cut out for yourself two tablets of stone like the former ones, and come up to Me on the mountain, and make an ark of wood for yourself. 2 ‘I will write on the tablets the words that were on the former tablets which you shattered, and you shall put them in the ark.’ 3 “So I made an ark of acacia wood and cut out two tablets of stone like the former ones, and went up on the mountain with the two tablets in my hand. 4 “He wrote on the tablets, like the former writing, the Ten Commandments which the Lord had spoken to you on the mountain from the midst of the fire on the day of the assembly; and the Lord gave them to me. 5 “Then I turned and came down from the mountain and put the tablets in the ark which I had made; and there they are, as the Lord commanded me.”

11. Verse 5 mentions the “mercy seat.” What is that? See Ex. 25:21-22; 26:34; 30:6. Also notice: what is another name for the ark of the covenant?

The mercy seat was not a seat per se, but the place where the blood of atonement was sprinkled. It is also the place where God will meet with them in atonement.

Another name for the ark of the covenant is the ark of the testimony.

21 “You shall put the mercy seat on top of the ark, and in the ark you shall put the testimony which I will give to you. 22 “There I will meet with you; and from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, I will speak to you about all that I will give you in commandment for the sons of Israel.

34 “You shall put the mercy seat on the ark of the testimony in the holy of holies. 6 “You shall put this altar in front of the veil that is near the ark of the testimony, in front of the mercy seat that is over the ark of the testimony, where I will meet with you.

12. Look up the definition for *mercy seat* in a Bible dictionary (NIV *atonement cover* [Strong’s #2435]). What added details do you discover about this piece of furniture in the tabernacle?

Mercy seat=atonement cover, it is the place of appeasement, of satisfaction, where sin is atoned for. It was the cover for the ark of the covenant in the holy of holies. The cover of the ark is the place where sins were covered over by the blood of bulls and goats.

13. The writer of Hebrews terminates his discussion of the tabernacle’s contents with the words, “but of these things we cannot now speak in detail.” Why is that? See Heb. 8:1.

His point is only to provide a good contrast to the perfect work of Christ. There’s no longer a need to pour over these details because Jesus has finished His work, whereas the priests never finished their work.

1 Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens,

- a. What is his purpose in reciting these details of the tabernacle to his readers? See 9:9-10, 23-24; 10:1.

To bring to their remembrance that these things cannot transform their lives, cover their sin, or sustain them in trials and suffering. His purpose is to remind them that these things were given by God for a time, as a picture of Christ’s future work, as a reminder that the Law could *never* make them holy.

9 which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, 10 since they relate only to food and drink and various washings, regulations for the body

imposed until a time of reformation.

23 Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these. 24 For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us;

1 For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near.

14. The details of verses 1-5, though important in and of themselves, lay the groundwork for the continued comparison between the priests on earth and our great high priest in heaven, which the author now resumes in verse 6. Once the tabernacle was ready, what did the priests and high priests do according to verses 6-7?

They continually had to offer sacrifices. They could never quit. Not for themselves and not for the people.

6 Now when these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship, 7 but into the second, only the high priest enters once a year, not without taking blood, which he offers for himself and for the sins of the people committed in ignorance.

15. What are *sins committed in ignorance*? What other kinds of sins are there? See Lev. 5:18; Num. 15:27-31; Deut. 1:43; Ps. 19:12; Eph. 4:18; Heb. 10:26; 1 Pet. 1:14.

Sins committed in ignorance or when we sin and we don't know that we've sinned. It's still sin, but not one done in high handed rebellion.

They are hidden from us in that we don't know we are committing them.

Then there are defiant sins, rebellious, presumptuous sins. Willful sins.

18 "He is then to bring to the priest a ram without defect from the flock, according to your valuation, for a guilt offering. So the priest shall make atonement for him concerning his error *in which he sinned unintentionally and did not know it*, and it will be forgiven him.

27 'Also if *one person sins unintentionally*, then he shall offer a one year old female goat for a sin offering. 28 'The priest shall make atonement before the Lord for the person who goes astray when he sins unintentionally, making atonement for him that he may be forgiven. 29 'You shall have one law for him *who does anything unintentionally*, for him who is native among the sons of Israel and for the alien who sojourns among them. 30 '*But the person who does anything defiantly*, whether he is native or an alien, that one is blaspheming the Lord; and that person shall be cut off from among his people. 31 'Because he has despised the word of the Lord and has broken His commandment, that

person shall be completely cut off; his guilt will be on him.’ ”

43 “So I spoke to you, but you would not listen. Instead you rebelled against the command of the Lord, and acted presumptuously and went up into the hill country.

12 Who can discern his errors? Acquit me of hidden faults.

18 being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart;

26 For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,

14 As obedient children, do not be conformed to the former lusts which were yours in your ignorance,

- a. Though all are sins, why are the presumptuous sins worse?

They are committed with full knowledge that it is dishonoring to the Lord, and still we do them. It tells the Lord that we don't care about Him.

- b. What are some ways you can guard against willfully sinning against the Lord?

Keep my heart near the Lord through His Word. Repent quickly. Beg Him to change me. To soften my heart. Must. Be. In. The. Word.

- c. What if you have willfully sinned against the Lord, what now? See Is. 1:16; Acts 3:19; 1 Jn. 1:9.

16 “Wash yourselves, make yourselves clean; Remove the evil of your deeds from My sight. Cease to do evil,

19 “Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord;

9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

16. What does the Holy Spirit indicate in verse 8?

8 The Holy Spirit is signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing,

The holy Spirit indicates that there was no way to enter into the holy place while the tabernacle was still standing. A new way needed to be inaugurated.

17. Eager Beaver: The phrase, “The Holy Spirit is signifying this” hints at the guidance the Holy Spirit gave the Bible writers. What do the following verses teach you about how the Bible was written by God through men? See 2 Sam. 23:2-3; Acts 1:16; 3:18; 2 Tim. 3:16; 1 Pet. 1:10-12; 2 Pet. 1:20-21.

2 “The Spirit of the Lord spoke by me, And His word was on my tongue. 3 “The God of Israel said, The Rock of Israel spoke to me, ‘He who rules over men righteously, Who rules in the fear of God,

16 “Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the

mouth of David concerning Judas, who became a guide to those who arrested Jesus.

18 “But the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled.

16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;

10 As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, 11 seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. 12 It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.

20 But know this first of all, that no prophecy of Scripture is a matter of one’s own interpretation, 21 for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

18. What do we learn about the tabernacle at the beginning of verse 9?  
The tabernacle is a symbol.

19. That information about the tabernacle from the beginning of verse 9 helps us understand the point being made in this section. D. A. Carson states, “At a literal level, the outer tent obscured the way into the second tent. At a symbolic level, the tabernacle and all its ritual stood in the way of direct and permanent access to God. In certain respects the law foreshadowed and prepared for the ministry of Christ. But when the new covenant was inaugurated, the inadequacies of the old covenant cult<sup>2</sup> became glaringly obvious.”<sup>3</sup> What was the old covenant unable to do according to verses 9-10?

The old covenant was not able to make the worshiper perfect in conscience.

20. Why wasn’t the old covenant able to cleanse the soul from sin? See Heb. 10:1-4.  
1 For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near. 2 Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins? 3 But in those sacrifices there is a reminder of sins year by year. 4 For it is impossible for the blood of bulls and goats to take away sins.

<sup>2</sup>The meaning of the term “cult” is to describe a system of religious beliefs, rather than referring to those whose beliefs are heretical to biblical truth.

<sup>3</sup>Carson, D. A., *New Bible Commentary: 21st Century Edition*, Rev. Ed. of: *The New Bible Commentary. 3rd Ed.* / Edited by D. Guthrie, J.A. Motyer. 1970., 4th ed. (Leicester, England; Downers Grove, Ill., USA: Inter-Varsity Press, 1994), Heb 9:1.

The law cannot make perfect those who draw near. The yearly sacrifices are a reminder of their sins and that the sacrifices really cannot take away their sins. It is impossible for the blood of bulls and goats to take away sins.

21. The writer of Hebrews uses terms like “symbol,” “copy,” or “shadow” to describe the old covenant in Hebrews 8-10. What is his purpose in using those terms? What does he hope to accomplish for his readers?

He hopes to teach them, impress upon them, and persuade them that the old covenant and its sacrifices and offerings is only a symbol for the true system God inaugurated through Jesus.

- a. Paul does something similar in 2 Cor. 3:7-11. How is this passage similar to what the author of Hebrews is doing in Heb. 9:1-10?

7 But if the ministry of death, in letters engraved on stones, came with glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading as it was, 8 how will the ministry of the Spirit fail to be even more with glory? 9 For if the ministry of condemnation has glory, much more does the ministry of righteousness abound in glory. 10 For indeed what had glory, in this case has no glory because of the glory that surpasses it. 11 For if that which fades away was with glory, much more that which remains is in glory.

Paul is comparing and contrasting to show the more excellent way. Both authors were aware that young believers and those seeking salvation would be tempted by the old covenant system. Both authors needed to teach the people that the new covenant was the better way, the one God intended all along. The old covenant was the way to prepare hearts.

22. If readers of this book do not understand the purpose of the old covenant and revert back to Judaism what is at stake? See verses 11-12.

11 But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; 12 and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

If they went back to or didn't respond to the new covenant their souls were in mortal danger.

23. What is the significance of saying as verse 8 does that the entrance into the very presence of God remains hidden as long the old covenant rituals are adhered to and Jesus Christ is rejected? See Jn. 14:6; 2 Cor. 3:12-18; Heb. 10:19-22.

6 Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father but through Me. **JESUS IS THE ONLY WAY.**”

12 Therefore having such a hope, we use great boldness in our speech, 13 and are not like Moses, who used to put a veil over his face so that the sons of Israel would not look intently at the end of what was fading away. 14 But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. 15 But to this day whenever Moses is read, a veil lies over their heart; 16 but whenever a person turns to the Lord, the veil is taken away. 17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. 18 But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit. **THE EXTREME EFFICACY OF THE NEW COVENANT IS REVEALED. ONLY THROUGH CHRIST CAN WE ENTER INTO GOD'S PRESENCE.**

19 Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, 20 by a new and living way which He inaugurated for us through the veil, that is, His flesh, 21 and since we have a great priest over the house of God, 22 let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. **ONLY CHRIST CAN MAKE A WAY FOR US TO ENTER INTO GOD'S PRESENCE.**

24. What warnings can you learn from this lesson?

Don't rely on ways and means to have a relationship with God. Don't think that the "form" of things is enough to cleanse our conscience. Don't turn back or turn to man-made methods of holiness. They *cannot* make us holy or provide the atonement we need.

a. What encouragements can you take with you from this lesson?

It's only through Christ that we can have a relationship with God. His sacrifice is perfect and enough for us. It's such a blessing to see the strong statements that there is no other way. So encouraging to see how God tenderly reveals truth and leads us to Christ. Even the old covenant teaches us about Him.

*A Time of Reformation has Come.*

## Hebrews Part Two

### Lesson #8, Chapter 9:11-22

#### TEACHER'S GUIDE

As you come to this lesson ask the Lord for His abundant grace in studying and applying His Word.

Keep in mind that every point the author makes in this chapter is tied to the scarlet ribbon whose themes are death and blood. Each comment, each thought, each point is in some way related to something about death or blood. Trace the scarlet ribbon through the chapter and you will see the trail of death and blood in the chapter. Notice how each of the comments or arguments are related to those themes and you will gain insight into the author's mind. Though this may sound like a grim topic, it really isn't. This chapter spells the beginning of hope for all who believe in Christ.

1. The whole point of Hebrews 9:1-10 culminates in verse 11. In your own words *briefly* summarize 9:1-11.

Verses 1-10 are all building up to the point that the priests had to continually go offer sacrifices, year by year, because the blood of bulls and goats aren't sufficient to wash away our sin. The author also wants to make the point that the earthly tabernacle/temple, so revered by the Jews, was only a copy of the one in heaven—the one in heaven into which Jesus entered to make atonement *once for all*.

2. What is Christ high priest of according to verse 11? What are those “things?” See also 8:6; 9:15; 10:1; 11:1; 1 Pet. 1:4.  
He is high priest of “the good things to come.”

The good things:

6 But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises. HE IS HIGH PRIEST OF A MORE EXCELLENT MINISTRY, MEDIATOR OF A BETTER COVENANT, BASED UPON BETTER PROMISES.

15 And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance. HE IS MEDIATOR OF THE NEW COVENANT SO THAT EVEN THOSE WHO DIED IN FAITH UNDER THE OLD COVENANT WOULD RECEIVE THE PROMISE OF ETERNAL LIFE.

1 For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. THE GOOD THINGS ARE THE REALIZATION OR FULFILLMENT OF THE SACRIFICES



WHICH ARE ABLE TO CLEANSE AND PURIFY THOSE WHO COME NEAR IN FAITH.

1 Now faith is the substance of things hoped for, the evidence of things not seen. CHRIST IS THE HIGH PRIEST OF THOSE WHO HOPE IN HIM BY FAITH.

4 to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, CHRIST IS THE HIGH PRIEST OF AN INCORRUPTIBLE, UNDEFILED, UNFADING INHERITANCE AWAITING US IN HEAVEN.

3. Which tabernacle did Christ enter? See 9:11, 24 and 8:1-2.

The one not made with hands. The one not of this creation. The true one, rather than the copy. The one in heaven. In the tabernacle in heaven—the tent the Lord pitched, rather than man.

4. How did Christ obtain eternal redemption according to verse 12?

Through the sacrifice of His own blood. Actually, even more correctly, through His own blood sacrifice—Himself.

5. The priests *daily* entered the holy place to offer up sacrifices, while *each year* on the Day of Atonement the high priest entered the holy of holies, yet Jesus entered that heavenly tabernacle only *one time—once for all*. Explain the significance of the phrase, “once for all,” after reviewing the verses to follow: Heb. 7:23-25, 26-28; 9:26-28; 10:10-14.

23 Also there were many priests, because they were prevented by death from continuing. 24 But He, because He continues forever, has an unchangeable priesthood. 25 Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. HE CONTINUES AS PRIEST FOREVER BECAUSE HE WILL NOT DIE. THE PRIESTS ON EARTH DIED PHYSICALLY AND WEREN'T ABLE TO CONTINUE THEIR MINISTRY.

26 For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; 27 who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself. 28 For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever. HE DIDN'T NEED TO OFFER UP HIS OWN SACRIFICE BECAUSE HE IS HOLY. WHEN HE OFFERED HIMSELF UP, HE MADE ATONEMENT FOR ALL, FOR ALL TIME AND FOREVER, THOSE WHO APPEAL TO HIM IN FAITH FOR THE FORGIVENESS OF THEIR SINS.

26 He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself. 27 And as it is appointed for men to die once, but after this the judgment, 28 so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for

salvation. IT WAS ENOUGH THAT CHRIST DIED ONCE...THAT WAS ENOUGH TO TAKE AWAY SINS.

10 By that will we have been sanctified through the offering of the body of Jesus Christ once for all. 11 And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. 12 But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, 13 from that time waiting till His enemies are made His footstool. 14 For by one offering He has perfected forever those who are being sanctified. HE OFFERED ONCE AND SAT DOWN BECAUSE THE JOB WAS COMPLETED. ONE OFFERING PERFECTED FOREVER THOSE WHO ARE BEING SANCTIFIED.

6. Jesus obtained eternal redemption for us through the shedding of His blood once. The thought is so staggering that the author of Hebrews further expounds upon it by discussing two truths. What are they (verses 13-14)?

He says that the blood of bulls and goats have been made acceptable to God to cleanse us—albeit, only temporarily. While the blood of Christ is enough to cleanse our consciences from dead works to serve the living God.

*Two truths: bulls and goats were a temporary, acceptable sacrifice, while Christ's sacrifice does so much more! It cleanses our consciences and makes our service acceptable to God.*

7. *How much more.* The phrasing, the nuances of the words used by the author of Hebrews all review the superiority of Christ's sacrifice compared to the valuable, but imperfect sacrificial system, which came before. Just how efficient was Christ's death on your behalf? What did His blood cleanse (verse 14)?

His blood cleansed my conscience. It was so efficient that He took care of all my past, present, and future sins.

- a. Personalize this truth by making a list of the things that were cleansed in your life through the death and resurrection of Jesus Christ on your behalf.

Through Christ, my wicked deeds were cleansed, my schemes, my wicked thoughts, my acts of "revenge" and unforgiveness, my stubbornness, my unbelief, my lack of submission, my desire for my own way, my pride, my fear and anger and bitterness, my lack of joy in all I've been given, my lack of gratitude, my looking for more and thinking I'm entitled to more, my plotting and planning, my grabbing of the limelight and stealing glory from God—and so much more—all were cleansed through Christ.

8. His death on your behalf had a purpose. What is it according to the end of verse 14? See also Rom. 6:13, 2 Cor. 5:14-15; 1 Thess. 1:9; Heb. 12:28-29. To serve the living God.

13 and do not go on presenting the members of your body to sin as instruments

of unrighteousness; but *present yourselves to God* as those alive from the dead, and your members as instruments of righteousness to God.

14 For *the love of Christ controls us*, having concluded this, that one died for all, therefore all died; 15 and He died for all, so that they who live might no longer live for themselves, but *for Him* who died and rose again on their behalf.

9 For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols *to serve a living and true God*,

28 Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which *we may offer to God an acceptable service* with reverence and awe; 29 for our God is a consuming fire.

Eager Beaver: Note the perfect working together of the three members of the Trinity in verse 14. What is each member doing?

Christ offers Himself. The Holy Spirit is the agent to present that offering to God. God receives the offering.

9. Verse 15 begins, “*For this reason* He is the mediator of a new covenant,” which immediately ties it to something previously stated. What is the connection (verse 14)?

Christ’s blood is able to cleanse us perfectly, completely, unlike the blood of bulls and goats. *It is for this reason* that He is the mediator of a new covenant. We needed a new covenant created so that we could experience complete forgiveness and cleansing from our sins.

10. Verse 15 states, “a death has taken place for the redemption of the transgressions.” Who died?

Jesus. He made it possible for us to receive the promise of eternal inheritance.

11. In verse 15 we read the term, “redemption of the transgressions.” Define *redemption* (NIV *ransom* [Strong’s #629]).

Ransom, deliverance, a payment of ransom and the releasing of the prisoner. Payment of the required price.

- a. Look up the following verses to see just what that phrase means: Acts 20:28; Gal. 3:13; Eph. 1:7; Col. 1:13-14; 1 Pet. 1:18-19; Rev. 1:5.

28 “Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God *which He purchased with His own blood*.

13 *Christ redeemed us from the curse of the Law, having become a curse for us*—for it is written, “CURSED IS EVERYONE WHO HANGS ON A TREE”—

7 In Him we have *redemption through His blood, the forgiveness of our trespasses*, according to the riches of His grace

13 For *He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son*, 14 in whom we have *redemption, the forgiveness of sins*.

18 knowing that you were not *redeemed with* perishable things like silver or gold from your futile way of life inherited from your forefathers, 19 but with *precious blood, as of a lamb unblemished and spotless, the blood of Christ.*

5 and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and *released us from our sins by His blood—*

Oh Father, how magnificent is that?

12. Why was this death and mediation necessary (verse 15)?

Because of the sins committed under the first.

13. Christ a mediator for whom? What did they receive as a result of His mediation (verse 15)?

Those who have been called. They received the promise of eternal inheritance.

14. Some might say, “Why did Christ have to die to redeem mankind?” One part of that answer is explained in the verses to follow where the author introduces a new angle to his argument for Christ’s superiority. In verses 16-17 where the word *covenant* is used in these verses in the NAS version, the NIV translates it *will*, while the KJV uses *testament*. The latter two versions provide insight into what the author is communicating here so that it reads, “For where a *last will and testament* is, there must of necessity be the death of the one who made it. For a *last will and testament* is valid only when men are dead, for it is never in force while the one who made it lives.” How does the author’s point fit in with what you know about someone dying and leaving a “last will and testament?”

We never get “the goods,” and usually don’t even know the contents of a will, until someone dies.

Christ had to die so that then the promises of God would be put into effect. In essence, we would never have received the goods if Jesus hadn’t died.

15. Now we know why the author has been talking about last wills and testaments in verses 16-17. He’s making a comparison! What is being ushered in in verses 16-17 with verse 18?

He’s making a comparison about the need for someone/something that must die. And in doing so, the author shows the need for another covenant.

16. How was the first covenant inaugurated (verse 18)?

With blood.

- a. If that substance was used during the covenant ceremony what had to happen to get it?

Something had to die in order to use the blood in the covenant ceremony.

17. The author goes on to explain verse 18 further in verses 19-20 when he summarizes what happened when the first covenant was inaugurated by Moses in Ex. 24:3-8. How do those two passages (Heb. 9:19-20 and Ex. 24:3-8) underscore what is said in verse 18?

The covenant is ratified, made valid, inaugurated by the blood and death of the sacrificed animals.

3 Then Moses came and recounted to the people all the words of the Lord and all the ordinances; and all the people answered with one voice and said, "All the words which the Lord has spoken we will do!" 4 Moses wrote down all the words of the Lord. Then he arose early in the morning, and built an altar at the foot of the mountain with twelve pillars for the twelve tribes of Israel. 5 He sent young men of the sons of Israel, and they offered burnt offerings and sacrificed young bulls as peace offerings to the Lord. 6 Moses took half of the blood and put it in basins, and the other half of the blood he sprinkled on the altar. 7 Then he took the book of the covenant and read it in the hearing of the people; and they said, "All that the Lord has spoken we will do, and we will be obedient!" 8 So Moses took the blood and sprinkled it on the people, and said, "Behold the blood of the covenant, which the Lord has made with you in accordance with all these words."

18. Verse 21 begins, "And in the same way." What comparison is being made between verses 19 and 21?

In the same way that he sprinkled the book and the people, he also sprinkled the tabernacle and the testimony with blood.

19. What does the Law of the old covenant say according to verse 22? Because of the regulations of the Law, you could say that the Law tells us that blood cleanses things.

20. As the fulfillment of the Law, why would Christ's shedding of blood be necessary?

Because without it there is no cleansing, no forgiveness, no activating of the covenant.

21. What the Jews understood better than most of us today is the necessity of the *death* of the sacrifice in order to be cleansed from sin. If just the shedding of blood was required, then Jesus could have just pricked His finger and proclaimed, "I have shed My blood for the remission of sins." But a few drops of blood were not sufficient to cover over our sin. Jesus, the perfect Lamb of God, died to redeem us from our sin. What do Matt. 26:26-28 and 1 Cor. 11:23-26 reveal about the new covenant?

26 While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body." 27 And when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it, all of you; 28 for this is *My blood of the covenant, which is poured out for*

*many for forgiveness of sins.* Jesus' blood, meaning His death, procured our forgiveness—once for all, for all time, past, present, and future.

23 For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; 24 and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me." 25 In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." 26 *For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.*

The new covenant was instituted through death. Jesus had to die in substitution for us, so that we could have the full benefits of life with God.

22. Jesus wanted us to remember that His death ushered in the new covenant. Read the "terms and conditions" of the new covenant in Heb. 8:8-12 and remember Him by writing out a prayer of love and gratitude.

8 For finding fault with them, He says, "BEHOLD, DAYS ARE COMING, SAYS THE LORD, WHEN I WILL EFFECT A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH; 9 NOT LIKE THE COVENANT WHICH I MADE WITH THEIR FATHERS ON THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD THEM OUT OF THE LAND OF EGYPT; FOR THEY DID NOT CONTINUE IN MY COVENANT, AND I DID NOT CARE FOR THEM, SAYS THE LORD. 10 "FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS INTO THEIR MINDS, AND I WILL WRITE THEM ON THEIR HEARTS. AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. 11 "AND THEY SHALL NOT TEACH EVERYONE HIS FELLOW CITIZEN, AND EVERYONE HIS BROTHER, SAYING, 'KNOW THE LORD,' FOR ALL WILL KNOW ME, FROM THE LEAST TO THE GREATEST OF THEM. 12 "FOR I WILL BE MERCIFUL TO THEIR INIQUITIES, AND I WILL REMEMBER THEIR SINS NO MORE."

Lord, it is so humbling to consider Your incredible provision for us. Without Your intervention, we could never have known You. I love looking at the terms of the new covenant and that You give us a new heart and new desires and then put Your Law within our hearts. Thank you for drawing us to Yourself. We could never know You if You had not intervened.

*Discovering the Treasures of the Word*

There Is a Fountain Filled with Blood  
by William Cowper

There is a fountain filled with blood  
drawn from Immanuel's veins  
And sinners plunged beneath that flood  
Lose all their guilty stains.

The dying thief rejoiced to see  
That fountain in his day;  
And there may I, though vile as he  
Wash all my sins away.

Dear dying Lamb, thy precious blood  
Shall never lose its power  
Till all the ransomed church of God  
Are saved, to sin no more.

For since by faith I saw the stream  
Thy flowing wounds supply  
Redeeming love has been my theme  
and shall be till I die.

## Hebrews Part Two

### Lesson #9, Chapter 9:23-28

#### TEACHER'S GUIDE

Ask the Lord to focus your mind and heart to glean the most you can from this lesson.

1. What is the connecting thought from Heb. 9:22 to verse 23? (In other words, what is the “therefore” there for?)

The point is that without the shedding of blood—the sacrificial system—there is no forgiveness of sins, *which is why* the earthly tabernacle and temple had the sacrifices. They are a copy of the better sacrifices that take place in heaven—through the blood of Jesus.

2. What two places are mentioned in verse 23?

The place called “the copies of the things in the heavens” and the heavens. Heaven and earth, in other words.

- a. What comparison is made between the two places?

Heaven is the more real place, the originator, the genuine. The things on earth are only copies of the ones in heaven.

3. What does the word “these” refer to when the writer states, “Therefore it was necessary for the copies of the things in the heavens to be cleansed with *these*, but the heavenly things themselves with better sacrifices than *these*.” Refer to verses 19-22 for your answer. Now rewrite verse 23 with your expanded understanding of “these.”

The earthly sacrifices.

“Therefore, it was necessary for the earthly temple to be cleansed with the blood from the earthly sacrifices, for the heavenly things themselves are cleansed with better sacrifices than the earthly sacrifices.

4. How are the heavenly things cleansed according to verse 23?

With the better sacrifices.

5. Who or what is the better sacrifice according to verse 24?

Christ.

6. What does the holy place made with hands refer to? See verses 11, 24, and 8:1-5. The holy place made with hands is the earthly tabernacle or temple (depending on the time period). The one NOT made with hands is the one in heaven. This is the one that Christ entered.

11 But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands,



that is to say, not of this creation;

24 For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us;

1 Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens, 2 a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man. 3 For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this high priest also have something to offer. 4 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law; 5 who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, "SEE," He says, "THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN."

7. What did Christ enter (verse 24)? Why?

He entered the holy place not made with hands in heaven. He did this to appear before God for us.

8. What was *not* His purpose while there (verse 25)?

He didn't intend to keep doing this. Once was enough. It was not necessary to keep entering and offering Himself up as a sacrifice over and over again.

9. Why did Christ appear before God for us? See Matt. 10:32; Rom. 8:34; 1 Jn. 2:1-2.

He confesses us before the Father that we belong to Him. Christ intercedes for us. He is our advocate. He also covers over our sin in heaven.

32 "Therefore everyone who confesses Me before men, I will also confess him before My Father who is in heaven.

34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

1 My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; 2 and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.

10. It is difficult to imagine how someone would leave Jesus Christ and return to Judaism after learning what Christ has done for us. What is the root of all such turning away? See Heb. 3:12.

12 Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living God.

Unbelief!

11. The author of Hebrews urges his readers to decide who they will follow: those who would drag them back into Judaism or Christ. Throughout the book, the

author has presented Christ in His glorious superiority as *the* way to get to God. Now in Chapter 9 the author draws our eyes upward to heaven. He is calling us to place our faith in the reality of heaven rather than the shadowlands of this world. What are some specific ways you can remind yourself that heaven is more real than what we experience here on earth?

Just understanding these truths is huge. It's an important reminder from the Scriptures.

12. In verse 26 we read, *Otherwise, He would have needed to suffer often since the foundation of the world.* Why would Jesus have needed to suffer often according to the line of reasoning in verses 23-25?

If He were only a priest on earth, then He would need to offer up many sacrifices like the earthly priests do.

13. When did Jesus offer Himself up as the perfect sacrifice according to verse 26? The consummation of the ages! Interesting! His death is the consummation of the ages. All history culminates in this one event.

14. What do you learn about the time when Jesus lived, died, and rose again from the following verses? See Mark 1:15; Gal. 4:4; Eph. 1:10; 1 Tim. 2:6; Titus 1:3; Heb. 9:10; 1 Pet. 1:20.

15 and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."

4 But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law,

10 with a view to an administration suitable to the fullness of the times, that is, the summing up of all things in Christ, things in the heavens and things on the earth. In Him

6 who gave Himself as a ransom for all, the testimony given at the proper time.

3 but at the proper time manifested, even His word, in the proclamation with which I was entrusted according to the commandment of God our Savior,

10 since they relate only to food and drink and various washings, regulations for the body imposed until a time of reformation.

20 For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you

God set aside a specific time for Jesus to be born, live, and die for the sins of all mankind.

- a. What does that teach you about God?

God is powerful, wise, and perfect in His planning.

15. Why was it necessary for Jesus' sacrifice to span the time since the *foundation of the world*? See Rom. 5:12, 14-18.

1 Now the serpent was more crafty than any beast of the field which the LORD

God had made. And he said to the woman, “Indeed, has God said, ‘You shall not eat from any tree of the garden?’” 2 The woman said to the serpent, “From the fruit of the trees of the garden we may eat; 3 but from the fruit of the tree which is in the middle of the garden, God has said, ‘You shall not eat from it or touch it, or you will die.’” 4 The serpent said to the woman, “You surely will not die! 5 “For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.” 6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. 7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings. 8 They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. 9 Then the LORD God called to the man, and said to him, “Where are you?” 10 He said, “I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself.” 11 And He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?” 12 The man said, “The woman whom You gave to be with me, she gave me from the tree, and I ate.” 13 Then the LORD God said to the woman, “What is this you have done?” And the woman said, “The serpent deceived me, and I ate.” 14 The LORD God said to the serpent, “Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; On your belly you will go, And dust you will eat All the days of your life; 15 And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.” 16 To the woman He said, “I will greatly multiply Your pain in childbirth, In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you.” 17 Then to Adam He said, “Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it’; Cursed is the ground because of you; In toil you will eat of it All the days of your life. 18 “Both thorns and thistles it shall grow for you; And you will eat the plants of the field; 19 By the sweat of your face You will eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return.” 20 Now the man called his wife’s name Eve, because she was the mother of all the living. 21 The LORD God made garments of skin for Adam and his wife, and clothed them. 22 Then the LORD God said, “Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever”— 23 therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken. 24 So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life.

**12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—**

14 Nevertheless **death reigned from Adam until Moses**, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come. 15 But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. 16 The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification. 17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. 18 **So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.**

*Because death entered into the world from the very beginning. From that time, there has always been a need for someone to rescue man from his sin.*

16. Jesus's sacrifice covered the sins of those who lived in the past. Jesus's sacrifice covered the sins of those who lived in the present with Him. Jesus's sacrifice covered those who would live in the future. What does this teach you about His sacrifice and His ability to overcome sin?

It is enough. It is perfect. It is powerful and efficient and all encompassing.

- a. How would understanding—and believing—that truth make a difference in your daily life?

It allows me to keep moving forward, to live a transformed life. To live a life of faith and joy and gratitude, rather than being hampered by the past.

17. Keeping in mind Jesus' complete and comprehensive forgiveness and victory over sin and death, we come to the phrase, *He has been manifested*. Define *manifested* (NIV, KJV *appeared* [Strong's #5319]). Now look up Jn. 9:3; 21:1; Rom. 1:19; Col. 1:26 to gain a greater understanding of the word's meaning.

Manifest, make visible that which was hidden, make clear, expose to view.

3 Jesus answered, "It was neither that this man sinned, nor his parents; but it was so that the works of God might be *displayed* in him.

1 After these things Jesus *manifested* Himself again to the disciples at the Sea of Tiberias, and He *manifested* Himself in this way.

19 because that which is known about God is *evident* within them; for God made it *evident* to them.

26 that is, the mystery which has been hidden from the past ages and generations, but has now been *manifested* to His saints,

18. Jesus appeared on the scene for what purpose (verse 26)?  
To put away sin by sacrificing Himself. Oh my. Selah.

19. What do we learn about men and death from verse 27?

Men die once. Then comes judgment.

- a. How does that little verse provide an answer for those who say they went to heaven and have now come back to tell us all about it?

It's just not possible. Whatever they think they have experienced, it isn't death. Men only die once. Someone may be physically dead for a while, but until their spirit departs, they aren't dead—really dead.

20. In the same way that men die once, what did Christ do once? See verse 28.

He offered Himself once, and once only, to bear the sins of many.

21. What is His purpose when He appears again according to verse 28?

His second appearing is for salvation, but not salvation from sin.

22. Just what is a *salvation without reference to sin*? See Rom. 6:22; 8:23; Eph. 4:30; 2 Tim. 4:8; 1 Pet. 1:3-5, 7-9.

It is being freed from sin...being set apart and gaining eternal life, when our body is redeemed, for our resurrection, salvation where we will be with the Lord!!!

22 But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life.

23 And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.

30 Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

8 in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, 5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

7 so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; 8 and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, 9 obtaining as the outcome of your faith the salvation of your souls.

23. What do you learn about those who eagerly await the coming of the Lord Jesus?

See Rom. 8:1; 1 Cor. 1:7-8; Phil. 3:20-21; Titus 2:11-14.

1 Therefore there is now *no condemnation* for those who are in Christ Jesus. 7 so that you are *not lacking in any gift*, awaiting eagerly the revelation of our Lord Jesus Christ, 8 who will also confirm you to the end, *blameless* in the day of our Lord Jesus Christ.

20 For our *citizenship* is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; 21 who will *transform the body of our humble state into conformity with the body of His glory*, by the exertion of the power that He has even to subject all things to Himself.

11 For the grace of God has appeared, bringing salvation to all men, 12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, 13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, 14 *who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.*

- a. Consider your attitude toward Christ's second appearing. What terms best describe your attitude? What is the best way you can encourage your heart to eagerly wait for Him?

Eager longing. I need to be in the Word! It is the Word that draws me near to Him.

“Strangers on earth, we wait for thee;  
O leave the Father's throne,  
Come with a shout of victory,  
Lord, and claim us as thine own.  
No resting Place we seek on earth,  
No loveliness we see,  
Our eye is on the royal throne,  
Prepared for us and thee.”

Lord, increase the number of those who look for thee, and desire, and pray, and wait, and watch through the dreary hours of the night for the morning which thy coming shall usher in!<sup>1</sup>

Come, Lord Jesus, come.

Wiersbe comments again, “After reading this chapter, the Hebrew Christians who received this letter had to realize that there is no middle ground. They had to make a choice between the earthly or the heavenly, the temporary or the eternal, the incomplete or the complete. *Why not return to the temple but also practice*

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<sup>1</sup>Charles H. Spurgeon, *Spurgeon's Sermons: Volume 8*, electronic ed., Logos Library System; Spurgeon's Sermons (Albany, OR: Ages Software, 1998).

*the Christian faith?* Why not “the best of both worlds”? Because that would be compromising and refusing to go “without the camp, bearing His reproach” ([Heb. 13:13](#)). So ***there is no middle way.***<sup>[1]</sup>

Let me close with this scene from “Christie’s Old Organ.” In it Christie is at church, hearing the gospel message for the first time, learning of his need for a Savior because of the debt of sin in him.

The pastor is preaching and quotes a line from a hymn: "Saviour, I come to Thee, O Lamb of God, I pray, Cleanse me and save me, Cleanse me and save me, Wash all my sins away." The pastor goes on to say, "There is one little word in my text," said the minister, "which is a great comfort to me. I mean the word *all*. All sin. That takes in every bad word, every bad thought, every bad action. That takes in the blackest blot, the darkest stain, the deepest spot. All sin, each sin, every sin. No sin too bad for the blood to reach, no sin too great for the blood to cover. And now," said the minister, "every soul in this room is either saved or unsaved, either washed or not washed. "Let me ask you, my dear friends, a very solemn question: ***Is the sin or the blood on your soul? One or the other must be there. Which is it?***" The clergyman paused a moment when he had asked this question, and the room was so still that a falling pin might have been heard. There were deep searchings of heart in that little company. And Christie was saying deep down in his heart:—"Cleanse me and save me, Cleanse me and save me, Wash all my sins away."