



July 5, 2020

Hebrews 9:11-12.

11. But Christ having come as a high priest of the coming good things, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, 12. nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the Holy Place, having obtained eternal redemption.

11a. “But Christ having come as a high priest of the coming good things”

“Having come” means the subject (Christ) is showing an accomplished action.

Christ comes dispensing “good things,” but the author doesn’t define those.

?? Because, we don’t know what the “good things” are, what do you think they might be?

11b. “through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation”

The tabernacle was a tent that was carted around the dessert by Israelites wherever they went in their forty-years of wandering about.

Now the author notes that the “more perfect tabernacle” where Christ abides is not made by hands—is “not of this creation”

?? What do you think it means when the author writes “not of this creation”

12a. “nor yet through the blood of goats and calves, but through his own blood”

Christ’s blood is superior in two ways

First, Christ’s blood grants access to the Holy Place and the Holy of Holies or the Most Holy Place.

?? What do you recall about who had access to the Holy of Holies?

Second, the ministration of the high priest in the earthly tabernacle on the Day of Atonement had to be repeated each year, and not true of after Christ.

12b. “entered in once for all into the Holy Place, having obtained eternal redemption”

Redemption involves bringing liberty to a captive, usually through the payment of a price.

I will deal with the ways the Levitical law required Israelites to gain redemption, but just for fun, here are some passages of scripture I encourage you read to see how complicated redemption for the average Jew was prior to Jesus.

Levitical law: Leviticus 25:47-49, Leviticus 25:25, 33

Post Jesus law: Mark 10:45, Romans 3:24, Ephesians 1:7, and Colossians 1:14.

?? (Just for fun, contrast the authors of Mark. 10:45 the other three listed)



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Hebrews 9:13-14

13. *For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify to the cleanness of the flesh: 14. 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?*

13. “For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify to the cleanness of the flesh”

This verse sets up another comparison: The blood of goats and bulls versus “the blood of Christ” in verse 14.

14. “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?”

?? What are your thoughts about “blood of Christ” is superior to “the blood of goats and bulls?” which offered ritual cleansing to those who were defiled.

Just as sacrificial animals had to be without blemish, so also Jesus was without blemish—without sin.

?? How important is this observation?

Now, we'll fast forward 10 verses. Much if a repeat of the scripture above...but worthy of study. Bear with me.

Hebrews 9:24-26

24. *For Christ hasn't entered into holy places made with hands, which are representations of the true, but into heaven itself, now to appear in the presence of God for us 25. nor yet that he should offer himself often, as the high priest enters into the holy place year by year with blood not his own, 26. or else he must have suffered often since the foundation of the world.*

24a. “For Christ hasn't entered into holy places made with hands, which are representations of the true”

?? Compare this to the verses we studied above. What's similar...What's different?

It becomes the heavenly place where Jesus reigns and dispenses grace.

24b. “but into heaven itself, now to appear in the presence of God for us”

Christ hasn't entered a Holy of Holies constructed by human hands, but has instead gone into heaven—into the presence of the Father **“for us”**. He serves as an advocate in our behalf (1 John 2:1).

?? What does this idea mean for Christians? Could it be for more than “Christians”?



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25. “nor yet that he should offer himself often, as the high priest enters into the holy place year by year with blood not his own”

Christ doesn't have to make an annual sacrifice, as the high priest does.

?? Why do you think this was repeated so often by the author of Hebrews”

Hint: Who is the authors primary audience?

26a. “or else he must have suffered often since the foundation of the world”

?? What is “the foundation of the world”

?? What does this mean to you...No right or wrong answers here...just your observations

HEBREWS 9:26b-28

26. But now once at the end of the ages, he has been revealed to put away sin by the sacrifice of himself.

27. Inasmuch as it is appointed for men to die once, and after this, judgment, 28 so Christ also, having been offered once to bear the sins of many, will appear a second time, without sin, to those who are eagerly waiting for him for salvation.

26. “But now once at the end of the ages, he has been revealed to put away by the sacrifice of himself”

The Greek word used for “sacrifice” means to abolish or cancel or annul.

?? How do you interpret this image of sacrifice?

27. “Inasmuch as it is appointed for men to die once, and after this, judgment”

This has been the usual human condition. We live and die, and after death can expect to face judgment.

28. “so Christ also, having been offered once to bear the sins of many, will appear a second time, without sin, to those who are eagerly waiting for him for salvation”

The idea of Christ's Second Coming has its roots in the Old Testament understanding of “the Day of the Lord”

Having said that, here is some more fun reading for you outside of class: Isaiah 13:6, 9; 58:13; Jeremiah 46:10; Ezekiel 13:5; 30:3; Joel 1:15; 2:1, 11, 31; 3:14; Amos 5:18, 20; Obadiah 1:15; Zephaniah 1:7-8, 14, 18; 2:2-3; Malachi 4:5).

?? What did you see in these verses that you were not aware of?

?? How do you feel about these verses in relation to United Methodist's point of view on the writings?



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THIS PAGE IS ADDED STUFF FOR YOUR REVIEW AND THOUGHTS...AND BY THE WAY, THIS CAN BE A LONG STUDY IN AND OF ITSELF...I'M NOT PLANNING TO LEAD A STUDY, BUT HERE IS SOME NEW TESTAMENT COMMENTS...

IT IS FOLLOWED BY MY PERSONAL VIEW. NOT LIKELY CORRECT, BUT MINE...

The New Testament continues that emphasis:

- Jesus preached, “The time is fulfilled, and the Kingdom of God is at hand! Repent, and believe in the Good News” (Mark 1:15). He said, “But in those days, after that oppression, the sun will be darkened, the moon will not give its light, the stars will be falling from the sky, and the powers that are in the heavens will be shaken. Then they will see the Son of Man coming in clouds with great power and glory. Then he will send out his angels, and will gather together his chosen ones from the four winds, from the ends of the earth to the ends of the sky” (Mark 13:24-27; see also Mark 13:32-37; Luke 21:25-28).
- Paul appealed to the Thessalonians to live in readiness for that day, saying, “For you yourselves know well that the day of the Lord comes like a thief in the night. For when they are saying, ‘Peace and safety,’ then sudden destruction will come on them, like birth pains on a pregnant woman; and they will in no way escape. But you, brothers, aren’t in darkness, that the day should overtake you like a thief. You are all children of light, and children of the day. We don’t belong to the night, nor to darkness, so then let’s not sleep, as the rest do, but let’s watch and be sober” (1 Thessalonians 5:2-6; see also Romans 2:16; 1 Corinthians 1:8; 5:5; Philippians 1:6).

NOW, HERE IS WHAT I BELIEVE...FYI AND FY COMMENTS:

The purpose of these cataclysmic events will not be destruction, but purification. The fire will be that of a refiner—separating gold from dross (Malachi 3:3)—separating trees that have borne good fruit from those that have not (Matthew 7:17-19)—separating the fruit of good seed from that of bad (Matthew 13:24-30, 36-43)—separating the righteous from the unrighteous (Matthew 25:31-46)—so that, in the end, “the righteous will shine forth like the sun in the Kingdom of their Father” (Matthew 13:43).

Therefore, God’s people need not fear the coming of the Day of the Lord, but can look forward to it with joyful anticipation. In his first letter to the Corinthians, Paul used the Aramaic word *marana’tha*—“Our Lord, come!” (1 Corinthians 16:22; see also Philippians 4:5). When Jesus says, “Yes, I come quickly,” we should respond, “Yes, come, Lord Jesus” (Revelation 22:20).

The Lord bless you and keep you; the lord make his face to shine on you and be gracious to you and give you peace.

Numbers 6:24-26