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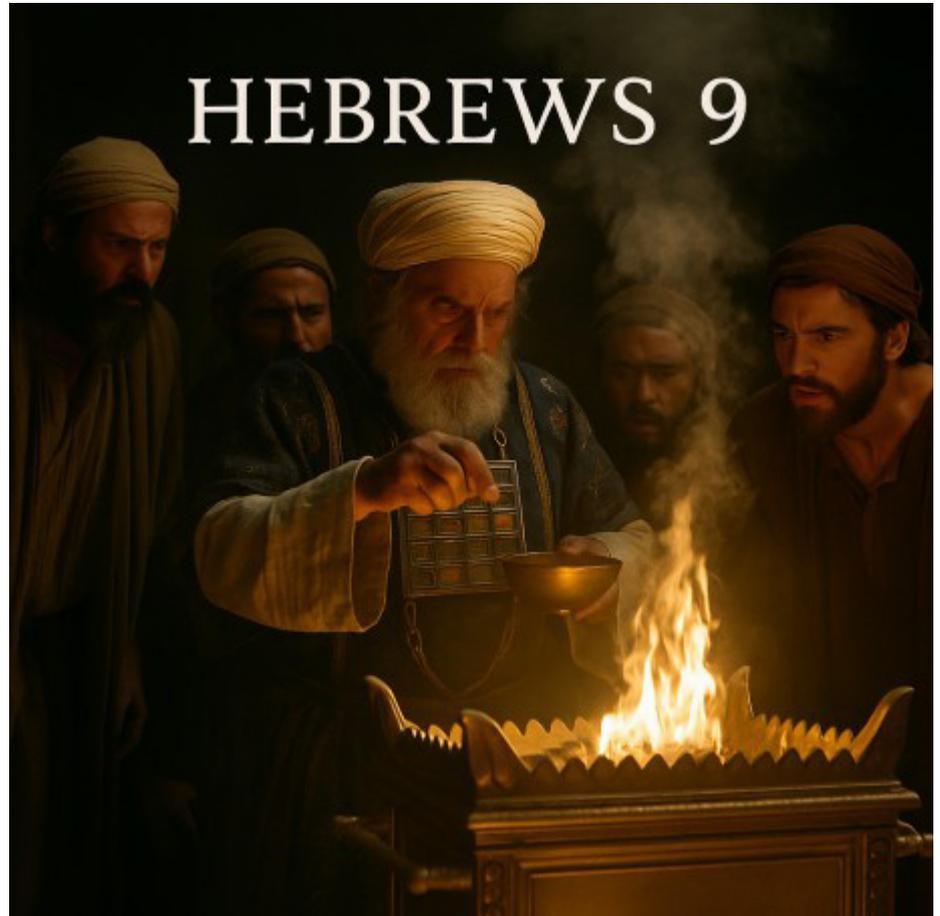
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Hebrews 9 This study has not been posted on facebook yet



By Dan Maines

Hebrews 9

Hebrews 9:1

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

† The old covenant was detailed with laws for worship and a physical sanctuary. Its focus was outward and temporary. The contrast with Christ is that His covenant is inward, spiritual, and eternal.

† Josephus (Antiquities 3.6.1) described the exact layout of the

tabernacle and its furnishings, emphasizing how important the structure was under the Law. Hebrews reminds us these things were only shadows.

Hebrews 9:2

For a tabernacle was prepared: the outer sanctuary, in which were the lampstand, the table, and the sacred bread; this is called the Holy Place.

† The lampstand and bread represented light and provision. Christ fulfills both as the Light of the world (John 8:12) and the Bread of Life (John 6:35).

† Philo (On the Life of Moses 2.102) allegorized the lampstand as divine wisdom. Hebrews points us to Christ Himself as that wisdom.

Hebrews 9:3-4

Behind the second veil there was a tabernacle which is called the Most Holy Place, 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, Aaron's staff which budded, and the tablets of the covenant.

† The ark held three great symbols of God's covenant dealings. Christ fulfills them all: manna as true bread, Aaron's rod as resurrection power, tablets as the Law completed in Him.

† The Dead Sea Scrolls (4QFlorilegium) interpreted the ark's presence as God's throne among His people. Hebrews shows that throne fulfilled in Christ.

Hebrews 9:5

And above it were the cherubim of glory overshadowing the atoning cover; but about these things we cannot now speak in detail.

† The cherubim symbolized God's presence and the barrier of sin. Hebrews turns our attention to Christ, the true mercy seat,

who removed that barrier.

† Origen (Homilies on Leviticus 9) taught that Christ Himself is the true atonement cover where God and humanity meet.

Hebrews 9:6-7

Now when these things have been so prepared, the priests continually enter the outer tabernacle, performing the divine worship, 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.

† This restricted access showed that the old covenant was limited. Even the high priest had to offer blood for his own sins. Christ, by contrast, entered by His own blood once for all.

† Mishnah Yoma 5.1 gives the exact sequence of the high priest's entry on Yom Kippur, proving how limited the access really was.

† Philo (On the Special Laws 1.216) emphasized how fearful the high priest was when entering, aware of his own weakness.

Hebrews 9:8-9

The Holy Spirit is signifying this, that the way into the holy place has not yet been disclosed while the first tabernacle is still standing, which is a symbol for the present time. Accordingly, both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience.

† The veil signified closed access. Only Christ would open the way into God's presence.

† Josephus (Wars 5.212) described the great veil in the temple as a barrier no man could cross except the high priest once a year. Hebrews says that veil was a symbol removed by Christ.

† The Gospel writers record the veil tearing at Christ's death (Matthew 27:51), showing the Spirit's meaning fulfilled.

Hebrews 9:10

Since they relate only to food, drink, and various washings,

regulations for the body imposed until a time of reformation.

† These outward regulations never touched the heart. They lasted only until Christ, the true reformer, came.

† The Mishnah (Mikvaot 1.1) details endless ritual washings. Hebrews declares them obsolete.

Hebrews 9:11-12

But when Christ appeared as a high priest of the good things having come, He entered through the greater and more perfect tabernacle, not made by hands, that is, 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 time, having obtained eternal redemption.

† Christ's sacrifice was once for all. The earthly priests entered yearly, but Christ entered the true heavenly tabernacle with His own blood and secured eternal redemption.

† Ignatius (Letter to the Ephesians 1) said Christ's blood brought eternal redemption for all believers.

† Tertullian (On the Resurrection of the Flesh 63) emphasized Christ's one offering as securing eternal salvation, unlike the endless cycles of Law.

Hebrews 9:13-14

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?

† Animal sacrifices only cleansed outwardly, but Christ's blood cleanses the conscience. The Spirit was present in His offering, making it eternal.

† The Mishnah (Parah 3.5) explains how the red heifer ashes purified the flesh. Hebrews says Christ's blood does infinitely

more.

† Augustine (Tractates on John 36) said Christ's blood purges the heart and conscience, not just the body.

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 violations that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.

† Christ's death redeems sins committed under the first covenant and secures the eternal inheritance. The Law pointed to this redemption but could not provide it.

† Justin Martyr (Dialogue with Trypho 11) pointed to Christ as the mediator of the new covenant, fulfilling Jeremiah 31.

Hebrews 9:16-17

For where there is a covenant, there must of necessity be the death of the one who made it. For a covenant is valid only when people are dead, for it is never in force while the one who made it lives.

† Christ's death inaugurated the new covenant. Just as a will is enforced by death, so His covenant came into force by His death.

† Seneca (Letters 47.11) observed that a will is binding only after the death of the testator, a parallel cultural point Hebrews builds upon.

Hebrews 9:18-21

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, saying, "This is the blood of the covenant which God

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

† Moses used blood to inaugurate the covenant. This foreshadowed Christ's blood inaugurating the new covenant.

† Philo (On the Life of Moses 2.91) recorded Moses' sprinkling as the sealing of the covenant.

Hebrews 9:22

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

† Blood was always required for forgiveness. Yet animal blood was insufficient. Christ's blood alone removes sin forever.

† Tertullian (Against Marcion 4.40) used this verse to prove that Christ's blood is the final sacrifice.

Hebrews 9:23-24

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

† The earthly sanctuary was only a copy, cleansed with animal blood. Christ entered heaven itself with His own blood. This is the reality the shadow pointed to.

† Origen (Homilies on Hebrews 9) taught that Christ's entrance into heaven is the real fulfillment of all temple imagery.

Hebrews 9:25-26

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. 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 revealed to put away sin by the sacrifice

of Himself.

† Christ's sacrifice was once for all, not repeated yearly. It came at the consummation of the ages, which was the end of the old covenant age.

† Augustine (City of God 10.20) said Christ's sacrifice ended all others, fulfilling every type and shadow.

† The Dead Sea Scrolls (4QFlorilegium) spoke of the last days as a time of consummation, aligning with Hebrews' claim that Christ's offering was timely and final.

Hebrews 9:27-28

And just as it is destined for people to die once, and after this comes judgment, so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.

† Christ died once and returned in the first century to complete salvation, apart from sin, fulfilling His promise. The judgment He brought was the end of the old covenant world.

† Josephus (Wars 6.300) described heavenly signs and portents before the temple's fall, which Christians saw as proof of His appearing.

† Eusebius (Ecclesiastical History 3.5) confirmed that Christians recognized the destruction of Jerusalem as God's judgment and Christ's vindication.

Application For Us Today

† Christ's sacrifice was once for all. No other sacrifices are needed.

† The old covenant sanctuary, rituals, and blood offerings were shadows. Christ fulfills them all in the true heavenly sanctuary.

† Forgiveness is final in Christ's blood. Rituals, sacraments, or temple systems cannot replace or add to it.

† His second appearing was fulfilled at the end of the age in AD 70. For us today, we live in the reality of His eternal redemption and His unshakable kingdom.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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reality

† Augustine, Tractates on John 36 - blood purges the heart

† Augustine, City of God 10.20 - once-for-all sacrifice ended all others

† Tertullian, On the Resurrection 63 - Christ's one offering eternal

† Tertullian, Against Marcion 4.40 - forgiveness only by blood

† Eusebius, Ecclesiastical History 3.5 - fall of Jerusalem as judgment

† Seneca, Letters 47.11 - wills enforced by death

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