

# Book of Hebrews Part 34: 9:1-28; Holy of Holies; Two Covenants; Second Coming (11/9/2019)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/qwy4tqv/book-of-hebrews-part-34>.

**\*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

We are going to break into new ground today and I'm excited about moving into the ninth chapter of Hebrews. We're actually going to get through the entire chapter with ease today, covering more ground than we have ever covered in this series, in one sermon. In this chapter the writer is merely setting the stage. So it's kind of a setup.

Remember we had talked about how strategic the writer of Hebrews is. When he needs to drop a theological nuclear bomb, he plans for it. He lays a foundation. He lays it so that when you get to the moment, you can handle it. You're prepared for it. He wants to give his audience, the first century Jewish people, the best chance they can have of being able to palate these radical, and I mean radical, life-altering statements.

Let's look at this set up, if you will, today. One thing we've been talking about for several months is something which I call the Genetic Code of Covenant. For those of you who haven't been with us in this series, you need to understand one of the purest definitions for covenant is this - relationship. That's what Covenant is. God has a particular structure for relationship and it doesn't change. The genetic code doesn't change as you move from the Old Covenant to the New Covenant. No, the genetic code is fixed.

Here under this genetic code, you have the priesthood. For man to be in relationship with God, whether it's under the Old Covenant or New Covenant, you need a priesthood. It's essential. It will affect the relationship. Without the priesthood, it will fall apart. And so this is part of the genetic code.



Under the Old Covenant, the priest was Aaron, but under the New Covenant, it's Yeshua. Now Yeshua is the priest. God didn't do away with the priesthood. No, he gave us a new priest. An upgraded form, if you will. Superior in every way.

Then you look at the mediator. Under the Old Covenant it was Moses. But under the New Covenant, it's Yeshua. Again, He doesn't do away with the concept of a mediator. You can think of 1 Timothy 2:5 **For there is one God and one Mediator between God and men, the man Messiah Yeshua.** So this is essential. We need this. We need the priest. We need the mediator. And we need law.

We have to have law. The law did not dissolve. It did not evaporate. It was not eviscerated as you moved from the Old Covenant into the New Covenant. No, under the Old Covenant the law was engraved by the Holy Spirit on stone tablets. But under the New Covenant, we know it's written on our hearts. This is what was prophesied in Jeremiah 31. We would want to do the law of God.

Then of course you have this Temple. You need to understand that, in regard to Covenant, it is mandatory. We need it. What do we read in Exodus 25:8? **וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְתוֹכְכֶם (veahsu li mikdash veshachanti betocham)** **And let them make Me a sanctuary, that I may dwell among them.** And the Hebrew word בְּתוֹכְכֶם (*betocham*). It's actually **within them**. He wants to dwell within His people. That's why the sanctuary was made. That's why it was essential for relationship. We need a temple.

Under the Old Covenant it was an actual physical structure. Under the New Covenant, **we** are called the Temple of the Living God. You will find that narrative nowhere in the Old Testament. As the prophets went out and spoke to the children of Israel, His people, nowhere will you find the prophets going out and saying, 'Don't you know, you're the Temple of the Living God.' You can't find it. But you do find it when the gospel goes out. Paul, coming to Gentiles even, and saying, **Do you not know that you are the temple of God and that the Spirit of God dwells in you?** (1 Corinthians 3:16) The prophets prophesied that He would pour out His Spirit on all flesh. This is what God wanted to do. We become the Temple.

So we have this Genetic Code, if you will, of Covenant. I'm saying this again because this is critical. All the misconceptions, all the misunderstandings, all the confusion, and all the heretical doctrines that exist in Christianity today, are birthed out of not understanding this code, this reality. They don't know the difference between the Old Covenant and the New Covenant. All of these things I can trace back to this one thing; them not understanding what the differences are. What is the New Covenant? What is different about it? What isn't? It all comes back to this. So I'm telling you this is something that needs to be fundamental. We need to understand this code.

There is one more element we have yet to cover in this Genetic Code. We just came off the heels of looking at the Temple and various things about it. Now, there's one more element of the Genetic code we have to look at. Compare this to Torah, because there are five books to Torah— Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Well, there are five primary elements that make up this immovable genetic code of relationship.

The last element is the sacrifices. Under the Old Covenant, what do we know? The sacrificial system consisted of animals. And it wasn't just any animals. The Lord was very specific. It had to be clean animals. And for specific sacrifices, there were specific animals. So you had bulls, rams, goats and lambs. All of these were considered clean. They were acceptable before the Lord. They could be sacrificed on the altar. Now, it actually is more restrictive than that.



Because you could have a bull and a lamb, but if the lamb had a blemish, you couldn't offer it on the altar. It was not acceptable at all.

What do you start to see as you look at this criteria that the Lord set up? The sacrifices had to be clean animals and these clean animals had to be perfect. No blemishes. You start to see a prophetic foreshadowing of what the LORD had in mind for the future of the ultimate sacrifice. Because what do we know of Yeshua? We know, according to Paul, in 2 Corinthians 5:21 **For He made Him who knew no sin to be sin for us...**, Yeshua knew no sin. Even the writer of Hebrews in Hebrews 4:15 said **For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.** No sin. Peter says the same thing in 1 Peter 1:19...**a lamb without blemish and without spot.** Yeshua's completely perfect. This was foreshadowed all the way back under the animal sacrificial system. We got to see pictures of the Coming One. Amazing!

Now there is one other thing we want to talk about, in regards to the animal sacrificial system. One thing that takes precedence over all. It's really the one thing the LORD was after. It was the blood. The blood was everything. Leviticus 17:11 **For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul** (emphasis added). It's all about the blood. So we can quite literally say the power is in the blood.

Sin is the problem. What does sin lead to? Death. So you have men and women running around literally engulfed in death and they need life. The only way to get that life is the blood. This is why the animals were being slaughtered. This is why they were being killed. Their blood had to be applied. It had to be applied on the altar, it was even put on the horns of the altar. Once a year, on a special day, it was put on the horns of the altar of incense. We'll talk about that later. It was brought into the Holy of Holies. It was put on the mercy seat for the sins of Israel. We need the blood. We have a problem, we all have sinned and fallen short of the glory of God. It's a serious problem. We need the answer. And what is the answer? It is the blood.

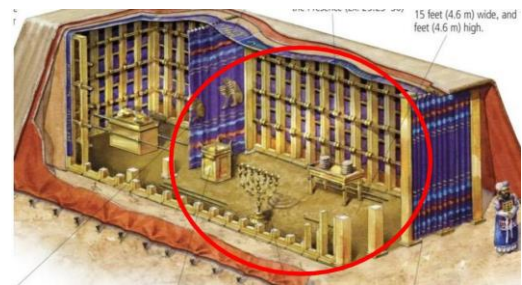
Actually as we break into chapter 9, this is something the writer is going to bring to the table. We now have an offering in which the blood we're given comes from a completely different source than an animal. The writer is going to contrast the Old Covenant against the New Covenant. Today we're going to see some interesting things. But honestly, we're not going to get to the really heavy, intense stuff until next week. Then it's going to get extremely radical.

With that said, let's break into Hebrews chapter 9. This is what we read, **Then indeed, even the first covenant...**(Hebrews 9:1). I just want to stop here and rabbit trail for a moment. This doesn't really have anything to do with today's message. But this is significant. The writer of Hebrews utilizes these terms, the first covenant, and later on he's going to say, the first part. But the writer utilizing these terms is significant, scripturally speaking, because there's a pattern in Scripture that you'll start to notice. That pattern is this, the second has greater honor than the first. Let me say that again. The second has greater honor than the first. You can see this in scripture, in all sorts of places and in different ways. The temple, for example. You go into the holy place, which you're going to see the writer of Hebrews himself calls it the first part. That doesn't have greater honor than the second part, as he's going to say. The second part meaning the Holy of Holies. So the Holy of Holies has greater reverence. There's a greater honor placed upon it. We could talk about the sons of Abraham. Who is his first son? Ishmael. Abraham loved him. Even God honored him and blessed him. But where was the greater honor? It was bestowed on his son Isaac. The second.

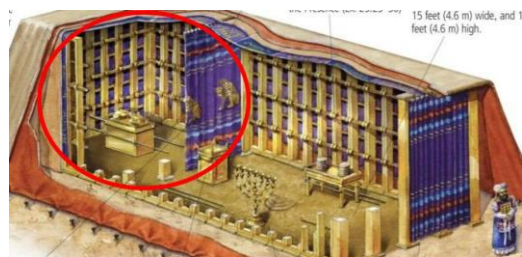
Let's just keep going with Isaac's children. It's the same thing. Esau was the first. Jacob was the second. The greater honor is placed upon Jacob. We can talk about this even in regard to Yeshua. In His first coming, He didn't receive any honor. Now it was a blessed work. We need it. There's no question about that. But He was spit upon. He was treated like dirt. He was beaten. He was crucified. He was killed. Oh, but in His second coming? There's going to be great honor. Every knee will bow.

Okay. So do you start to see there's a pattern? Having this understanding in your mind is helpful, because it connects a lot of dots. And so when he says the first covenant, what does this tell you? You know that in the second covenant there is what? Greater honor.

So now, continuing with Hebrews 9:1-2 **Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary.** <sup>2</sup> **For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary;** In the Greek, sanctuary is Ἁγία (hagia). Literally we could call this the Holy place. Here's an example of the Tabernacle. The circle around it is "the first part". This is the Holy place. There are three specific things in the Holy place. You have the Table of Showbread. You have the Menorah. And you have the Altar of Incense. Nothing else. Three specific things. It's just fascinating, because all things are established on the testimony of two and three. The Lord loves numbers. He really does. There's patterns all over the place.



Now the writer continues and he says this in Hebrews 9:3 **...and behind the second veil, the part of the tabernacle which is called the Holiest of All,** (emphasis added). The Holiest of All, meaning in Hebrew The Holy of Holies קֹדֶשׁ הַקְּדוּשִׁים (Kodesh Ha'Kodashim). This is what we're dealing with as we continue in Hebrews 9:4 **which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant;** (emphasis added) We're going to dig into these things in the temple just a very little bit, because the writer is just briefly mentioning them in his letter. You'll understand how deep we could go as we go on.



Here you have the Holy of Holies. You have the Ark of the Covenant - The אָרוֹן בְּרִית (Aron B'rit). You have the top portion of the ark. This is called The Mercy Seat - הַכַּפֹּרֶת (HaKaporet), which literally refers to atonement. Its name is the atonement seat. Obviously, very critically important for us who need mercy. The Lord tells us in Isaiah 16:5 **In mercy the throne will be established;...**

So the three particular things that the writer mentions are actually embedded within the Ark of the Covenant. The first is **...the golden pot that had the manna,...**(emphasis added).

Now one of the things I told you as we started a new Torah cycle was it's important when you read the Torah to look for Jesus. Be looking for Yeshua. You need to find Him. He's everywhere as you start going through the Torah.

Well, Yeshua's right here. These items that are getting put into the Ark of the Covenant are all representative of Him. The manna, which in Scripture, is literally called the bread of Heaven. It states it's actually angels' food. You can go to Psalms and confirm this. In other words, what Israel was fed in the wilderness was the food of immortals. They ate the food of immortals. It was the bread from Heaven. Now this gets fascinating, because when you break into John chapter 6, Yeshua literally starts talking about the manna. He says your fathers ate the bread in the wilderness and are dead. But I am the true bread from Heaven. He who eats will not die. So here we have this prophetic image of this golden pot of manna that was brought into the throne room of God. The Holy of Holies is the throne room of God. And this manna is brought in there. This is fascinating.

Then we have ...**the tablets of the covenant**;...(emphasis added). I'm doing these in chronological order, because after the Israelites ate manna, they were brought to the mountain. After Exodus 16, if you move on to Exodus 19 and 20, they're brought to the mountain. The Lord gives them the tablets of the Covenant called the עשרת הדברים (*aseret ha'varim*) meaning the 10 words. It goes by a lot of different names. לוחות העדות (*Luchot HaEdut*) - the tablets of the testimony.

It has all these various names which are fascinating, but understand this, these words that were put on the tablets are critical for relationship. The law, as we call it, is the character and nature of our God. It's the character and nature of Yeshua. He is the word made flesh. And so literally, that Word was brought into the Holy of Holies, into the Ark of the Covenant. In Romans 3:21, Paul says <sup>21</sup>**But now the righteousness of God apart from the law is revealed...** Now if you think about the tablets of the testimony. What were the tablets? What were those words? Well, we're told in Psalm 119:172 **...For all Your commandments are righteousness** (emphasis added). Righteousness was being housed in the Holy of Holies. So Paul tells us in Romans 3:21 Yeshua is that righteousness. He's literally the righteousness of God. We're told that on multiple occasions by Paul.

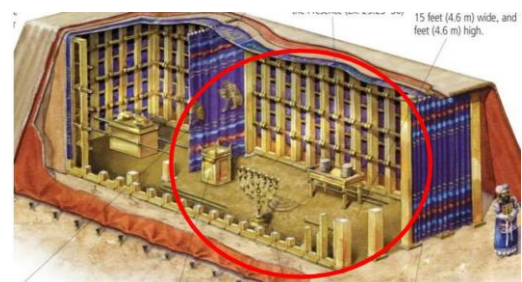
Then we move to **...Aaron's rod that budded...** (emphasis added). You don't even have to use your imagination here. You have a dead stick. It was dead and it supernaturally came to life. It brought forth blossoms. It yielded ripe almonds. Who does this sound like? It sounds like Yeshua prophesying of the resurrection of the dead. So this is really kind of cool stuff and we could spend more time here, but we're not going to.

Moving on to Hebrew 9:5, the writer says this <sup>5</sup>**and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.** Now listen to that statement **...Of these things we cannot now speak in detail.** In other words what the writer is saying is 'I could go on. I could talk about all this stuff. There's aspects here that we could certainly teach on. I'm not going to do it.' The writer is so pressed. What he is after is so important to him. It is so critical. He conveys this by saying he's not going to get sidetracked. You need to feel the weight of this, because what we're going to embark on is serious.

So he continues and says this in Hebrews 9:6 <sup>6</sup>**Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services.**

Now, what does he mean **the priests always went into the first part?** Into this circled part of the picture. He was

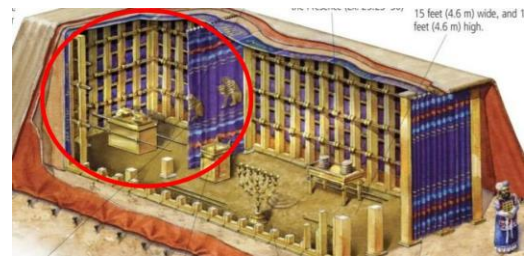
referring to the morning and evening Temple services. The sacrificial services. What the priest would



do is, at about 9 a.m. in the morning, he would come in and tend to lamps of the menorah. He would light the incense on the altar of incense and burn incense in the morning. Then in the evening he would do the same thing. He would come back in. He would actually light the menorah and he would burn incense on the altar. Every single day, in the morning and evening, he would do this. There were also sacrifices that were happening, with a lamb in the morning and a lamb in the evening on the altar of sacrifice.

It makes you think about Psalm 113:3 that talks about **From the rising of the sun** (the morning service), **to its going down** (the evening service), **The Lord's name is to be praised**. The Temple services were literally walking this out, praising the name of the Lord. Very, very powerful.

All right, now continuing on in Hebrews 9:7 **But into the second part,...** (emphasis added), so when we're talking about the second part, we're talking about the Holy of Holies. Reading on...**the high priest went alone once a year,...** (emphasis added), not twice, not three times, not ten times, only once. Continuing...**not without blood, which he offered for himself and for the people's sins committed in ignorance**.



The writer has finally arrived to where he wants to start. He's gotten to the point that is critical for him and he is going to build on this from here on out. He's arrived at Yom Kippur. This is the Day of Atonement, the most holy day of the year. The only day that the Kohen (the priest) could enter into this room. He was only allowed into the Holy of Holies one day of the year. On the Day of Atonement, Yom Kippur. Any other day, you're a dead man. No one else from Israel had access to this, only the high priest. Now you can look at this service more comprehensively if you go to Leviticus 16. In Leviticus 16 it lists the beautiful ceremony that happens on Yom Kippur. A part of what would happen is the priest would go into the Holy of Holies on this day and he would have two things, incense and blood. If he didn't go in with the incense, he was a dead man. If he didn't go in with the blood, his life was over. This is how critical it is. It's not hyperbole. It's literally what scripture says, he better go in with the incense or he's going to die.

What the priest would do is he would bring in the incense and it would billow. It would completely cover the Ark of the Covenant; it would cover the Throne of God. There was a reason for this. You can go through scripture and what you will discover is the Lord dwells in the cloud. All over the Bible, from the Torah and on, we can see the Lord dwelling in a cloud. When Israel was in the middle of the wilderness, they were being led by a cloud. He dwells in a cloud. He hides in a cloud. Even when Yeshua comes back, He's coming on the clouds of Heaven.

So here, the priest would go into the Holy of Holies and this incense would totally and completely cover this. Now, this is where it gets really fascinating. When you look at incense and how scripture talks about incense, it specifically likens it to prayer. You could talk about Psalm 141:2 **Let my prayer be set before You as incense, The lifting up of my hands as the evening sacrifice**. The book of Revelation literally calls incense the prayers of the saints.

So you think about this imagery we're given. We're told clearly in scripture, the Old Testament into the New Testament, incense was representing prayers. Here, the prayers are completely enthroning the Throne of God. What do we learn in Psalm 22? We learn God inhabits the praises of His people, the

prayers of His people. And actually if you go to Psalm 22:3 it says that He's enthroned in them. He's enthroned. So this is meaningful and especially because we've been talking a lot about prayer lately, which is so critical for this age.

Our prayers go into the throne room. You have to understand the power of prayer. We get into the throne room if we're right with God and we come to Him with the right heart, humbly. That's a powerful concept.

So the priest would bring this incense in. It would be billowing. A cloud would totally cover the Throne of God. Then he would apply the blood. The blood that he first applied was the blood of the bull. The blood of the bull was for himself and his family. Obviously, he can't make intercession or atonement for Israel until he gets himself right. The Mishnah, which is the Jewish tradition, the oral Torah, as they say, dates back to the time of Yeshua. The Mishnah is a very good source for history in regard to the temple services. So the Mishnah in tractate Yoma actually records how the priest would go in and apply the blood. Now the Torah states it had to be done seven times, but the Mishnah records the specific way the priest would do it. They did it as cracking a whip. So he would take the blood of the bull, make a motion like cracking a whip with his finger and the blood would splatter. They would do this seven times. The blood had to be in front of the Mercy Seat and on the Mercy Seat. So if you were to walk into the Holy of Holies, if you were to see the aftermath of this, what you would see is a trail of blood leading to the Throne of God and ending.

An amazing imagery of Yeshua, who after His sacrifice went into the Throne of God, sat down at the right hand of the Father, and that is it. Amen.

This day of Yom Kippur is incredible. After the sacrifice of the bull, the priest would go in and take the blood of the goat and he would do the same thing. There are other interesting aspects of the ceremony I'm not going to get into there. There was another goat by which the priest would lay his hands on, called the scapegoat and he would confess all the sins of Israel and it would be let out in the wilderness. We're not going to get into that, because the writer of Hebrews doesn't get into it. The writer is so focused. All he cares about is taking you to Yom Kippur, to what the high priest does in the Holy of Holies. He is absorbed with this concept. He's immersed in it. He's focused. It's not that he doesn't know these things. He could go on about the ceremony. But the writer doesn't because he is very focused. He has a goal in mind.

Now, this is important, because as we continue to read if you do not have the context of the high priest being in the Holy of Holies on Yom Kippur, you're going to miss some things. So with that said, let's move on in Hebrews.

And we read in Hebrews 9:8 **the Holy Spirit indicating this, that the way into the Holiest of all...** so what are we talking about? We're talking about the *Kodesh Ha'Kodashim*, the Holy of Holies, **...was not yet made manifest while the first tabernacle was still standing** (emphasis added). In other words, Yom Kippur as practiced under this old sacrificial system, this Old Covenant, is not God's ultimate plan. This is not His end game.

What was it? In Hebrews 9:9 it reads **It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience** (emphasis added). I highlighted this for a reason. This is important. Who is he referring to

when he says, **him who performed the service?** Who performed the service? There's only one that could perform the service on Yom Kippur. This is the *Kohen Gadol*, the high priest.

The high priest is in view. This is the one the writer focuses on first and he says it could not make him—**perfect in regard to the conscience**. Something was deficient. It was deficient. And the writer continues, **<sup>10</sup>concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation** (Hebrews 9:10). You're about to experience right now why context is so critical, because there have unfortunately been some very poor commentaries written on this passage. Attempting to link this passage to Colossians 2:16 where Paul says, **<sup>16</sup>So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths**. Now, Colossians 2:16 is all about rabbinical commandments. Commandments of men that have been heaped up on the commandments of God. It is made clear multiple times within the chapter itself. I want to be very clear, what Paul was dealing with in Colossians 2 has nothing at all to do with what is happening here in Hebrews 9:10. They couldn't be farther apart.

This is very important. So I want you to tread with me here. What is the context? The context is Yom Kippur and what the priest does on Yom Kippur. And then the writer says, **<sup>10</sup>concerned only with foods and drinks...** (Hebrews 9:10, emphasis added) Do you know that the sacrifices were called food offerings? I mean, this is what it is, food. Even the Lord Himself calls it My food.

So the writer is using terminology that would be native to a first century Jew. They would understand what he is saying perfectly. You can even see the Torah likens the offerings to food, the food offering. And there were drink offerings on Yom Kippur. The food and drink offerings. This is what he's referring to.

Going back to verse 10...**various washings**, (emphasis added). I want to read to you something from the Mishnah, tractate Yoma, that's going to unpack this for you, so you understand what the high priest went through on this day. This is what we read, **Five acts of immersion...** baptisms. Interestingly enough, this word in the book of Hebrews **...washings**, when you look at this in the Greek, it's *baptismois*, it's plural - washings. It refers literally to a *Mikveh*, to immersion.

Okay, now continuing in Mishnah, tractate Yoma, **Five acts of immersion** (five baptisms), **and ten acts of sanctification of the hands and feet, does the high priest carry out on that day (the Day of Atonement)**.

So when we look at Hebrews 9:10, the writer's talking about the food and drink offerings and the various washings. This is what the Kohen Gadol had to go through. He had to go through these various washings and do these things. And then the writer ends off with this **...and fleshly ordinances...** (emphasis added).

When you look at this ceremony, there were fleshly ordinances imposed upon the high priest. Even the various washings could fall under the category of fleshly ordinances. He had specific garments that he had to wear. The priest had to take off his robe that was for glory and beauty, all his attire. He had to don a plain white robe known as the holy garments. He had to put the holy garments on. That's how he would, on this day, on Yom Kippur, enter into the Holy of Holies, with just a pure simple white holy garment.

When you think about that, it's so representative of Yeshua. Yeshua laid aside His garments of glory and beauty, being the King of the universe. He humbles Himself as a man, comes to the Earth, donning His



plain garments, making atonement in that capacity. It's amazing. This is an amazing thing that we see. But my point here, is everything that is being discussed here has to do with the high priest on Yom Kippur. This point is very, very critical.

Now moving to the last part of verse 10 here. It says, **...imposed until the time of reformation** (emphasis added). So here you have the high priest serving and officiating on Yom Kippur and going into the Holy of Holies. He's **concerned only with foods and drinks** (the sacrifices) **various washings** (going through the baptism) **and fleshly ordinances** (the garments), and etc. We could go on.

In addition to that, one thing just dawned on me. Fleshly ordinances, this type of terminology the writer used back in Hebrews chapter 7. Remember when he was talking about the law of a fleshly commandant. Yeshua did not come **...according to the law of a fleshly commandment, but according to the power of an endless life** (Hebrew 7:16). See, Yeshua was not literally a son of Aaron; and for the high priest to actually serve in the temple on Yom Kippur, he had to literally be a son of Aaron. Same terminology, fleshly ordinances.

All right, but all of these things were **imposed until the time of reformation** (emphasis added). Huge statement. Saying that wasn't the end game. What the Jews saw, what they experienced, what they knew, what the high priest was carrying out Yom Kippur after Yom Kippur, that was imposed until **the time of reformation**. Specifically, when is that? He tells us in the next verse, **<sup>11</sup>But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation** (Hebrews 9:11).

Yeshua was the time of reformation. When God sent His only begotten Son that was the time of reformation. That was a time of change. That was the time when the New Covenant became implemented. So this is very heavy. It's starting to get into serious stuff and when we get into next week, it'll really get screaming, if you will.

We continue with Hebrew 9:12 **Not with the blood of goats and calves**, (emphasis added). What was offered? What were the stars of the show? The blood of bulls and goats that went into the Holy of Holies. Okay, the full verse, **<sup>12</sup>Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption** (emphasis added).

We see here, the writer is clear, Yeshua doesn't enter into the copies. He doesn't do what these earthly priests have done. What they were accustomed to doing, what they were commanded to do. He doesn't do that. He doesn't go into the copy of the heavenly things. Yeshua Himself enters into the authentic, true throne room.

Now you think about that. You think about the superiority of who He is and what He has done for us. There's really no comparison. I love what the writer says back in chapter 7 of Hebrews. He says Yeshua always lives to make intercession for us. You think about the promise that we have. He always lives. He doesn't die like these other high priests ended up dying. They only serve for a time, then they die, and you have to have another one and so on and so forth.

And also, Yeshua wasn't limited to one day a year. The high priest could only go in that one day. But Yeshua sits in the actual throne room. He hasn't left. He's there every day and we're told in Hebrews 7:25 the He always lives to make intercession for us. The job of the Kohen Gadol was just that, he was interceding on behalf of the children of Israel to God, so that they could live. Think about that.

That is one of the most amazing promises. In fact, that statement drives my faith. Knowing Yeshua always lives to make intercession. He always lives to intercede for you, to go to bat for you. So it behooves us to start praying to Him, to start calling on His name, because that's why He always lives. He is there for that purpose. He went through all of this for the purpose of saving you. The whole concept is an awesome thing.

Now, we move on and we read this in Hebrew 9:13-14 <sup>13</sup>For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, <sup>14</sup> how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, **cleanse your conscience from dead works to serve the living God** (emphasis added)? In other words, because of what Yeshua has done, we can have absolute confidence, we can have total assurance, if we confess our sins, if we humble ourselves, if we turn from our wicked ways, we have confidence when we hit the deck and we call on the name of Yeshua for salvation, the moment you get up you are redeemed.

Assurance. You know what the trick to that is? You actually have to believe it. You have to believe what the writer is saying here. That's the catch to all of this. We actually have to believe this. I love what Isaiah says **"Come now, and let us reason together," Says the LORD, "Though your sins are as scarlet, They will be as white as snow; Though they are red like crimson, They will be like wool** (Isaiah 1:18). I mean you think about **"Come now, and let us reason together,"** the Lord wants us to come.

But then the Devil comes on the scene and tells you the exact opposite. The Devil will try to remind you of your past, all your failures, all your screw-ups, everything you've done, that's your new identity. He'll try to convince you the person you've been in the past is the person you will always be. If you've been the person that's a good for nothing alcoholic for ten, fifteen, twenty years, the devil tells you that you can't be anything else. That's who you are. You're an alcoholic. This is your identity. If you're a good-for-nothing drug addict, you've been doing drugs most of your life, the devil whispers in your ear and tells you that you're worthless and good-for-nothing. This is all you'll ever be is a drug addict.

Even with the thing that is sweeping the world right now, this same sex attraction. This concept that people are born that way. There are people even within the church that struggle with this same sex attraction. It's a real feeling. And the Devil comes and tells them, that's the way you were born. You can't change it.

I'm telling you right now, if you let the devil peddle those lies, he will bury you in them. He will bury you in your past sins, because one thing I know is that Yeshua will change your heart. I've talked to people who have been redeemed by Yeshua, that have totally given their life, that have walked away from drugs, that have walked away from alcohol, that have walked away from same-sex attraction and are actually married today. God changed their heart, because they didn't believe the lie, they trusted in Him and you know what? There was a renewing of the mind. 2 Corinthians 5:17 states <sup>17</sup>...if anyone is in **Christ, he is a new creation**. This is a fact! This is where we need to be. But here again, you have to believe it. If you don't believe it, the devil's going to bury you. We have to believe what the writer is saying here.

Moving on to Hebrews 9:15 <sup>15</sup>And for this reason **He is the Mediator of the new covenant...**(emphasis added). I just want to stop here, because the New Covenant is not something we're waiting for. There are some really far out teachings that are sucking people in. I've talked about this before, with the growth of the internet, you can find anything. There are teachers that literally believe we're not in the period of the New Covenant. We're not in the dispensation of the New Covenant. That's absolutely

scripturally insane. You'd have to throw out the entire New Testament to prove that. The Apostle Paul makes it clear. He's the mediator of the New Covenant. How can you be a mediator of something that's not enacted? You can't be. **He is** (not he will be) **the Mediator of the new covenant...**(emphasis added). The writer tells us how, **...by means of death...** (Hebrews 9:15) He took Moses' seat. Moses was the mediator before. Yeshua took that. He is now the mediator.

Finishing the verse up **<sup>15</sup>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** (Hebrews 9:15, emphasis added). See now, to a Jew, he has their attention. This is what it's all about. This is what it's been about from the beginning. The Jewish people want an inheritance and they know what that means. They want possession. And they don't want just temporary possession. They want what they were promised. What they were promised was eternal. An eternal inheritance.

Yeshua says to his disciples in John 14:2-3 **<sup>2</sup>In My Father's house are many mansions;** (actually, a better translation from the Greek is dwellings) **if it were not so, I would have told you. I go to prepare a place for you. <sup>3</sup>And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.** An eternal inheritance. This is what it's all about. Matthew 25:34 **<sup>34</sup>Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world** (emphasis added). Going back to the promise that was given to Abraham in Genesis 17:7-8 **<sup>7</sup>And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you. <sup>8</sup> Also I give to you and your descendants after you the land...** This is what it's about to them. It's possession. They want possession. They want an inheritance. Continuing **...in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God."** (emphasis added) An eternal possession. This is why I say what this writer wrote in the first century to his Jewish brethren would have resonated with them. This is what it's about.

And the writer of Hebrews is saying that it's all about Yeshua. He's the one that makes this happen. He's the one that brings this to fruition for us. He puts all the glory, all the focus on the Lord.

Here's the beauty of it. This promise was made explicitly to physical Jews, but then the Lord brought us prophets and started saying some weird things like the following in Ezekiel 47:21-22 **<sup>21</sup>Thus you shall divide this land among yourselves according to the tribes of Israel. <sup>22</sup> It shall be that you will divide it by lot as an inheritance for yourselves, and for the strangers who dwell among you and who bear children among you. They shall be to you as native-born among the children of Israel; they shall have an inheritance with you among the tribes of Israel** (emphasis added). Now you think about this. This is a prophetic passage talking about Gentiles that are being joined with Israel in the context of inheritance.

And then we come to Acts 26:17-18 and this is Yeshua speaking to the Apostle Paul **<sup>17</sup>I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you, <sup>18</sup> to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me** (emphasis added). He supernaturally opened a door to the Gentiles to receive something they never had before, a true inheritance among Israel.

That's a promise. This is what the writer brings to the table because he knows this should be our focus. This is what we should be focused on. Not on our inheritance here, not building our kingdom here. It's not about here. We need to remember we need to go vertical.

Now continuing on in Hebrew 9:16 <sup>16</sup>For where there is a testament, there must also of necessity be the death of the testator. <sup>17</sup>For a testament is in force after men are dead, since it has no power at all while the testator lives.

I think most people in this room probably understand how a last will and testament works. If you bequeath your valuables to your children or if you were to die and you were to give your children to the care of someone else, you create this document, a last will and testament, and it has legal power only if you're dead. That's the only time when it comes into being.

This is the point the writer is making in regard to the New Covenant. Actually, with covenants in general, as we'll see.

Now, Hebrew 9:18 <sup>18</sup>Therefore not even the first covenant was dedicated without blood. Meaning there had to be death to get the life. You had to have the blood. Hebrew 9:19-22 <sup>19</sup>For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people, <sup>20</sup>saying, "This is the blood of the covenant which God has commanded you." <sup>21</sup>Then likewise he sprinkled with blood both the tabernacle and all the vessels of the ministry. <sup>22</sup>And according to the law [Torah] almost all things are purified with blood, **and without shedding of blood there is no remission** (emphasis added). Again, the power is in the blood. There is no forgiveness apart from this. The writer is bringing this up. Remember, he's speaking in a language the Jewish people are accustomed to. They're tracking with him, I assure you. They understand this. What we'll look at next week might've been a little more difficult for them.

Hebrew 9:23 <sup>23</sup>Therefore it was necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. He's contrasting the Old Covenant versus the New Covenant. One is earthly, the other is heavenly. And when you stack them up together, there's no comparison. We're in a much better covenant.

Hebrews 9:24-26 <sup>24</sup>For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us; <sup>25</sup>not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another—<sup>26</sup> 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** (emphasis added). He has appeared to put away sin. The concept is not the way we use the word "appear" in today's English language. As in, well, it might appear that he is a good person, but I'm not quite sure. That's not it. What he's saying is, Christ has been revealed to put away sin. He was on the cross. He says that it is finished. That means it is done.

Now one thing I want to stress here. If this statement that we're looking at right now is true, then that means there isn't another work that needs to be done in regard to obtaining atonement, and in regard to obtaining forgiveness. This statement is radical. This is absolutely radical. And in the first century, this is jarring. Remember, the Jewish people have been operating almost 1,500 years under a specific system, a system of animal sacrifice. Now you're being told this. It can be jarring.

So he says, continuing in Hebrew 9:27 **27And as it is appointed for men to die once, but after this the judgment.** You know, there's that old saying, the adage that says there are two things certain in this life, death and taxes. They should take a note out of this guy's book. Actually, the two things that are certain in this life are death and judgment. It's absolutely guaranteed those two things you are going to meet. When you hear it like that, are you ready? Think about this. These things are for certain, that it's appointed for you to die once. What happened in the garden condemned us all in this age, in this life, to die. Are you ready for that death? Are you ready for the Judgment? Because what's going to happen, is you're going to die in this age, and the next thing you know, you're going to be standing in front of Yeshua, the Judge.

And according to scripture, most people are not going to be ready. According to scripture, He's coming to them as a thief. I want to be clear, when it says He's coming as a thief, this is not just talking about Him coming at the very end of the age and the people on the planet are not prepared. Which it applies to that too, make no mistake.

But to all the generations that were taken and captured in that cruel net of death, the coming of the Lord, the Judgment, is going to take them by surprise. They were not ready. They did not live lives worthy of the King. They decided to live for the world. Make no mistake, in every generation that has ever lived, all these men that did that are going to weep and mourn. There's going to be gnashing of teeth. They're going to be horrified. They were not prepared.

Hebrew 9:28 **28so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time,...** a second time. Not a third time, not a fourth time, not a fifth time. He will appear a second time **...apart from sin, for salvation.** It's so interesting how the coin just flipped upside down. See, because in His first coming He didn't come to call the righteous, He came to call the sinner to repentance. He came for the sinner. That is not the case when He comes the second time. He's not coming for the sinner. He's coming for the righteous. He's coming to save them and guess what's going to happen to the sinners. They're going to be destroyed. They're going to experience what is known as the Wrath of the Lamb. A very different depiction than what we typically get, the love of the Lamb, the sacrifice of the Lamb, all these things. That's not what the world is going to see, they're going to see the Wrath of the Lamb. That's what's coming.