

9:1 Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary.

9:2 For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary;

9:3 and behind the second veil, the part of the tabernacle which is called the Holiest of All,

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;

9:5 and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

9:6 Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services.

9:7 But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people's sins committed in ignorance;

9:8 the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing.

9:9 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-

9:10 concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.

9:11 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.

9:12 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.

9:13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,

9:14 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?

9:15 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.

9:16 For where there is a testament, there must also of necessity be the death of the testator.

9:17 For a testament is in force after men are dead, since it has no power at all while the testator lives.

9:18 Therefore not even the first covenant was dedicated without blood.

9:19 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,

9:20 saying, "This is the blood of the covenant which God has commanded you."

9:21 Then likewise he sprinkled with blood both the tabernacle and all the vessels of the ministry.

9:22 And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.

9:23 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.

9:24 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;

9:25 not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another-

9:26 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.

9:27 And as it is appointed for men to die once, but after this the judgment,

9:28 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.

Good morning, everyone.

I hope you are all doing well with daily high temperatures exceeding 30 degrees Celsius, and some places are reported to be experiencing disaster-level heat.

Today is the last service in July, and we will enter August. During this month, please be careful to avoid heat stroke, keep your rooms cool, and drink plenty of water. Please be especially careful when you go outside. We pray for your good health.

We have now entered the ninth chapter of the book of Hebrews.

In the previous chapter, we were told that the earthly sanctuary is "a model and a shadow of the heavenly sanctuary," and that in heaven there is "the true tabernacle, the sanctuary established by the Lord and not by man.

And so today, too, we are told of the earthly tabernacle and the heavenly sanctuary, the sacrifices to be offered for the earthly tabernacle and the offerings for the heavenly sanctuary.

1 Now even in the first covenant there were various provisions for worship, and for an earthly sanctuary.

2 That is, first a tabernacle was set up, with a candlestick, a table, and bread offerings in a place before it. This was called the sanctuary.

3 And after the second tabernacle there was another place, which was called the Most Holy Place.

4 And there were set up an altar of incense of gold, and the ark of the covenant covered with gold, and in it were placed the golden jar containing the manna, and Aaron's staff that budded, and the tablets of the covenant,

5 And upon the ark were glorified cherubim, which covered the redemption place. 6 These things cannot be mentioned here and now, for they have been set in order as above.

6 And these things, having been arranged as above, the priests would always go into the place before the tabernacle to worship,

7 But behind the tabernacle the high priest is there only once a year, and he does not go without the blood of the offering for the iniquity of himself and of his people.

In the tabernacle there was the sanctuary and the holy of holies. The priests always worshipped in the front of the tabernacle, but the high priest entered the back of the tabernacle only once a year. The priests could only go before the golden ark of the covenant once a year, where the presence of God appeared. And when he did, he did not "go without the blood of the offering for his own sins and the sins of the people.

8 Thereby the Holy Spirit clearly shows that the way into the sanctuary is not yet open as long as the forward tabernacle exists.

And there is a sanctuary before the Most Holy Place where God's presence appears, thus meaning that no one could go before God without being held back.

9 This tabernacle is a metaphor for the present time. 9 This tabernacle is a metaphor for the present age: offerings and sacrifices are offered, but the conscience of those who perform the rituals cannot be fulfilled.

This tabernacle" refers to the earthly tabernacle, the old covenant (as compared to the new

covenant in Christ). Both this tabernacle and the covenant given through Moses are wonderful and meaningful, but as we saw in the previous chapter, there are shortcomings, and we are told that "offerings and sacrifices may be made, but the conscience of those who perform the rituals cannot be fulfilled. I think this is a very aggressive and in-depth expression. I think that this is a very aggressive statement, and in line with the previous chapter's use of the word "lack," I think it also contains hyperbole to vividly express how excellent the new covenant is.

10 They are only events concerning food and drink and various washings, which are merely carnal regulations imposed until the time of the reformation.

11 But when Christ has come as the High Priest of the blessing that has already appeared, there shall be a greater and more perfect tabernacle, not made with hands, and not belonging to this world,

12 And He entered the sanctuary once for all by His own blood, and not by the blood of goats and calves, so that He might fulfill eternal redemption.

In the heavenly sanctuary, which is not made with human hands, God, with a more perfect covenant for the complete salvation of his stubborn people, invites man to the perfect heavenly sanctuary, where Christ, as the High Priest of blessing, passes through the heavenly tabernacle, which is more perfect than the Most Holy Place on earth, and where, not by the blood of goats and calves, but by his own blood, he once and for all enters the holy of holies, thereby fulfilling his eternal redemption. 13 For if he had not passed through the tabernacle of heaven, he would not have entered it by the blood of goats and calves, but by his own blood once for all, to complete eternal redemption.

13 For if the blood of goats and bulls and the ashes of bulls be sprinkled on the unclean, to cleanse and sanctify the body, how much more shall the blood of the Son of God be sprinkled on the body of man, to cleanse and sanctify it?

14 Shall not the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, moreover cleanse our conscience and remove our dead works, and make us servants of the living God?

This has been God's pain for many years in the face of an obstinate people.

But here, through "the blood of Christ, who through the eternal Holy Spirit offered Himself to God as the blemishless One," God has "moreover quickened our conscience and removed our dead works, and made us servants of the living God.

The Lord did for us what He wanted us to do with our whole conscience, to take the death of animals as a ransom, to worship Him with fear, remorse, and a broken heart, but what He could not do with that, He did for us.

Romans 8:1 For this reason now no one who is in Christ Jesus can be condemned.

8:2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death.

8:3 For what the law could not do, because it was made powerless by the flesh, God has done. He sent forth His Son in the flesh to condemn sin, and in the flesh He punished sin.

But the blood of Christ, who offered Himself without blemish to God through the eternal Holy Spirit, moreover, purifies our conscience and removes our dead works, so that we may serve the living God."

Again and again, God is working for our salvation. This is the new covenant. God is the one who sits in the deep and says, "Come to me, all you sinful people, and offer your sacrifices and apologies in error," but He sends His Son to us, comes to us, and invites us to make atonement for our sins in Christ. The curtain of the Most Holy Place has been torn open and the way to God is now clear through Christ's atonement. How can we still stubbornly keep our hearts from looking up to the face of the One who loves us so much, and from approaching Him with thanksgiving and worship?

15 Therefore Christ is the mediator of the new covenant. It is only as a result of His death to atone for the transgressions He committed under the first covenant that those to whom He called will inherit the promised eternal kingdom.

16 On the contrary, a will requires proof of the testator's death.

17 A will takes effect only at death, and is ineffective while the testator is alive.

18 So also the first covenant was not made without the shedding of blood.

19 That is, when Moses had declared all the commandments to the whole people according

to the law, he took the blood of calves and goats, besides water and red wool and hyssop, and sprinkled it on the covenant book and on the whole people,

20 And he said, "This is the blood of the covenant which God has established against you.

21 And he sprinkled the blood likewise on the tabernacle and on all the ceremonial instruments.

22 Thus almost everything was cleansed by the blood, according to the law. Without the shedding of blood there can be no forgiveness of sins.

All salvation requires a substitutionary death. Blood cleansing is necessary. Death is necessary for the covenant of inheritance to be made. All of these God has brought to us through the death of His Son.

23 Thus, the model of what is in heaven needs to be cleansed with these things, but what is in heaven must be cleansed with a sacrifice even more excellent than these.

24 But Christ is not in the sanctuary made with hands, which is only a model of the true things, but has entered into the heaven above, and has now come into the presence of God for us.

25 For the high priest enters the sanctuary yearly with the blood of another, but Christ did not offer Himself so often.

26 For if he had, he would have had to suffer often from the beginning of the world. But the fact is that He appeared only once at the end of the world to offer Himself as a sacrifice and to put away sin.

If the sanctuary of blood is cleansed by the blood of animals, then the true sanctuary in heaven must have a better offering than that, and it is the blood of Christ Jesus.

But the blood of Christ Himself, unlike the blood of animals, does not have to be offered often.

27 And as it is appointed unto men to die once, and to be judged after death,

28 Christ also, after having offered Himself once to bear the sins of many, will appear a second time to those who are waiting for Him, not to bear their sins, but to provide salvation.

Just as we do not die many times, so Christ will die for us only once, to atone for the sins of

many, and then at His Second Coming, in the New Covenant, the eternal world of salvation will begin.

It is our desire to go forward in this week's walk, thankful only for those of us who have been placed within such a perfect salvation.

Prayer: Heavenly Father, we thank you for today's worship. Jesus appeared to take away sins by offering Himself as a sacrifice. Jesus offered Himself to bear the sins of many. If the blood of bulls and bullocks and the ashes of bulls are sprinkled on the unclean to sanctify them and cleanse them, how much more will the blood of Christ Jesus cleanse and renew the hearts of men and bring them into a new life of blessing! Thank you so much for the blessings of the new covenant by His life. Bless our families and the people in our community. We pray in the name of the Lord Jesus. Amen.