

Treasure Hunt

- Ben: What is the difference between “purging” and “remission” (Heb 9:22)?
- Nate: Which of these did the Day of Atonement bring?
- Elijah: What Old Testament festival brought remission?
- Faith: What was removed at this festival?
- Michael: Where does our Lord compare forgiveness by God with this festival?
- Caitlin: Where does the writer learn that “shedding of blood” brings “remission”?
- What is the “very image” of the heavenly reality (10:1), and how does it look forward to that reality?
- In what ways does Hebrews refer to the breaking of bread?
- If the OT sacrifices could not bring a clean conscience, how could David know that his sins were gone?
- What do the OT sacrifices remember? What does the NT counterpart remember?

The Contrasts of 9:1-10:14

9:1-10:14 Contrasting Requirements

9:1-15 The **Sanctuaries**

1-10 Under the First Covenant

2-5 The worldly sanctuary

6-10 Ordinances ...

11-15 But Christ ...

9:16-10:14 The **Offerings**

9:16-28 The **Blood** and Remission

24 for Christ ...

25 nor yet ...

27 so Christ ...

10:1-14 The **Body** and Conscience

5 wherefore when he cometh into
the world ...

11-12 but this man ...

Heb. 8:2 A minister of **the sanctuary**, and of the true tabernacle, which the Lord pitched, and not man. 3 For every high priest is ordained to **offer gifts** and **sacrifices**: wherefore it is of necessity that this man have somewhat also to offer.

Heb 9:22

<p>And almost all things are by the law purged with blood</p>	<p>and without shedding of blood is no remission</p>
<p>purge καθαρίζω G2511: Cleanse → Invisible</p>	<p>remission ἄφεσις G859: Remove → Gone</p>
<p>Heb. 1:3 Who ... when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Heb. 9:23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. Heb 9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:</p>	<p>Heb. 6:1 Therefore leaving the principles of the doctrine of Christ, Heb 10:17 And their sins and iniquities will I remember no more. 18 Now where remission of these is, there is no more offering for sin.</p>
<p>Day of Atonement, Leviticus 16 (!)</p>	<p>Jubilee, Leviticus 25, 27</p>
<p>Mostly cleansing of lepers (Matt 8:2-3; 10:8; 11:5) and dishes (Matt 23:25-26) Pure in heart (Matt 5:8) → purge your conscience (Heb 9:14)</p>	<p>Mat 6:12 And forgive ἄφῆμι G863 us our debts, as we forgive our debtors. Matt. 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.</p>

The Once-For-All Offering of 7:27

Better Implements

9:11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, **not made with hands**, that is to say, not of **this building**; 12 Neither by **the blood of goats and calves**, but by **his own blood** he entered in **once [for all]** **ἐφάπαξ** into the holy place, having obtained eternal redemption for us.

Others vs. Self

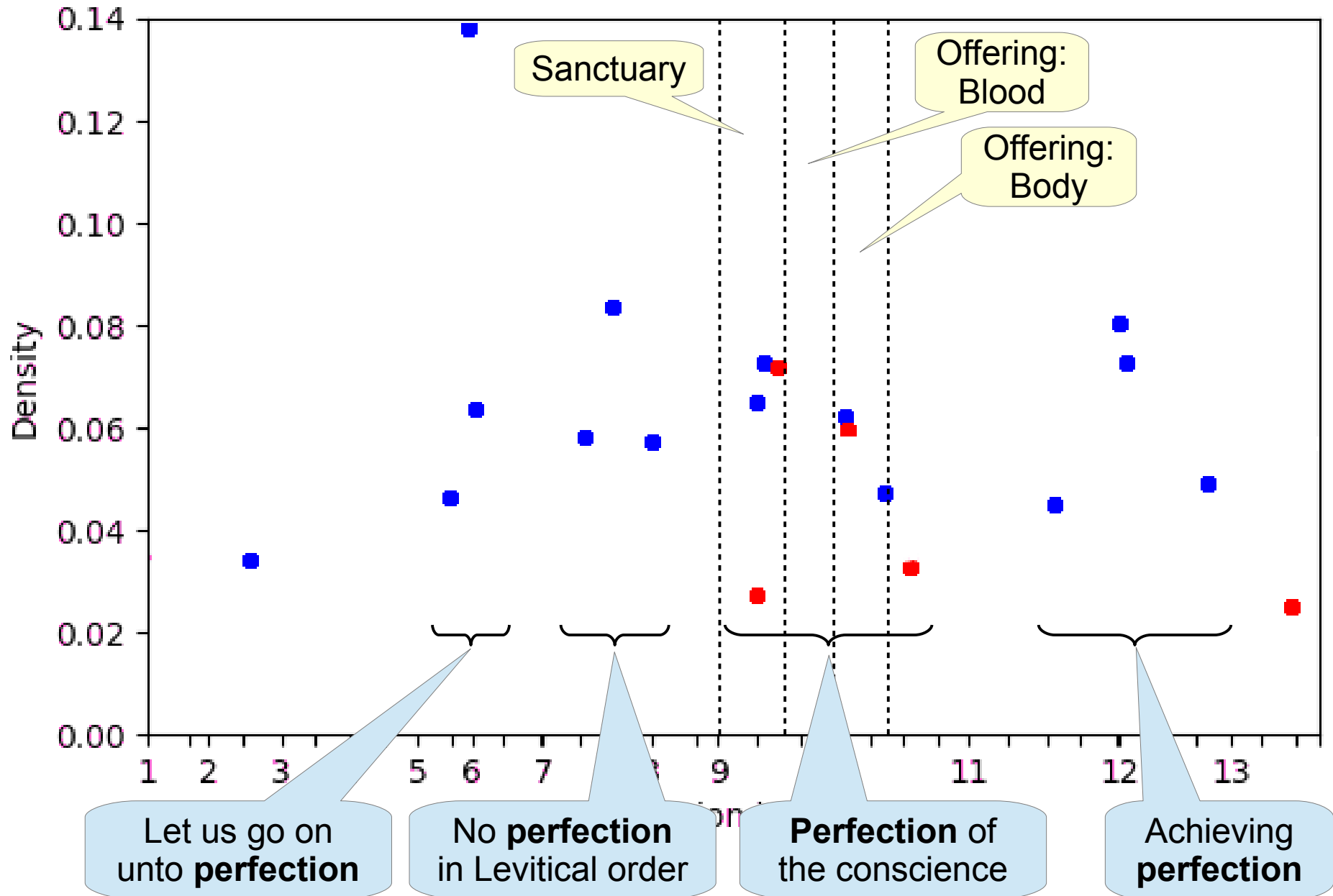
9:25 Nor yet that he should offer himself **often**, as the high priest entereth into the holy place **every year** with blood of **others**; 26 For then must he often have suffered since the foundation of the world: but now **once** **ἅπαξ in the end of the world** hath he appeared to put away sin by the sacrifice of **himself**.

Failure vs. Success

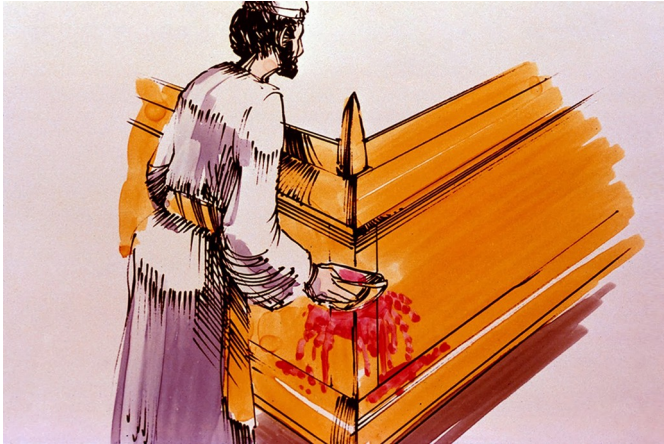
10:11 And every priest standeth **daily** ministering and offering **oftentimes** the same sacrifices, which **can never take away sins**: 12 But this man, after he had offered **one** sacrifice for sins **for ever**, sat down on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool. 14 For by **one** offering he hath **perfected for ever** them that are sanctified.

Key: **Repetition**, **Once**, **Point of Contrast**

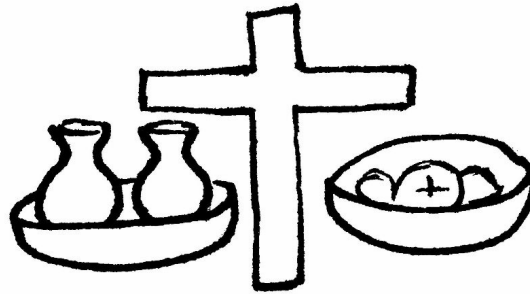
Perfection of the Conscience



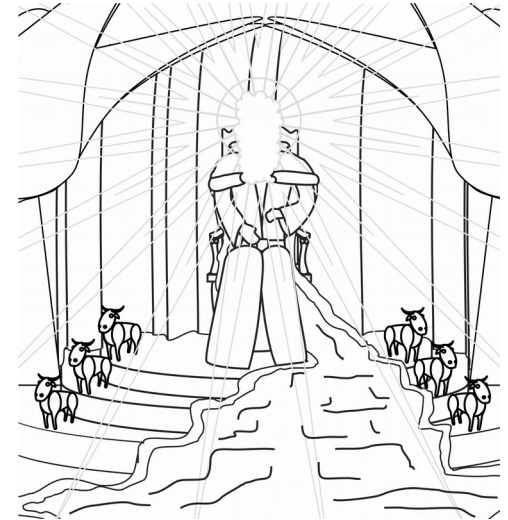
Two Categories or Three?



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8:5 example
8:5; 10:1 shadow
9:9 figure (parable)
9:23 pattern
(example)
9:24 figure
(antitype)

10:1b the very image

Mat 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.
1Co 11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

4:3 my rest

8:5; 9:23 heavenly things
8:5 pattern (type)
9:11; 10:1 good things to come

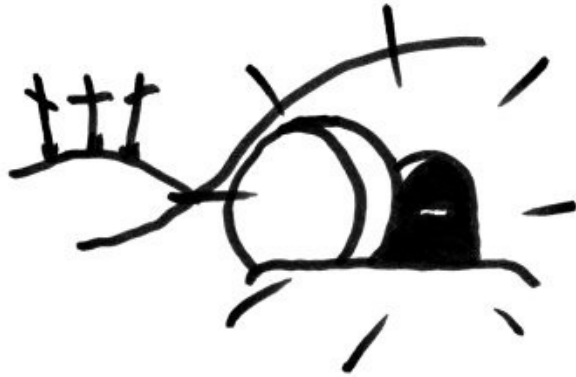
A Clean Conscience in the OT?

Heb. 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

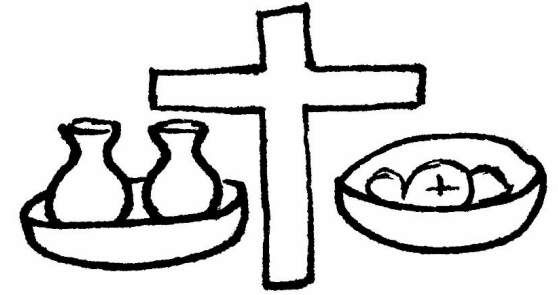
Psa. 32:1 Blessed is he whose transgression is forgiven, whose sin is covered. 2 Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile. ... 5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and **thou forgavest the iniquity of my sin.** Selah.

Psa. 51:16 For **thou desirest not sacrifice**; else would I give it: thou delightest not in burnt offering. 17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. 18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. 19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

Remembrance, 10:3

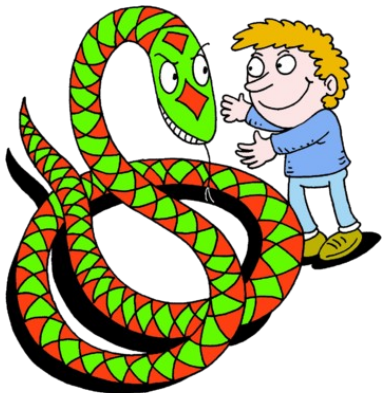
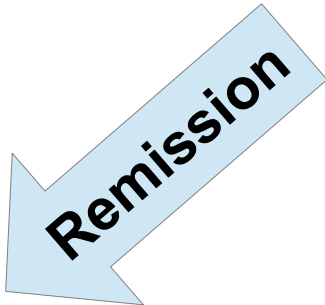


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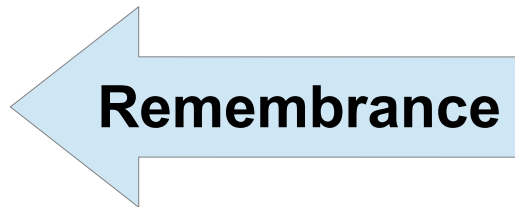


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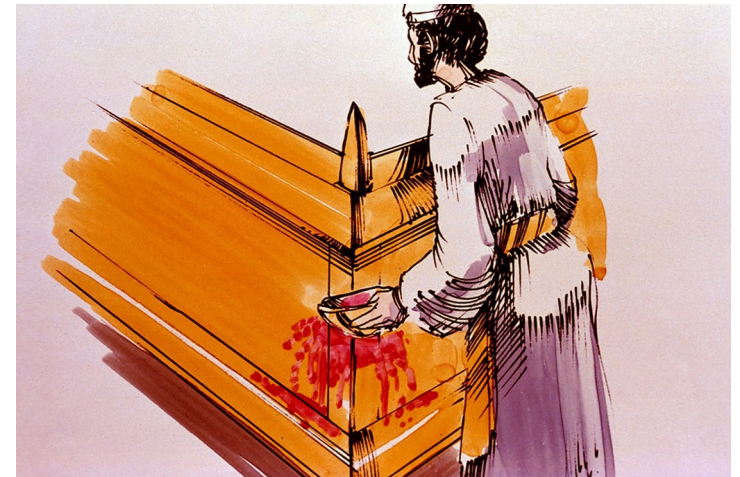
10:1b the very image



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10:1a the shadow



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