

- the duties of the priests and high priest are mere reminders to the readers (they are Jewish)
 *he now compares it to the ministry of Christ to show how much better this Covenant truly is
 vs.8- after the illustration of the Tabernacle and its services, the Holy Spirit is teaching 3

important facts in the next 3 verses

*first, the believer did not have access into the very presence of God

(Only the priests could enter the Holy Place and the high priest only into the Holy of Holies)

*there was no way for the high priest in that day to bring the believer into the presence of God

(The high priest was the mediator in that day)

*the primary lesson taught here is how inaccessible God is apart from the death of Christ

Truth- through the finished work of Christ (Cross) we now have access to God through Him

(He is our Great High Priest- Heb.4:14-16, Eph.2:12-16)

vs.9- second, the repetition of the same sacrifices was a reminder that the real spiritual problem man faced couldn't be solved by physical means

-“figure”- (parabole) the same word used for “parable”

(This means an earthly story or example that contains a deeper, heavenly meaning)

- there was no true peace under this covenant as everybody relied on the high priest for atonement

*in Lev.16, there was the scapegoat- there was always the chance of the scapegoat finding his way back to camp

*the animal sacrifices atoned for sin but could not remove personal guilt

(Man's conscience was always unsatisfied since he must return repeatedly and never knew what was happening within the closed chambers of the Tabernacle)

vs.10- third, the Spirit teaches that the old covenant was temporary

-“meats and drinks”- this is a reference to the dietary laws of Lev.11 and Deut.14

-“divers washings”- this is speaking of the ceremonial washings that one must observe before any service or worship (Ex.30:18-21, Lev.16)

-“carnal ordinances”- this refers to the rituals and festivals that were commanded to be held and attended (Ex.- Passover, Pentecost, Booths)

*they are referred to as carnal because they could never change the inner man

-“reformation”- (diorthosis) to make something straight that is out of line

vs.11- “but”- this verse is a transition from the previous discussion of the Tabernacle to the sacrifice itself

-“good things to come”- meaning a hope and peace that the old covenant could never give

*unlike the earthly sanctuary that was closed, Christ has opened the inner sanctuary to the Heavenly Tabernacle (Matt.27:51)

vs.12- “goats and calves”- these offerings could obtain mercy and atonement but never eternally

-“His own blood”- the Sacrificer is also the Sacrifice

-“once”- because this offering is perfect, it offers perfect redemption forever

-“holy place”- meaning into the presence of God

-“eternal redemption”- He cleansed all sins in one act of redemption

(The word “redemption” means a ransom or price paid to satisfy a debt)

vs.13- “ashes”- this is a reference of the red heifer (Num.19)

*the heifer was taken outside the camp to be killed and burned- while burning, the priest would throw cedar, hyssop, and scarlet wool upon it (then the ashes were gathered and stored)

- when one would become ceremonially unclean, such as contact with a dead body, the ashes would be mixed with water and sprinkled over the unclean person

*historically, only 6 red heifers were killed for this as the ashes would suffice for a long time

vs.14- if these were sufficient to cleanse the outside, how much greater cleansing would one get from the eternal (conscience) cleansing from Christ's blood?

-“dead works”- they are dead because without Christ, the person doing them is dead internally