

1.28.25

**Heb 9:1** Now even the first covenant had regulations for worship and an earthly place of holiness.

**Heb 9:2** For a tent was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. It is called the Holy Place.

Heb 9:1

“his principal design is to confirm the pre-eminence of the *new covenant above the old*. To this end he compares them together in their first introduction and establishment, with what did belong unto them therein. And as this in the new covenant was the priesthood, mediation, and sacrifice of Christ; so in the old it was the tabernacle with the services and sacrifices that belonged unto it. These the first covenant was accompanied with and established by; and therefore were they peculiarly to be compared with the tabernacle of Christ, and the sacrifice that he offered therein. This is the principal reason why in this disputation he hath all along respect unto the *tabernacle*, and not unto the *temple*.”

“This tabernacle, with what belonged thereunto, was a

1. *visible pledge of the presence of God among the people, owning, blessing, and protecting of them*; and it was a pledge of God’s own institution.
2. the *pledge and means of God’s residence or dwelling* among them, which expresseth the peculiar manner of his presence
3. It was a *fixed seat* of all divine worship, wherein the truth and purity of it were to be preserved.
4. it was principally the privilege and glory of the church of Israel, in that it was a *continual representation of the incarnation of the Son of God*; a type of his coming in the flesh to dwell among us, and, by the one sacrifice of himself, to make reconciliation with God and atonement for sins. It was such an expression of the idea of the mind of God concerning the person and mediation of Christ, as in his wisdom and grace he thought meet to intrust the church withal. Hence was that severe injunction, that all things concerning it should be made “according unto the pattern showed in the mount;” for what could the wisdom of men do in the prefiguration of that mystery, which they had no comprehension of?

\*\*God can animate outward, carnal things with a hidden, invisible spring of glory and efficacy.—So he did this sanctuary with its relation unto Christ; which was an object of faith, which no eye of flesh could behold.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p188

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God made promises in the Old Covenant that hold true in the New. Those promises of God are based on His mercy and grace alone, and are symbolized through the ordinances and workings of the tabernacle.

1.31.25

The promise of the Old Covenant was for a Messiah. Which was also the promise to Adam and Eve. That promise has been fulfilled in the New Covenant. The promise of the New Covenant is God with us. Personally. By His Spirit dwelling in and with us. This promise extends even into eternity. God forever with us. Never leaving or forsaking us. Our position with God through Jesus never changes no matter where we are dwelling in any point in that eternity. In this land of sojourning or in our eternal long home...a place no eye has seen or mind comprehended...a place of increasing knowing God and His glory, His will, and His ways. The promise of the Old Covenant was a looking forward to when God would write His law on their heart and He would be their God and they His people. The promise of the New Covenant is eternal life...which is to know God and Jesus who He sent. Increasingly. Forever.

2.5.25

[Heb 9:3](#) Behind the second curtain was a second section called the Most Holy Place,

[Heb 9:4](#) having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron's staff that budded, and the tablets of the covenant.

[Heb 9:5](#) Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

In this general sense, even the prayers of the saints might be typified and represented in that daily burning of incense which was used in the sanctuary.

But it must be granted that this incense is distinguished from the prayers of the saints, as that which is in the hand of Christ alone, to give virtue and efficacy unto them, Rev. 8:4. Wherefore this golden altar of incense, as placed in the sanctuary, and whereon incense was burned continually every morning and evening, was a type of Christ, by his mediation and intercession giving efficacy unto the continual prayers of all believers.

But that which the apostle in this place hath alone respect unto, was the burning of the incense in the golden censer on the day of expiation, when the high priest entered into the most holy place. And this represented only the personal mediatory prayer of Christ himself.

Owen, John. 1854. [An Exposition of the Epistle to the Hebrews](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6 p203

The effectiveness, or efficacy, of something is how well it works or brings the results you hoped for. In medical terms, efficacy refers to the ability of a product or treatment to provide a beneficial effect.

Jesus makes our prayers as a pleasing aroma unto God. Without His incense (mediation, intercession) our prayers would not reach the Holy of Holies. They would not be effective.

God may hear prayers of those not in Jesus. He is merciful and gracious...and He knows who He is calling to Himself. But, those prayers of a righteous man, the one who trusts in Jesus for his righteousness, hold a specific or peculiar weight to them that is particularly pleasing to God.

#### 2.10.25

All of these Old Covenant ordinances pointed to the Messiah. To Jesus. When the people performed them...some knew full well they pointed to a more glorious end, and praised God in them. Some...performed them as the substance of being holy enough to reach God. They turned the shadow into the substance itself. We can do the same under the New Covenant. Our ordinances of communion, prayer, bible study, good works can become the substance of our reconciliation with God. Where we see our righteousness in performing those things instead of looking unto Jesus for the fulfillment of all things. When God looked upon His people walking through His commands of the tabernacle and all His instructions of it, He saw Jesus in it all...in every detail...He saw Jesus. Those who also saw these things as a symbolic shadow, met God in that place of worship, and He met them, because they both had their focus on the Great High Priest, Prophet, Kinsman Redeemer, and King who was promised to come. We now have the substance of those things that pointed to Him. And we still meet God in the Holy of Holies—only with boldness and freedom because we are found in the Ark of God—under the mercy seat—who is Jesus.

#### 2.11.25

“the principal reason why the church of the Jews rejected him at his coming was, that they preferred these institutions and their carnal use above and before him who was the substance and life of them all. And no otherwise will it fall out with them all who prefer any thing in religion before him, or suppose that any thing is accepted with God without him....”

All the counsels of God concerning his worship in this world, and his eternal glory in the salvation of the church, do centre in the person and mediation of Christ.—The life, glory, and usefulness of all things whereof we have discoursed, arose from hence, that there was in them all a representation of the person and mediation of Christ. Hereunto were they designed by divine wisdom. In him alone is God well pleased; in him alone will he be glorified.”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p222

**[Hos 6:3](#)** Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth.

This reminds me that Jesus is the author and finisher of my faith. All these Old Covenant ordinances...all the services of the tabernacle and later the temple—have a beauty. A mysterious nostalgia about them...even though they were pointing to the future of Jesus' fulfillment...they were representing something from the heart and mind and will and wisdom of God in His secret council of Himself from all eternity. God could have chosen anything or used anything to represent or foreshadow this great salvation that He had made available through His Son, but He showcased it through these things. If the tabernacle and temple and all the services were so beautiful, meaningful, and glorious, being outward things, how much more the fulfillment of those promises—and even greater promises—in Jesus—be even more full of glory. It is like the outward tangible things foreshadowed the spiritual invisible things so that those living in each time would look ahead or back with a sense of awe and faith that Jesus is the Alpha and Omega.

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**Heb 9:6** So with these things prepared like this, the priests enter continually into the outer tent as they perform their duties.

**Heb 9:7** But only the high priest enters once a year into the inner tent, and not without blood that he offers for himself and for the sins of the people committed in ignorance.

2.15.25

The priests enter continually..

“Now all this daily service was typical. And that which it did represent was the continual application of the benefits of the sacrifice and whole mediation of Christ unto the church here in this world. That the tabernacle itself with the inhabitation of God therein was a type of the incarnation of the Son of God, we have showed before; and have also declared that all the utensils of it were but representations of his grace in the discharge of his office. He is the light and life of the church, the lamp and the bread thereof. The incense of his intercession renders all their obedience acceptable unto God. And therefore there was a continual application made unto these things without intermission every day.”

John Owen “Exposition of the Epistle of Hebrews” V6p228

“And it is his entrance through the veil that is intended; which also was a part of his service. For it was a type both of the entrance of Christ into heaven, and of our entrance by him unto the throne of grace, verse 24, chap. 10:19, 20. This was that veil which in the temple was rent from the top to the bottom upon the death of our Saviour, Matt. 27:51. For hereby the way was laid open into the holy place, and the gracious presence of God discovered unto all that come unto him by Christ.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p230

2.16.25

**Heb 9:8** The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

“the divine ordinances and institutions of worship are filled with wisdom sufficient for the instruction of the church in all the mysteries of faith and obedience.—How eminent was the divine wisdom of the Holy Ghost in the structure and order of this tabernacle! What provision of instruction for the present and future use of the church was laid up and stored in them! *What but infinite wisdom and prescience could order things so in their typical signification?* He that considers only the outward frame and state of these things, may see a curious and beautiful structure, a beautiful order of external worship; yet can he find nothing therein but what the wisdom and contrivance of men might attain unto; at least, they might find out things that should have as glorious an outward appearance. **But take them in their proper state, as unto their signification and representation of spiritual and heavenly things in Christ Jesus, and there is not the least concernment of them but it infinitely transcends all human wisdom and projection.** *He alone in whose divine understanding the whole mystery of the incarnation of the Son of God and his mediation did eternally reside, could institute and appoint these things.* **And to instruct us unto a humble adoration of that wisdom, is the framing of the whole fabric, and the institution of all its ordinances, contained in the sacred record for the use of the church.”**

“The “holies,” then, is the gracious presence of God, whereunto believers draw nigh in the confidence of the atonement made for them, and of acceptance thereon. See Rom 5:1, 2; Eph. 2:14–18; Heb. 4:14–16, 10:19. The atonement being made, and received by faith, conscience being purged, bondage and fear being removed, believers do now under the gospel enter with boldness into this gracious presence of God.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p236,240

The holies is where God meets us. Personally. Not outwardly, but inwardly. God came to us first by His Spirit leading us to Jesus. That place where we commune with God internally is that holiest of places. God promises He will be found for those who seek Him with their whole heart, that He draws near to those who draw near to Him. This is all the internal working of the Holy Spirit. The fulfillment or substance of the outward ordinances and shadow of the tabernacle and the Holy of Holies. A beautiful outward representation of this New Covenant relationship God has made available now to all who believe. All who His Spirit draws close to the heart of God. That place where God meets us and declares us loved...because of Jesus. Amen

Eph 2:14 -22 For he (Jesus) is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being

the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.

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**Heb 9:9** Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

**Heb 9:10** Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

“God taught the church of old the mysteries of our redemption by Christ, by the tabernacle, its fabric, parts, utensils, and services; but it was but an obscure, parabolical, figurative instruction. So should the word here be rendered, “a figurative instruction,” or the word “parable” be here retained, as it is in other places. This was God’s way of teaching the mysteries of his wisdom and grace; which, as it was sufficient for the state of the church which was then present, so it instructs us in what he requires, what he expects from us, unto whom all these things are unfolded, made plain and evident.”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p246

—The Old Covenant, the tabernacle, was an enigma that the New Covenant explained.

—Jesus spoke in parables (riddles, puzzles), but explained those things to the disciples.

“This kind of instruction, whatever now it seem to us, was meet and fit for them unto whom it was given. And by the administration of grace in it, it was a blessed means to ingenerate faith, love, and obedience, in the hearts and lives of many unto an eminent degree. And we may consider from hence what is required of us, unto whom the clear revelation of the wisdom, grace, and love of God, is made known from the bosom of the Father, by the Son himself.”

“This the apostle here tacitly acknowledgeth, namely, that the gifts and sacrifices were able to free the sinner from temporal punishment, and give him outward peace in his possessions. But as unto the latter, wherein *conscience* was concerned, he denies that they had any such efficacy.”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p248,250

2.28.25

“Until the time of reformation”

“The fixing of times and seasons, for the state of things in the church, is solely in the hand of God, and at his sovereign disposal.—He alone appointed this “time of reformation;” the church

could neither hasten it nor was to refuse it. Wherefore quiet waiting alone is our duty, as unto the accomplishment of all promises concerning the state of the church in this world.”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p258

Quiet waiting does not mean to do nothing. As Paul said...one breaks the ground, one plants, another waters...but God gets the increase. We wait in expectation when we do what God is telling us to do. But the burden and responsibility is fully on Him. His timing, His way. That does not only apply to the fact that Jesus came in the “fullness of time” but it also applies to when the Holy Spirit brings revival here or there...upon a single person, or a great move of God within many people, and it also applies to the timing where Jesus will come again. To work to hasten the day does not mean we somehow bring those things to pass any sooner than when God in His sovereignty has ordained. We hope, we pray, we keep on doing those things He calls us to do simply because He loves us, and we love Him. We rejoice in the fact He has chosen us to be vessels of His glory and love to a lost and dying world. Then, we trust that the outcome of that is in His hands alone. It is a rest in the sovereign love of God that makes His yolk light.

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**Heb 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.

“1 John 4:2, 3. Wherefore, by his being “come,” in this place, no one single act is intended, as his advent or coming doth usually signify his incarnation only; **but the sense of the word is comprehensive of the whole accomplishment of the promise of God in sending him**, and his performance of the work whereunto he was designed thereon. In that sense is he frequently said to come, or to be come, 1 John 5:20.”

“Good things to come”

They found that great and glorious things were spoken of by all the prophets, to be brought in at the coming of the Messiah; and the hope of good things to come they lived upon, and continue yet so to do. But being carnal in their own minds, and obstinately fixed unto the desire of earthly things, they fancied them to consist in things quite of another nature;—honour, riches, power, a kingdom and dominion on the earth, with a possession of the wealth of all nations, were the good things which they hoped were to come. As to reconciliation and peace with God by a full and perfect atonement for sin, righteousness, deliverance from spiritual adversaries, with a holy worship acceptable unto God, they are things which they neither desired nor regarded. Wherefore, choosing the world and the things of it before those which are spiritual and heavenly, unto the world they are left, and the curse which it lieth under. And it is to be feared that some others also have deceived themselves with carnal apprehensions of the good things, if not of the priesthood, yet of the kingdom of Christ.”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p262-265

I want good things in my life. A good comfortable home, car, food, clothing. A good nest egg to shelter against a financial short fall. Prosperity in business, family and relationships etc. I think most people, Christians included, want these things. The question is...is there better things that we should be looking for?

Is the desire for honor, prestige, power, our own kingdom hijacking the spiritual good Jesus died to give us. It is a sobering question really. Something the Jews of old got trapped in, and can be seen still today in hearts and minds of believers.

2.19.25

“with the greater and more perfect tabernacle not made with hands”

“This tabernacle, whereby he came a high priest, was his own human nature. The bodies of men are often called their tabernacles, 2 Cor. 5:1; 2 Pet. 1:14. And Christ called his own body the temple, John 2:19. His flesh was the veil, Heb. 10:20. And in his incarnation he is said to “pitch his tabernacle among us,” John 1:14. Herein dwelt “the fulness of the Godhead bodily,” Col. 2:9,—that is, substantially; represented by all the pledges of God’s presence in the tabernacle of old. This was that tabernacle wherein the Son of God administered his sacerdotal office in this world, and wherein he continueth yet so to do in his intercession”

“That it was “greater” than it;—greater in dignity and worth, not quantity and measures. The human nature of Christ, both in itself, its conception, framing, gracious qualifications and endowments, especially in its relation unto and subsistence in the divine person of the Son, was far more excellent and glorious than any material fabric could be...

The human nature of Christ doth thus more excel the old tabernacle than the sun doth the meanest star.”

2 Chron. 2:5, 6, “The house which I build is great: for great is our God above all gods. But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who am I then, that I should build him an house, save only to burn sacrifice before him?”

1 Kings 8:27, “Will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded”

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‘It is so not made with hands like unto that tabernacle, as that it is not of the order of any other created thing; not of the same make and constitution with any thing else in the whole creation here below.’ For although the substance of his human nature was of the same kind with ours, yet the production of it in the world was such an act of divine power as excels all other divine operations whatever. Wherefore God speaking of it saith, “The Lord hath created a new thing in the earth, A woman shall compass a man,” Jer. 31:22; or conceive him without natural generation.”

**“God is so far from being obliged unto any means for the effecting of the holy counsels of his will, as that he can when he pleaseth exceed the whole order and course of the first creation of all things, and his providence in the rule thereof.”**

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p266-271

What is amazing is God chose dust. We see dust as the basest thing. Something to be swept away...but that is the very thing God used to make this body He dwelt in. If it were me, I would have chosen the grandiose of the tabernacle and more the temple of Solomon. But God's ways are the most humble. Which makes them the most grand.

2.20.25

**Heb 9:12** Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

“the true excellency and efficacy of the blood of Christ in his sacrifice was from his divine person, whereby “God purchased his church with his own blood,” Acts 20:28”

“Christ entered by his *own blood*, the high priest by the *blood of goats and calves*; Christ *only once*, the high priest *every year*; Christ into *heaven*, the high priest into the *tabernacle* made with hands. But in other things he confirms a similitude between them; namely, in the entrance of the high priest into the holy place by the blood of his sacrifice, or with it.”

“The whole bodies of the expiatory sacrifices were burnt and consumed with fire; and this was done without the camp, Lev. 16:27, to signify the suffering of Christ, and therein the offering of his body without the city,”

***Where is the holy place Jesus entered into? The Holy of Holies of the tabernacle was a shadow of:***

“The heaven of heavens, the place of the glorious residence of the presence or majesty of God, is that whereinto he entered.”

““He entered.” This entrance of Christ into heaven upon his ascension may be considered two ways: (1.) As it was *regal*, glorious and triumphant; so it belonged properly unto his kingly office, as that wherein he triumphed over all the enemies of the church. See it described, Eph. 4:8–10, from Ps. 68:18. Satan, the world, death, and hell, being conquered, and all power committed unto him, he entered triumphantly into heaven. So it was regal. (2.) As it was *sacerdotal*. Peace and reconciliation being made by the blood of the cross, the covenant being confirmed, eternal redemption obtained, he entered as our high priest into the holy place, the temple of God above, to make his sacrifice effectual unto the church, and to apply the benefits of it thereunto.”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p273-279

“He entered once into the holy place”

And He is still there. The High Priests of the Old Covenant had to leave that place. The sacrifice had to be done every year...and the High Priest reentered that place of meeting God. But the blood of Jesus ensures His abiding place is with God forever. Never to leave. The miracle is that His sacrifice also means we don't have to leave our communion with God to find another way...more blood...to continue to dwell in His presence. We don't have to pay admission to get in or to stay because Jesus already did that. Perfectly. A One Time Lifetime Pass...forever. He said it best hanging on the cross “It is finished!”

2.21.25

“Neither by the blood of goats or calves but by His own blood”

Galatians 2:20

20 I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

Revelation 1:5

5 and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth.

To Him who loved us and washed us from our sins in His own blood,

1 John 3:16

The Outworking of Love

16 By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren.

Eph 5:25 -27 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

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Goats and bulls are not capable of giving themselves. The High Priest of the Old Covenant had to sacrifice the animal to atone for his own sins and for the people before entering into the holy of holies. Before meeting with God.

The blood of Jesus was given as a choice. Was shed by the free will of God. The Second Person of the Godhead chose to become the perfect sacrifice. A love that animals do not possess. And even if they did have that ability, how much more meaningful is the blood of Jesus? How God stepped down to make a way for Him to come into our lives, hearts, and begin to make us into who He ordained us to be. To show us how great His love for us has always been, even before the foundation of the world.

The blood of animals did not make that animal a king nor a priest because they did not have the ability to know what they were doing. Jesus knew and prayed "Not My will, but Yours be done". The blood of Jesus replaced the veil between the holy place and the most holy place. All who walk through it are covered by the blood of the Lamb. Sins are forgiven. Relationship with God is restored. Hearts and minds are supernaturally changed to be more and more into the DNA that flows in His blood. His blood is the water by which the fruit of the Spirit grows.

\*The High Priest of the Old Covenant had to *take* a life for atonement.

\*The High Priest of the New Covenant *gave* a life (His own) for atonement.

2.27.25

**Heb 9:13-14** 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: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

"The manner of the application of this purifying water was by "sprinkling," being sprinkled; or rather, transitively, "sprinkling the unclean." Not only the act, but the efficacy of it is intended. The manner of it is declared, Num. 19:17, 18. **The ashes were kept by themselves. When use was to be made of them, they were to be mingled with clean living water, water from the spring.** The virtue was from the ashes, as they were the ashes of the heifer slain and burnt as a sin-offering. The water was used as the means of their application. Being so mingled, any clean person might dip a bunch of hyssop (see Ps. 51:7) into it, and sprinkle any thing or person that was defiled. For it was not confined unto the office of the priest, but was left unto every private person; as is the continual application of the blood of Christ. And this rite of sprinkling was that alone in all sacrifices whereby their continued efficacy unto sanctification and purification was expressed. Thence is the blood of Christ called "the blood of sprinkling," because of its efficacy unto our sanctification, as applied by faith unto our souls and consciences."

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p291

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A potter grinds a fractured pot into powder, adds water and puts it back on the wheel to make a whole vessel meant for his purposes. God does the same thing. Ashes mixed with water.

<https://m.youtube.com/watch?v=kIh2gYSRRBM&pp=ygURYmVhdXR5IGZvciBhc2hlcYyA%3D>

[https://m.youtube.com/watch?v=c\\_qogDcZ3j4&pp=ygUedGhhbmsgeW91IGplc3VziHRoYW5rIHlvdSBsb3Jk](https://m.youtube.com/watch?v=c_qogDcZ3j4&pp=ygUedGhhbmsgeW91IGplc3VziHRoYW5rIHlvdSBsb3Jk)

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This was the state of things under the law, when there was a church purity, holiness, and sanctification, to be obtained by the due observance of external rites and ordinances, without internal purity or holiness. Wherefore these things were in themselves of no worth or value. And as God himself doth often in the prophets declare, that, merely on their own account, he had no regard unto them; so by the apostle they are called “worldly, carnal, and beggarly rudiments.” **Why then, it will be said, did God appoint and ordain them?** why did he oblige the people unto their observance? I answer, It was not at all on the account of their outward use and efficacy, as unto the purifying of the flesh, which, as it was alone, God always despised; **but it was because of the representation of good things to come which the wisdom of God had inlaid them withal. With respect hereunto they were glorious, and of exceeding advantage unto the faith and obedience of the church.**

“The person of Christ is the spring of all the glory in the church; and the more nearly any thing relates thereunto, the more glorious it is.”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p292, 293

3.2.25

Why would I spend over 2 years in the book of Hebrews? Why in the world would anyone read 7 volumes at 600+- pages each written by an old dead theologian? What purpose does it have or how does it fulfill Jesus’ command to love God with all my heart, soul, mind and strength and love my neighbor as myself? With all the good things I could be doing for Him and others...why this...that seems futile in gaining information and knowledge seemingly without any real impact on the world around me?

Good question and one that comes up frequently that could spin me into guilt looking at the ministries others have that God has called them into that are working toward revival and fulfilling the Great Commission.

All I can say is...I trust in God my Savior. The One who has never failed to lead me into what I need for “now” and what I will need for “later”. Jesus walked with His Father for 30 years before stepping into a 3 year ministry that impacted people’s hearts much more than even the much longer span than John the Baptist’s ministry.

I think the next 1 1/2 volumes alongside the rest of Hebrews that the Lord is saying to finish is like the last 3 feet of a tunnel or something like graduating preschool going into kindergarten.

Just walking with Jesus while He works out and proves these things I have studied in my own life and outward to those HE puts in my path. Not looking at and comparing or taking in guilt from another's word they may have reviewed from Jesus...but looking unto Jesus and doing what He says when no matter what that looks like in the eyes of others. Being a Mary surrounded by Marthas will serve me well when He calls me into a more active service of ministry. Meanwhile, my time is very well spent in study, prayer, and growing where He has and is planting me.

For those who may be following along this long journey, thank you for your prayers and your time. My prayer is that even in this place...no matter how quiet it may seem...Jesus has touched you, challenged you, and grown you to make your life all for and all about Him. Amen.

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Heb 9:14 ...through the eternal spirit...

“It was in the human nature that he was a servant; nevertheless it was the Son of God, he who in his divine nature was in the form of God, who so served in office and yielded that obedience. Wherefore he was so far a mediator and priest in both his natures, as that whatever he did in the discharge of those offices was the act of his entire person; whereon the dignity and efficacy of all that he did did depend.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p296

Without getting to theologically heavy worded: Without the Spirit of the Son of God dwelling in the human and with the human Jesus...He would not have been obedient to the cross. He would not have humbled Himself to become a servant to fulfill the eternal will of God. This shows that the will of man never trumps the will of God.

3.3.25

### **The Blood of Jesus**

\*Of bulls, goats and ashes of a heifer

—The blood of Jesus is the answer to the blood of bulls and goats because He offered His blood to God for the forgiveness of our sin. We are forgiven because His blood covers our sin.

—The blood of Jesus answers the ashes of the heifer because it is how we are sanctified.

We are set aside or declared holy by God because the blood of Jesus sprinkles or covers us. The only way the Holy Spirit can change us (which is walking out this sanctification in our life) is because of the blood of Jesus. This is symbolized by the sprinkling of the ashes of the heifer.

“The first ariseth from the satisfaction he made unto the justice of God, by undergoing in his death the punishment due to us, being made therein a curse for us, that the blessing might come upon us; therein, as his death was a sacrifice, as he offered himself unto God in the shedding of his blood, he made atonement: the other from the virtue of his sacrifice applied unto us by the Holy Spirit, which is the sprinkling of it; so doth the blood of Jesus Christ, the Son of God, cleanse us from all our sins.”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p297

\*Through the Eternal Spirit

“Not in distinction or separation from the divine. For although the human nature of Christ, his soul and body, only was offered, yet he offered himself through his own eternal Spirit. This offering of himself, therefore, was the act of his whole person, both natures concurred in the offering, though one alone was offered.”

“

[1.] He *sanctified* or dedicated himself unto God to be an offering, John 17:19.

[2.] He accompanied it with *prayers and supplications*, Heb. 5:7.

[3.] There was an *altar* which sanctified the offering, which bore it up in its oblation; which was his own divine nature, as we shall see immediately.

[4.] He *kindled the sacrifice* with the fire of divine love, acting itself by zeal unto God’s glory and compassion unto the souls of men.

[5.] He tendered all this unto God as an *atonement for sin*...

**This was the free, real, proper sacrifice of Christ, whereof those of old were only types and obscure representations; the prefiguration hereof was the sole cause of their institution.**”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p299,300

3.4.25

**Heb 9:14** ...who through the eternal Spirit offered himself...

John Owen goes to great lengths to explain who this Eternal Spirit is. Either the Spirit of God the Son or the Holy Spirit. He (John Owen) shows the distinction of the missions of God the Father, God the Son, and God the Holy Spirit upon the human nature of Jesus.

According to Owen’s theology in essence:

Jesus gave His life in His human nature to God the Father because He was intertwined with the Spirit of God the Son and He accomplished it in His human nature by or through the power of the Holy Spirit.

In which everything Owen says I absolutely agree with, but there may be something he didn't completely consider...or he hasn't yet in the page I am reading.

If Jesus is the exact image of God and holds all the power of the Godhead, then, in my way of thinking, He offered Himself through that mystery of the Eternal God...where God the Father, God the Son and God the Holy Spirit are One God. That place of Oneness of divine essence seems to me what is meant by the Eternal Spirit. Where the missions of God the Father, God the Son and God the Holy Spirit come together to show One will, one essence in and through the human nature of Jesus. Who offered Himself to God through the Eternal Spirit who is the Godhead.

Each Person of the Godhead has distinct missions, but One outcome of redeeming sinners. Each does different things in the Economy of God...but one essence or Eternal Divine purpose.

I read once...maybe one of Fred Sanders or another theologian...that when looking at one Person of the Godhead they cannot help but to quickly see all three. Then when looking at all three they cannot help but see each Person distinctly. That is how I think of the Eternal Spirit mentioned in Heb 9:14.

Or maybe another way of saying what I mean is: The distinct missions of the Three Persons of the Godhead for salvation, justification and sanctification came together and were fulfilled in the human nature of Jesus. Which is why the Hebrews writer says to look unto Jesus the author and finisher of our faith. That is because God made Jesus the express image of God. The power of the blood of Jesus and the name of Jesus comes from this Eternal God who is distinctly Three Persons One essence. It is that God who we are to worship and praise and get to know more and more. Not singularly the human nature of Jesus...or simply the name or the blood of Jesus...but the God who is shown to be the only true God through Jesus. If Jesus would have given his blood without giving it to and through the Eternal Spirit...it would have only been as the blood of goats and bulls. BUT the mission of God was accomplished...and that is why we have reconciliation with God.

3.5.25

\*purge your conscience from dead works

"As men were purified, by the sprinkling of the ashes of an heifer mingled with living water, from defilements contracted by the dead, without which they were separated from God and the church; so unless men are really purged from their moral defilements by the blood of Christ, they must perish for ever. Now this defilement from the dead, as we have showed, arose from hence, that death was the effect of the curse of the law; wherefore the guilt of sin with respect unto the curse of the law is here intended in the first place, and consequently its pollution."

## Dead works—sin

1. “That world which appears with so much outward beauty, lustre, and glory, is all polluted and defiled under the eye of the Most Holy.”
2. “Wherefore the purging of conscience from dead works, doth first respect the *guilt of sin*, and the virtue of the blood of Christ in the removal of it. But, secondly, there is also an *inherent defilement of conscience by sin*, as of all other faculties of the soul. Hereby it is rendered unmeet for the discharge of its office in any particular duties. With respect hereunto conscience is here used synecdochically for the whole soul, and all the faculties of it, yea, our whole spirit, souls, and bodies, which are all to be cleansed and sanctified, 1 Thess. 5:23. To purge our conscience, is to purge us in our whole persons”

—“Sin is not purged from the conscience unless the guilt of it be so removed as that we may have peace with God and boldness in access unto him. This is given us by the blood of Christ as offered.” (What the blood of goats and bulls symbolizes but could not do)

—“this sprinkling of the blood of Christ is the communication of its sanctifying virtue unto our souls. See Eph. 5:26, 27; Tit. 2:14. So doth “the blood of Jesus Christ, God’s Son, cleanse us from all sin,” 1 John 1:7; Zech. 13:1.” (What the ashes of the heifer symbolizes but could not do)

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p312, 315

### 3.6.25

**Heb 9:15** And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

### 3.7.25

“He would not only free them that are called from that death which they deserved by their sins against the first covenant, but give them also a right and title unto an eternal inheritance,—that is, of grace and glory; wherefore the procurement hereof also depends on the mediation of Christ. For by his obedience unto God in the discharge thereof he *purchased* for them this inheritance, and *bequeathed* it unto them, as the mediator of the new testament.

The provision of this mediator of the new testament is the greatest effect of the infinite wisdom, love, and grace of God. This is the centre of his eternal counsels. In the womb of this one mercy all others are contained. Herein will he be glorified unto eternity.”

“the efficacy of the mediation and death of Christ extended itself unto all the called under the old testament, is an evident demonstration of his divine nature, his pre-existence unto all these things, and the eternal covenant between the Father and him about them.”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p331, 334

**Heb 9:16-17** For where a testament *is*, there must also of necessity be the death of the testator. For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

3.9.25

“a testator amongst men dieth absolutely; he liveth not again in this world, but “lieth down, and riseth not, until the heavens be no more.” Hereon all right unto, and all use of the goods of this life, cease for ever. Our testator died actually and really, to confirm his testament: but, *1st*. He died not in his *whole person*; *2dly*. In that nature *wherein he died* he lived again, “and is alive for evermore.” Hence all his goods are still in his own power.”

“Christ parts with no grace from himself, he diminisheth not his own riches, nor exhausts any thing from his own fulness, by his communication of it unto others.”

“In human testaments...By their death they obtained no new right or title unto any thing; only what they had before is now disposed of according unto their wills. But our testator, according unto an antecedent contract between God the Father and him, *purchased the whole inheritance by his own blood*, “obtaining for us eternal redemption.”

“But in this mystery the testament is not merely so, but a covenant also. Hence it was not sufficient, unto its force and establishment, that the testator should die only, but it was also required that he should *offer himself in sacrifice by the shedding of his blood*, unto its confirmation.”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p341,342

**Heb 9:18-22** Whereupon neither the first *testament* was dedicated without blood.

For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

Saying, This *is* the blood of the testament which God hath enjoined unto you.

Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

References:

Calves and goats

Lev 16:15 Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

### Hyssop and scarlet

Lev 14:50-52 And he shall kill the one of the birds in an earthen vessel over running water:

And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

“The hyssop was a humble plant, the meanest of them, yet of a sweet savour, 1 Kings 4:33; so was the Lord Christ amongst men in the days of his flesh, in comparison of the tall cedars of the earth. Hence was his complaint, that he was as “a worm, and no man; a reproach of men, and despised of the people,” Ps. 22:6. And the scarlet wool might represent him as red in the blood of his sacrifice. But I will not press these things, of whose interpretation we have not a certain rule.”

### The book and all the people

Exodus 24:8

8 And Moses took the blood, sprinkled it on the people, and said, “This is the blood of the covenant which the LORD has made with you according to all these words.”

“And this was the order of the things which concerned the book: Moses coming down from the mount, told the people by word of mouth all things which God had spoken unto him, or the sum and substance of the covenant which he would make with them: Exod. 24:3, “And Moses came and told the people all the words of the Lord,”—that is, the words spoken on mount Sinai, the ten commandments; “and all the judgments,”—that is, all the laws contained in chapters 21–23, with this title, אֵלֶּיךָ הֵמָּה אֵלֶּיךָ, “These are the judgments,” chap. 21:1. Upon the oral rehearsal of these words and judgments, the people gave their consent unto the terms of the covenant: “All the people answered with one voice, and said, All the words which the Lord hath said, will we do,” chap. 24:3. Hereon Moses made a record, or “wrote all the words of the Lord” in a book, verse 4. This being done, the altar and pillars were prepared, verse 4. And it is evident that the book which he had written was laid on the altar, though it be not expressed. When this was done, “he sprinkled the blood on the altar,” verse 6. After which, when the book had been sprinkled with blood as it lay on the altar, it is said, “He took the book,” that is, from off the altar, “and read in the audience of the people,” verse 7. The book being now sprinkled with blood, as the instrument and record of the covenant between God and the people, the very same words which were before spoken unto the people are now recited or read out of the book. And this could be done for no other reason, but that the book itself, being now sprinkled with the blood of the covenant, was dedicated to be the sacred record thereof.”

“Wherefore we may conclude, that the account here given concerning the dedication of the first covenant, and the use of blood for purification under the law, is so far from containing any thing opposite unto or discrepant from the records of Moses concerning the same things, that it gives us a full and clear exposition of them.”

“The blood of the covenant will not benefit or advantage us without an especial and particular application of it unto our own souls and consciences.—If it be not as well sprinkled upon us as it was offered unto God, it will not avail us. The blood of Christ was not divided, as was that of these sacrifices, the one half being on the altar, the other on the people; but the efficacy of the whole produced both these effects, yet so, as that the one will not profit us without the other. We shall have no benefit of the atonement made at the altar, unless we have its efficacy on our own souls unto their purification. And this we cannot have unless it be sprinkled on us, unless particular application be made of it unto us by the Holy Ghost, in and by an especial act of faith in ourselves.”

“the blood of Christ was typified by this blood of the sacrifices used in the dedication of the old covenant, it is the apostle’s design to declare. And it is probable that this mixture of it with water might represent that blood and water which came out of his side when it was pierced. For the mystery thereof was very great. Hence that apostle which saw it, and bare record of it in particular, John 19:34, 35, affirms likewise that “he came by water and blood,” and not by blood only, 1 Epist. 5:6. He came not only to make atonement for us with his blood, that we might be justified, but to sprinkle us with the efficacy of his blood, in the communication of the Spirit of sanctification, compared unto water.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p348,350,360,361

3.12.25

**Heb 9:20** This *is* the blood of the testament which God hath enjoined unto you. 21 Then likewise he sprinkled with blood both the tabernacle and all the vessels of the ministry.

“In that it represented the blood of Christ, and fore-signified the necessity of it unto the confirmation of the new covenant. See Zech. 9:11; Matt. 26:28; Luke 22:20; 1 Cor. 11:25. So was it “the blood of the covenant,”

“the design of the apostle is not only to prove the necessity of the blood of Christ in sacrifice, but also the efficacy of it in the taking away of sins. Wherefore he shows that as the covenant itself was dedicated with blood, which proves the necessity of the blood of Christ unto the confirmation of the new covenant; so all the ways and means of solemn worship were purged and purified by the same means, which demonstrates its efficacy.”

—“Without the blood of Jesus, all is unclean and defiled”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p362

**Heb 9:22.**—“And almost all things are by the law purged with blood; and without shedding of blood is no remission.”

“Now, if God gave them so much light under the old testament, as that they should know, believe, and profess, that “without shedding of blood is no remission,” how great is the darkness of men under the new testament, who look, seek, or endeavour any other way after the pardon of sin, but only by the blood of Christ!”

“That the blood of bulls and goats should take away sin was utterly impossible, as our apostle declares. It must be the blood of the Son of God, Rom. 3:24, 25; Acts 20:28. And herein were glorified both the love and grace of God, in that he spared not his only Son, but gave him up to be a bloody sacrifice in his death for us all.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p368, 369

**Hebrews 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.

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 an atonement for your souls: for it is the blood that maketh an atonement for the soul"

God in all His wisdom is showing how weighty a matter our souls are to Him. If He would have accepted anything less than blood from an undefiled and pure life (Which could only come from the Sacrifice God prepared...a body you have prepared for me," **Hebrews 10:5**)—it would not have shown how great of a love He has for us. I am not sure we are able to completely grasp or understand the depths of that weight or worth this side of eternity...and possible not completely on the other side either. Could it be that there is a weightiness or meaning or worth of a soul to the heart of God that is much more vast than we could ever know. We can know it in and of ourselves to a degree, but to truly know it as God knows it in His inner council would probably cause our souls to faint in its power.

When we say or sing there is power in the name of Jesus or pray the blood of Jesus over ourselves or others we are talking about this very weighty love of God. The very heart of God that can only be found through Jesus.

3.13.25

“The sacrifice of Christ is the one, only, everlasting fountain and spring of all sanctification and sacred dedication; whereby the whole new creation is purified and dedicated unto God.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p378

**Hebrews 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;

“nor were the temporal things of the whole creation worth the purification with one drop of his blood, but they were things spiritual and heavenly that were purified by his sacrifice, he was not to “enter into the holy places made with hands, the figures of the true, but into heaven itself.”

“When we apply ourselves unto Christ to seek for aid for the subduing and destruction of our spiritual adversaries by his ruling power,—that mighty power “whereby he is able to subdue all things unto himself,”—we consider him on the throne of majesty, in the full possession of “all power in heaven and in earth.” Hereby is faith both encouraged and directed in its acting or approach unto him. And when we go unto him for relief under our temptations, with a sense of the guilt of sin, which requires tenderness and compassion, we consider him as in the temple of God, appearing as our high priest before the throne of grace, Heb. 4:14–16.”

“God on a throne of grace, the Lord Christ before it in the exercise of his office with faithfulness, compassion, and power, is the spring and centre of all the comforts of the church.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p381, 382

**Differences** between the Holy of Holies of the Tabernacle and the heavenly place where the presence of God dwells beyond all heavens...the highest of heavens. The place where Jesus sits at the right hand of The Father. The place of the throne of grace.

1. The high priests entered once a year. This was not a permanent mediation. But...

“He never departs out of the sanctuary to prepare for a new sacrifice, as they did of old. There is no moment of time wherein it may not be said, ‘He now appeareth for us.’

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p382

2. “The high priest appeared before the ark, the cherubim and mercy-seat, composed into the form of a throne: Christ enters into the real presence of God, standing in his sight, before his face; and this expresseth his full assurance of his success in his undertaking, and his full discharge from that charge of the guilt of sin which he underwent. Had he not made an end of it, had he not absolutely been freed from it, he could not have thus appeared with confidence and boldness in the presence of God.

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p382

3. “His words in this appearance before God are expressed, John 17:4, “I have glorified thee on the earth; I have finished the work which thou gavest me to do; and now I come unto thee.” He was sent of God into the world on this great errand, for this great work; and he returned not unto him, he appeared not in the presence of him that sent him, until he had fulfilled it, and was ready in all things to give an account of it unto the eternal glory of God.”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p383

4. “There is more in it than merely *for our good*. It is as it were the appearance of an advocate, a law-appearance in the behalf of others. So is it declared 1 John 2:1, 2. He will at the end of all present his whole church unto God, with the whole work of his love and grace accomplished towards them. He first so presents it unto himself, and then to God, Eph. 5:26, 27. Now he presents them as the portion given unto him of God out of fallen mankind to be redeemed and saved; saying, ‘Behold I and the children which thou gavest me; thine they were, and thou gavest them to me.’ I present them unto thy love and care, holy Father, that they may enjoy all the fruits of thine eternal love, all the benefits of my death and sacrifice

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p383

5. “This is the great *testimony* of the continuation of his love, care, and compassion towards the church, now he is in the height of his own glory. Love, care, and compassion, belong unto him in an especial manner as he is a high priest; which we have declared on many occasions. They are the spring of all his sacerdotal actings. And they are all witnessed unto in his perpetual appearance in the presence of God for us.

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p384

6. “This account of the *appearance* of Christ before God on the throne of grace gives direction into a right apprehension of the way of the dispensation of all saving grace and mercy unto the church. The spring and fountain of it is God himself, not absolutely considered, but as on a throne of grace. Goodness, grace, love, and mercy, are natural unto him; but so also are righteousness and judgment. That he should be on a throne of grace is an act of his sovereign will and pleasure, which is the original spring of the dispensation of all grace unto the church. The procuring cause of all grace and mercy for the church, as issuing from this throne of grace, is the sacrifice of Christ, whereby atonement was made for sin, and all heavenly things purified unto their proper end. Hence he is continually represented before this throne of God, “as a Lamb that had been slain.” The actual application of all grace and mercy unto the church, and every member of it, depends on this his appearance before God, and the intercession wherewith it is accompanied.”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p384

“This continual appearance of the Lord Christ for us, as our high priest in the presence of God, in the way explained, is the foundation of the safety of the church in all ages, and that whereon all our consolation doth depend; whence relief is derived by faith on all occasions. The

consideration hereof being rightly improved will carry us through all difficulties, temptations, and trials, with safety unto the end.”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter.v6p 386

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

3.14.25

“The entrance of the high priest into the holy place was the most glorious solemnity of the law; howbeit the annual repetition of it was a sufficient evidence of its imperfection”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter.V6p394

If the entrance of the high priest into the holy place was the most glorious, and this was a foreshadow of Jesus, then Jesus’ entrance into the heavenly Holy of Holies had to have been more glorious than can even be imagined. If there is such a thing as a type of movie screen at the judgment...or at the Bema judgement, I think I would want to see the replay of when Jesus entered into the heavenly Holy of Holies and was seated at the right hand of The Father. Was there a hushed solemnity or a shout of victory and praise? Were the angels laid out on their faces with worship to the Son of God and Son of Man in wonder? Or were they upright rejoicing in the mission completed by the Only One who could complete it? It is curious that even though the angels were present clear through the “real time” fulfillment of The Son of God’s mission...the scriptures say they (the angels) desire to look into these things (the fulfillment...which is the Gospel).

A great shift happened in the moment where Jesus took the throne beside His Father. It is as if He gathered angels and saints together in one glorious praise and worship to God. And suddenly humans were drawn closer to the very heart of God than even angels. Given a place above angels may mean legalities but I think it is more relational...closer, more at one with, bound together through the blood of Jesus in the heart of the Father by the power of the Holy Spirit. This was a time and place where Jesus gathered all who were/are/and will be His in a victory that is beyond time. The scriptures describe it as: In the fullness of time. Where there is no time really because eternity (or the Eternal Spirit) folds that moment into itself and declares “mission accomplished” to the past, present, and future...what we call time.

3.15.25

**Hebrews 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.

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

**Heb 9:28** So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

“From the foundation of the world;” that is, from the first entrance of sin into the world, and the giving of the first promise, which was immediately after the creation of it, or its foundation and constitution in its original frame. This is the first thing on record in the Scripture. So “God spake by the mouth of his holy prophets, which have been since the world began,” Luke 1:70; that is, the first revelation of God unto the church concerning the Messiah, with all that succeeded. So Christ is said to be a “Lamb slain from the foundation of the world,” Rev. 13:8; because of the efficacy of his sacrifice extending itself unto the first entrance of sin, and the promise thereon, immediately on the foundation of the world. Wherefore, “The foundation of the world” absolutely is in its creation. “Before the foundation of the world,” is an expression of eternity, and the counsels of God therein, Eph. 1:4; 1 Pet. 1:20. “From the foundation of the world,” is mostly from the first entrance of sin, and God’s dispensation of grace in Christ thereon.

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6 p396

3.16.25

Hebrews 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.**

“This, therefore, is the meaning of the word: ‘Christ did not come into the world, he was not manifested in the flesh, often since the foundation of the world, that he might often suffer and offer; but he did so, he so appeared, was so manifested, in the end of the world.’”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p403

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*My comment:*

The end of the world means the end of the age. Jesus death marked the beginning of the end of the age. Just as it marked the beginning of the “end times”, and His return marks the end of the age or the end of the “end times”.

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“by “sin,” the apostle intends the whole of its nature and effects, in its root and fruits, in its guilt, power, and punishment; sin *absolutely and universally*; sin as it was an apostasy from God, as it was the cause of all distance between God and us, as it was the work of the devil; sin in all that it was and all that it could effect, or all the consequents of it; sin in its whole empire and dominion,—as it entered by the fall of Adam, invaded our nature in its power, oppressed our

persons with its guilt, filled the whole world with its fruits, gave existence and right unto death and hell, with power to Satan to rule in and over mankind; sin, that rendered us obnoxious unto the curse of God and eternal punishment. In the whole extent of sin, “he appeared to put it away;”—that is, with respect unto the church, that is sanctified by his blood, and dedicated unto God.”

“It is the glory of Christ, it is the safety of the church, that by his one offering, by the sacrifice of himself once for all, he hath abolished sin as unto the law and condemning power of it.”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter.v6p403,405

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

**Heb 9:28** So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

“there is in these verses an entire opposition and comparison between the law and the gospel; the curse due to sin, and the redemption that is by Christ Jesus.”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p408

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**[Rom 5:12](#)** Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

**[Rom 5:13](#)** (For until the law sin was in the world: but sin is not imputed when there is no law.

**[Rom 5:14](#)** Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

**[Rom 5:15](#)** But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

**[Rom 5:16](#)** And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

**[Rom 5:17](#)** For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

**Rom 5:18** Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

**Rom 5:19** For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

**Rom 5:20** Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

**Rom 5:21** That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

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3.17.25

“Looking unto Jesus the author and finisher of our faith” , and “unto them that look for him shall he appear the second time without sin unto salvation.”

Looking unto Jesus means looking at a perfect life who is the exact image of God. It is a life of sacrifice and service. A life lived out in perfect love toward others. Looking unto Jesus also means looking unto Him to create that same clean heart in us. Leaning on Him and trusting that He will guide through every circumstance and situation we encounter in our day to day ordinary lives. How to show others around us a little more of Jesus than we have before. Not out of obligation or fear of His judgment, but because we are going to the Source...looking to Jesus. We cannot help to bless others as the Holy Spirit pours into our hearts and renews that right spirit within us. Even in our failures and selfishness...He is faithful...He said He will come back to a spotless bride. He is able to keep that which is entrusted to Him. Amen