

1. The appeal in verse 9 is directed toward the Hebrew believers not to return to legalism.
2. The New Covenant is not based ceremonies, holy days or formalities - it is internal - a matter of the heart.
3. One of Satan's most subtle attacks comes in drawing the believer away from sound doctrine. He will attempt to make an untruth sound appealing.
4. It is difficult to watch a believer get drawn into false doctrine and eventually become ineffective in their testimony for Christ.
5. This has been happening since the early days of the church. (Galatians 1:6-7)
6. The faith, which was the faith of the Hebrew believers, remains unchanged, as Jesus Christ remains unchanged. (verse 8)
7. In verse 9 and 10 it appears to refer to purely Jewish distinctions, still held to by Jewish Christians, between clean and unclean or polluted meats as spelled out in the Law. (Romans 14:17)
8. So then - "what are meats to us who have Christ Himself for our spiritual food"? This is our special privilege - not shared by the very priests of the Old Covenant.
9. Now in verse 11 - the reason is shown by the very typology of the Day of Atonement. Then, in verse 12 - be perfectly content to leave Judaism entirely, and follow Christ alone.
10. The reference to the sin offerings on the Day of Atonement—was the bullock for the high priest, and the goat for the people.
11. The people were allowed to eat the flesh of some sacrifices—of ordinary peace offerings—the people being themselves "partakers of the altar.
12. The ordinary sin offerings were eaten of by the priests alone: but the special sin offerings of the great day (Day of Atonement) - which typified complete atonement - and the blood of which alone was taken into the holiest of all, were consumed entirely by fire without the camp, and even the priests were not allowed to eat them. (Leviticus 16:27)
13. It not only typified the entire removal of sin from the congregation; it also showed that the Law itself made none, not even the priests, partakers in such complete atonement.
14. Christ fulfilled this type by suffering "without the gate;" the Jews, in casting Him out from their midst.
15. Jesus Christ bore and took away the sins of all - outside the walls of Jerusalem.

16. God no longer accepts the offering of grains or animals. He desires a living sacrifice of ourselves as a believer. (verse 15-18) (also - Romans 12:1-2; 1 Thessalonians 5:18; 1 John 4:20)
17. The writer now - for the first time - speaks of himself individually. It also appears that he had been with them before.
18. These closing verses again reminds us strongly of Paul. The possibility may be that the letter was composed by one of Paul's companions and sent under his authority. (verse 19-25)
19. It is very similar to Paul's way of introducing - at the end of his letters - a solemn benediction, encouraging and challenging his readers.
20. The term, "God of peace," is also usual with him. A gracious God will meet all of the believer's needs. His grace is certainly available to all.
21. The letter contains serious and necessary warnings - but it closes on a note of absolute confidence.
22. The rich supplies of His unlimited grace are available to every believer (4:16) and they are ours forever.