

THE BLOOD OF THE NEW TESTAMENT II (Heb 9:15-28)

The Big Picture

1. Paul's agenda in the book of Hebrews is to present Christ's work and mission as superior to anything belonging to the old covenant dispensation
 - a. In **Hebrews 7**, Christ is a better Priest
 - b. In **Hebrews 8**, Jesus is Mediator of a better covenant
 - c. In **Hebrews 9**, the heavenly sanctuary is better and the service there is better
2. Through these arguments, Paul hoped to persuade his Hebrew compatriots to take their eyes off of the old temple and its services at the old temple in Jerusalem and fix them on the heavenly sanctuary where Jesus is Mediator of a better covenant based on better promises.

Heb 9:1-8 The Inadequacy of the service in the earthly sanctuary

3. After reviewing the topology of the earthly sanctuary in **Heb 9:1-5**, Paul admits that the service or the offering of gifts and sacrifices in the tabernacle on earth could not really make the worshippers perfect as pertaining to the conscience

Heb 9:13-14 The Sufficiency of the Blood of Jesus

4. What the offering of the blood of animal sacrifices cannot do, the atoning blood of Jesus does!
5. The atoning blood of Jesus has the ability of purging or cleansing one's conscience from dead works (sins), in other words, it is possible not only to change external habits and behavior, but also have a deeper experience-- a change of heart (**2 Cor 5:17**), a transformation from within, a renewal of the mind and character (sanctification)
 - a. **Heb 9:8**—the offering of animal sacrifice does not make the conscience perfect
 - b. **Heb 9:13**--At best, it only purified the flesh (ceremonial or outward cleansing)

Heb 9:15-17 The Mediatorial Work of Jesus Explained

"He is become the Mediator of a new covenant"

6. What does Jesus do as Mediator of the New covenant?
 - a. His primary work is to minister or dispense the blessings of the new covenant
7. The death of Jesus has unlocked the storehouse of material and spiritual blessings guaranteed by the new covenant
 - a. These blessings are called **eternal inheritance (Heb 9:15)**
8. **IMPORTANT:** these new covenant blessings are dispensed as benefits of a work of atonement made in the two-phased ministration of Jesus in the heavenly sanctuary; without the sanctuary service, there is no way to dispense the blessings of the new covenant
9. Q: Why two ministrations in the heavenly sanctuary? daily and yearly service or ministrations?
10. A: This is so because there are two sets of new covenant blessings that are dispensed:
 - a. covenant blessings that need to be dispensed daily, and
 - b. covenant blessings reserved for the great day of atonement that started in 1844

Two sets of new covenant blessings (Heb 8:10-12)

11. **Set 1: Daily blessings:** covenant blessings dispensed or imparted daily:

- a. Pardon and justification (“*I will be merciful to their unrighteousness. . .*”)
- b. Daily sanctification (“*they shall all know me. . .I will put my laws in their minds and write them in their hearts*”);

Our sanctification is the work of the Father, the Son, and the Holy Spirit. It is the fulfillment of the **covenant** God has made with those who bind themselves up with Him, to stand with Him, His Son, and His Spirit in holy fellowship. 7BC 908

- c. These are the covenant blessings all previous generations enjoyed
- d. Dispensed daily by our compassionate and faithful High Priest through the **daily service (Heb 8:12)**
- e. Purging of the conscience of dead works in **Heb 9:14** is possible because of this covenant blessing
- f. **partial and preliminary fulfillment** of the new covenant promise; partial because even though pardon and justification are extended, pardoned sins are still remembered and not blotted out

The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; **it would stand on record in the sanctuary until the final atonement**; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement. **PP 357**

12. **Set 2: Day of Atonement blessings:** new covenant blessing given only on the great antitypical **day of atonement** service (**Heb 8:12**)—

- a. Blotting out of sin (“*I will remember their sins no more. . .*”); the full and final cleansing of sin; made available through the final atonement (**Lev 16:30**); “to cleanse you so that you may be clean from all your sins before the Lord”
- b. Final cleansing (Lev 16:30)
- c. This is the **full and final fulfillment** of the new covenant promise
- d. Jesus has started bestowing this blessing since He moved to the second apartment of the heavenly sanctuary in 1844
- e. This bestowal with the dead and ends with the living!

. . .for the redemption of the transgressions that were under the first testament

- 13. Those who sinned under the first testament could not look forward to the old covenant for the remission of their sins; they had to look forward by faith to the new covenant for that blessing
- 14. Q: Why could not transgressions committed under the first testament be remitted through the old covenant?
- 15. A: Because the Testator has not yet died then
 - a. Covenant blessings of forgiveness and sanctification are equated with the “**eternal inheritance**” which cannot be obtained as long as the Testator is still alive
- 16. Once the Testator (Jesus) died and the new covenant ratified, sins committed under the first covenant could also be “officially” remitted; in other words, the benefits of Christ atoning death are **retroactive**
- 17. The provisions of the new covenant are called an inheritance guaranteed by a will or testament and put into effect once Jesus had shed His blood at Calvary

18. **IMPORTANT:** This eternal inheritance the Hebrew converts were in danger of forfeiting because they were still holding on to the old covenant under which sin cannot be remitted or forgiven, and were neglecting to follow Jesus by faith into the heavenly sanctuary where He ministered His atoning blood
- a. **Heb 10:29**—it was tantamount to treading underfoot the Son of God, and **counting the blood of the covenant, wherewith they were sanctified, an unholy thing**, and hath done despite unto the Spirit of grace
 - b. **Heb 6:4-6**—it was equivalent to crucifying afresh the Son of God and putting Him to open shame
 - c. It was counting the blood of the new covenant an unholy thing!

Heb 9:18-20 The old covenant ratified by the blood of animals

19. **Heb 9:18-20**—By way of illustration, Paul further argues that even the old covenant, which was shadowy and which at best, could only accomplish what it was designed to accomplish (i.e., the purifying of the flesh), after it had been ratified by the sprinkling of the blood of bulls and goats
- a. **Verse 20**--*"He told the people, "With this blood God makes his agreement with you."* CEV.
 - b. A reference to the dedication and ratification of the old covenant (**Exo 24:4-8**)

Heb 9:21-23 Ministration of the blood of animals in the earthly sanctuary

20. **Heb 9:21**--Just as blood was needed to 1) ratify the covenant, blood was also needed to 2) inaugurate the earthly sanctuary; the sanctuary, which came into existence 9 months after the old covenant was dedicated with blood, could not operate until it had also been inaugurated by the sprinkling of (oil and) blood (**Lev 8:30**)
21. **Heb 9:22**—a reference to the daily shedding of the blood of animals in the courtyard of the earthly sanctuary
- a. Just as blood was needed to 1) ratify the covenant and to 2) inaugurate the sanctuary, blood was also needed to 3) make atonement in the sanctuary, daily, for the remission or forgiveness of sin
22. **Heb 9:23**— This is a reference to the cleansing of the earthly tabernacle (“pattern or copy of heavenly things”) near the close of the religious year on the day of atonement;
- a. just as shed blood was needed to 1) ratify the covenant, 2) inaugurate the sanctuary and 3) provide remission for sin daily, blood was also needed to 4) cleanse the sanctuary at the end of the religious cycle
23. **IMPORTANT:** Therefore, from start to finish, the disposition of sin through the operation of the earthly sanctuary depended on the availability of the blood of sacrificial animals; blood was needed every step of the way!

Heb 9:24-26 The atoning blood of Christ ministered in the heavenly sanctuary

24. **Heb 9:24**—it is basically the same with the disposition of sin in the new covenant and through the operation of the heavenly sanctuary, except the blood of a **“better Sacrifice”** is used
- a. **Heb 9:12**—Jesus entered the heavenly sanctuary with His own blood, not with the blood of others

25. **Heb 9:25-26**—It’s even better because Jesus did not have to offer himself repeatedly as Sacrifice, as the human priests did; otherwise he would have suffered since the foundation of the world;
26. For He offered Himself only once at the “end of the world” (end of the Jewish age)
- a. Now.. , in the end of the world—not the eschatological end of the world, but the end of the Jewish age (**Heb 1:2; 1 John 2:18**)
27. Some have erroneously entertained the idea that **Heb 9:25** is referring to the ministration of Jesus in the second apartment of the heavenly sanctuary to cleanse it after He ascended to heaven
- a. “every year” is understood to mean “yearly” or “once a year” and therefore could only be referring to the once a year cleansing of the sanctuary on the day atonement (**Heb 9:7**)
 - b. if this interpretation is correct, then Jesus must have begun His ministration in the second apartment of the heavenly sanctuary when He ascended to heaven in 31 AD, not in 1844 as Seventh-day Adventists believe
28. This interpretation must be rejected for 3 reasons:
- a. It violates basic **typological principles** related to the sanctuary and its services which Paul keep referring to and upholding throughout the book of Hebrews:
 - i. The priests--“ . . .serve unto the example and shadows of heavenly things” (**Heb 8:5**)
 - ii. The service-- “which was a figure for the time then present” (**Heb 9:9**)
 - iii. The sanctuary—“the pattern of things in heaven” (**Heb 9:23**); “figures of the true” (**Heb 9:24**)
 - b. The expression “every year” could also mean “throughout the year” (all year long) “ . . .the priests entered into the holy place throughout the year with the blood of others”
 - c. Most importantly, the expression “**holy place**” is the Greek word “hagia” (“holies”), the exact same word used in **Heb 2:2**, identifying that apartment of the sanctuary which had the candlestick and the table of showbread
 - d. Additionally, if we take Ellen White as inspired, we know this cannot be because she wrote: “the door (to the most holy place) was not opened until the mediation of Jesus was finished in the holy place in 1844” (**EW 42**)

Heb 9:27-28 The atoning blood of Christ no longer meritorious on judgment day

29. Q: What is this judgment that Paul is referring to in this passage? Why does he end **Hebrews 9** with a judgment scenario?
30. A: It cannot be referring to the investigative judgment that began in 1844, but the judgment on the last day—at the second coming of Jesus;
- a. The investigative judgment that began in 1844 is not only for the dead but also for those who are alive! Contrast this with “*appointed once to die and after that the judgment*”
 - b. This judgment is not the investigative judgment that begun in 1844, but rather, the final judgment of the just and the unjust at the second coming of Jesus (**Matt 25:31-33; Rev 11:18; John 5:28-29; Jude 14, 15**)

We believe without a doubt that **Christ is soon coming**. This is not a fable to us; it is a reality. We have no doubt, neither have we had a doubt for years, that the doctrines we hold today are present truth, and that **we are nearing the judgment**. We are preparing to meet Him who, escorted by a retinue of holy angels, is to appear in the clouds of heaven to give the faithful and the just the finishing touch of

immortality. **When He comes, He is not to cleanse us of our sins, to remove from us the defects in our characters, or to cure us of the infirmities of our tempers and dispositions. If wrought for us at all, this work will all be accomplished before that time.** When the Lord comes, those who are holy will be holy still. Those who have preserved their bodies and spirits in holiness, in sanctification and honor, will then receive the finishing touch of immortality. But those who are unjust, unsanctified, and filthy will remain so forever. **No work will then be done for them to remove their defects and give them holy characters. The Refiner does not then sit to pursue His refining process and remove their sins and their corruption. This is all to be done in these hours of probation. It is now that this work is to be accomplished for us. 2T 355. (see also TM 426)**

31. **Jesus died once and faces the judgment**--Jesus also was offered once and then faces the judgment, not as **Sin-bearer**, but as **Judge** of all the earth; when He comes again, He is not to bear sins and continue purifying the character but rather to separate the good from the bad (**Matt 25:31-33**)
32. Now, the work of determining who the good and who the bad are, is the object of the investigative judgment that started in 1844;
33. Jesus comes, not to deal with sin, having made a full and final atonement to take it away forever before He left the heavenly sanctuary; He comes to grant eternal salvation to those who eagerly waited for Him;
 - a. "Behold, I come quickly and my **reward** is with me. . ." **Rev 22:12**
34. When Jesus comes, His atoning blood will no longer avail for sinners!
35. Q: Why doesn't Jesus deal with sin anymore in judgment of the last day?
36. A: Because the heavenly sanctuary has been cleansed prior to His second coming and will never be defiled with confessed sins again!

An Interesting timeline of covenant dispensations

37. Q: Why does Paul end **Hebrews 9** with the eschatological judgment scenario at the coming Jesus?
38. A: this last-day judgment scenario in **Heb 9:27-28**, serves as the climax of a chronological timeline of events which Paul meticulously builds in the second half of **Hebrews 9**, to help us understand the dispensation of the covenants throughout human history
39. There is a straight line, chronological, uninterrupted progression of covenant related events in **Hebrews 9**, beginning with the old covenant, and transitioning to the new
 - a. **OLD COVENANT**
 - i. ratification of the old covenant (**verse 18-20**)
 - ii. inauguration of the earthly sanctuary (**verse 21**)
 - iii. remission of sin during the daily service, once the sanctuary is inaugurated (**verse 22**)
 - iv. cleansing of the earthly sanctuary on the Day of Atonement (or "*the pattern or copy of heavenly things*") (**verse 23**)
 - b. **NEW COVENANT**
 - i. ministration of Jesus in the first apartment (holy place, "**hagia**") of the heavenly sanctuary (**verse 24-25**)
 - ii. judgment at the second coming of Jesus (**Heb 9:27-28**)
40. Hence, the entire sweep of covenant dispensation is laid out in **Hebrews 9:15-27**

Conclusion

41. **Hebrews 9** shows why the new covenant ministrations of the atoning blood of Christ is so much better than the old covenant ministrations of the blood of animals
 - a. It remits sin (**Heb 9:22**)
 - b. It purges the conscience of dead works (**Heb 9:14**)
 - c. It is powerful enough to purge even the sins committed under the first covenant (**Heb 9:15**)
 - d. It purges the heavenly sanctuary of the records of sins (**Heb 9:23**)
42. Best of all, everyone is given free access to the atoning blood of Christ; so, while the offer lasts, let us avail of this free gift!

We are to have free access to the atoning blood of Christ. This we must regard as the most precious privilege, the greatest blessing , ever granted to sinful man. And how little is made of this great gift! How deep, how wide and continuous is this stream! 1BC 1111
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43. Remember though, that Christ's atoning blood is good only until judgment day (**Heb 9:27**); Christ's blood does not atone for anyone's sin in the final judgment
44. Jesus is no longer Sin-bearer in the judgment but Judge of all the earth, the both the quick and the dead . . .
45. Meanwhile today, are our sins being washed away by the blood of Jesus?
46. What can wash our sins? Nothing but the blood of Jesus! What can make me pure within, nothing but the blood of Jesus! O precious is that flow, that makes me white as snow, no other fount I know, nothing but the blood of Jesus. . .