

THE BLOOD OF THE NEW TESTAMENT I (Heb 9:1-14)

1. In **Hebrews 9**, Paul is nearing the end of a long string of arguments he has been presenting right from the beginning of the book;
2. Through these powerful arguments, he shows why it is time for the Hebrew converts to take their eyes away from the old order with its earthly sanctuary, human priests and animal sacrifices, and fix them on the ministration of Jesus as High in the heavenly sanctuary.

Heb 9:1

3. Paul begins the chapter by associating the sanctuary with the covenant
4. What is the connection between the sanctuary and the covenant?
 - a. The sanctuary service is the means by which covenant blessings are dispensed or bestowed; these covenant blessings serve as the basis for the Christian experience of justification and sanctification
 - b. Without the sanctuary and its services, there is no way that the provisions of the covenant can be dispensed!
 - c. Without the covenant blessing of mercy and forgiveness (“I will write my laws in their hearts, I will be merciful to their unrighteousness and their iniquities and sins I will remember no more”), there can be no Christian experience!
5. It is therefore, important to clearly see the connection between the covenants and the sanctuary

Heb 9:2-5

6. Next, Paul reviews the earthly sanctuary topology with its two apartments in connection
7. The earthly sanctuary consisted of
 - a. Holy place → had the candlesticks, table of showbread
 - b. The Most Holy Place → had the censer, the ark of the covenant with the cherubims of glory
 - i. The altar of incense technically belonged to the Most Holy Place:

*“And the whole house he overlaid with gold, until all the house was finished: also the whole altar that **belonged** to the oracle he overlaid with gold. **1 Ki 6:21-22, RSV, ASV.***

*“And he overlaid the whole house with gold, until he had finished all the house. Also all of the altar that **belonged** to the Holy of Holies, he overlaid with gold:” **1 Ki 6:22, MKJV.***

- ii. However, it was positioned in the first apartment so that the priests could offer incense upon it every day, morning and evening, for the benefit of the congregation

Heb 9:6-7

8. Why two apartments? Because there were two ministrations providing two sets of benefits or covenant blessings; covenant blessings dispensed daily and covenant blessings to be dispensed just before Jesus finishes His work in the heavenly sanctuary
 - c. **Daily service**—in the first apartment, the priests **continually** did the service of God in the first apartment (taking up the morning and evening sacrifice, lighting the candlesticks, offering incense on the altar of incense, bringing the blood of the sin offerings into the tabernacle and sprinkling it before the veil to make atonement for the forgiveness of sin; forgiveness and daily cleansing from sin is the day-to-day blessing of the new covenant (**Lev 4:32; 1 John 1:9**); also known as justification and daily sanctification
 - i. “Forgive their sins and iniquities”—the blessing of the new covenant dispensed daily
 - d. **The year-end service**—on the 10th day of the seventh month, the high priest went alone into the second apartment to offer sacrifice for the **errors** of the people; this is the full and final cleansing; the full and final blessing of the new covenant;
 - i. “Remember their sins no more” - -the blotting out of sins; the final blessing of the new covenant
2. The dual ministrations in the earthly sanctuary in the time of Aaron typified or illustrated the real ministration Jesus as High Priest would do in the heavenly sanctuary, in order to dispense the blessings of the new covenant;

Heb 9:8

9. However, the new order could not be put in place while the old order was still standing; in other words, the ministration of Jesus in the heavenly sanctuary could not be put in operation while the earthly sanctuary was still functioning
 - a. The way to the “**holiest of all**”—is technically not a reference to the second apartment of the sanctuary as some bibles say (NIV, for example), but rather to the first apartment of the sanctuary
 - b. The Holy Ghost is signifying that Jesus could not begin His High Priestly ministration in the first apartment of the heavenly sanctuary, while sacrifices were still being offered in the earthly tabernacle
 - i. The “**holiest of all**” in **Heb 9:8** is the Greek word ‘**hagia**’ which literally means “**holies**” and is the same exact word used in **Heb 9:2** to identify the apartment which contained the candlesticks and the table of showbread
 - ii. The Most Holy Place in **Heb 9:3** is “**hagia hagiown**” in the Greek and literally means “**holies of holies;**”
 - c. We need to remember that Paul is not comparing the first apartment with the second apartment; rather he is comparing the earthly sanctuary with the heavenly sanctuary here to find out which is better:
10. Jesus could not have begun ministering in the second apartment of the heavenly sanctuary after He ascended to heaven because that apartment was not opened until He had finished His ministration in the first apartment:

. . . **This door (i.e., the door to the second apartment) was not opened until the mediation of Jesus was finished in the holy place of the sanctuary in 1844.** Then Jesus rose up and shut the door of the holy place, and opened the door into the most holy, and passed within the second veil, where He now stands by the ark, and where the faith of Israel now reaches. **EW 42.**

Heb 9:9-10

11. In this verse, Paul lists two reasons why the old order had limitations and therefore had to be removed and superseded by a new and better order:

- d. At best, it only served as type and illustration for that time of what was coming
- e. It could not perfect the conscience of those for whom the service was done
 - i. This reminds us of what Paul said about the priesthood—that it could not perfect the worshippers (**Heb 7:11**);
 - 1. the priests themselves were imperfect (**Heb 7:28**);
 - 2. at best, they were served as examples and shadow of heavenly things, i.e. of the powerful priesthood of Christ after the order of Melchisedek
- f. At best, the old system with all its continuous blood sacrifices and meticulous washings only provided outward cleansing of the body
- g. In short, the old system could not really provide the blessings of the covenant to the worshippers:
 - i. Forgive their iniquities
 - ii. Write my laws in their hearts
 - iii. Remember their sins no more (blotting out of sins)
- h. The old system had an expiration date: its regulations and laws could only be imposed on the worshippers until the new order is brought in;

Heb 9:11-12

12. The new order was set in motion when Christ came and offered Himself up as the True atoning Sacrifice;

13. This new order consisted of

- i. a better covenant (**Hebrews 8**),
- j. a better priesthood (**Hebrews 7**)
- k. a greater and more perfect tabernacle, not made with human hands (**Heb 9:11**); the sanctuary which the Lord pitched and not man (**Heb 8:1**)
- l. and a better sacrifice (**Heb 9:12**)—not the blood of bulls and goats, but with His own precious blood He entered the sanctuary in heaven following the typical service
- m. Following the typical service, Jesus entered the first apartment of the heavenly sanctuary after His ascension, and not the Most Holy Place, as some bibles say (ex. NKJV and the NIV)
 - i. The “holy place” of **Heb 9:12, NIV**—Greek “hagia” which the same word used in **Heb 9:2** to identify the apartment of the sanctuary which had the candlesticks and the table of showbread—the first apartment

14. The new order with its greater and more perfect tabernacle, better priesthood and better sacrifice does what the old covenant with its earthly tabernacle and service could not provide:

- a. Obtain eternal redemption (**Heb 9:12**)
 - n. Perfecting of the conscience (**Heb 9:8**)
 - o. Purging the conscience from dead works (**Heb 9:14**)
15. By this, Paul shows how futile it is to keep hanging on to the old system as there is no salvation there at all

Heb 9:13-14

16. The blood of Jesus purges the conscience of dead works while the blood of bulls and goats at best only purifies the flesh
- a. Similar to the purifying of the body after a shower is taken
17. Conscience purged from dead works so we can serve the living God
- a. **Mal 3:3**—sons of Levi purified that they may be able to offer unto the Lord an offering in righteousness
 - b. **Eph 2:8-10**—for by grace are ye saved. . .not of works. . .that we can walk in the good works for which we were created
18. The purging of the conscience from dead works (or sin) is a daily work; it is a present reality
- a. The work of redemption from sin did not end at the cross
 - b. Daily application of the blood of Christ is needed to save man from sinning which results in death
 - c. The blood of Christ may have been shed at Calvary only once, but the application of that blood is needed daily to make salvation a reality for sinners
19. The Jews in the time of Paul felt no need for further ministrations in the heavenly sanctuary; in effect, they were saying, everything needed for salvation is obtained at the temple; with the death of sacrifice is all that is needed
20. Christians today are not far off from the Jewish mentality; everything needed for salvation was obtained at the cross; no further work in the heavenly sanctuary is needed
21. The bible teaches that the work of atonement did not end at the cross:
- a. **Heb 2:17**—as High Priest, Jesus makes atonement for the sins of the people
 - b. **Rom 4:25**—He was raised again for our justification
 - c. **Rom 5:10**—how much more we shall be saved by His life (a reference to Christ's work of intercession after His resurrection and ascension to heaven)
 - d. **Rom 8:34**—Christ's death and intercession are both essential for the experience of justification

The Holy Ghost's Role as Applicator of Covenant Blessings

22. Why does Paul mention the Holy Ghost in connection with the sanctuary? To highlight His active role in the ministrations of the blessings of the covenant
- a. While the ministrations of Jesus as High Priest makes the blessings of the new covenant available, it is only through the mighty agency of the Holy Ghost that these covenant blessings are actually **applied** in the life of believers
 - i. **Rom 8:26**—The Holy Ghost intercedes in human hearts with groaning's that cannot be uttered, pleading with the sinner to accept these blessings through faith and repentance

- ii. The Holy Ghost warns transgressors against refusing these blessings (**Heb 3:7**)
 - iii. **While it is Christ who is merciful to our unrighteousness and forgives our sins and iniquities, (He is a merciful and faithful high priest), it is the Holy Spirit who writes God’s laws in our minds and puts them in our hearts**
- b. The Holy Spirit promotes the message of the sanctuary

Christ, our Mediator, and the Holy Spirit are constantly interceding in man’s behalf, but the Spirit pleads not for us as does Christ, who presents His blood, shed from the foundation of the world; **the Spirit works upon our hearts, drawing out prayers and penitence, praise and thanksgiving. The gratitude which flows from our lips is the result of the Spirit’s striking the cords of the soul in holy memories, awakening the music of the heart. 1SM 343.**

Heb 9:15

23. Because the blood of Christ is better, and able to purge the conscience of dead works, it is the very thing that qualifies Jesus to be Mediator of the new covenant
- p. No less than the powerful atoning blood of Jesus can fulfill the new covenant promise—“I will write my Law in your hearts and will be merciful to your unrighteousness and your sins and iniquities I will remember no more. . .”