



This Week in the Word

Forever, O LORD, your word is firmly fixed in the heavens. Ps 119:89.



The New Covenant's Sacrifice **Study Scripture: Hebrews 9:11-22**

Lesson 3, June 15, 2019

Key Verse

And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.
Hebrews 9:22

INTRODUCTION

The Text contains fundamental truth. Foundational to all this is the fact that all persons including Christians, live in an environment where there are two spiritual realities. Every person makes the choice as to whether they are going to live their life on the basis of one or the other of these spiritual realities. Hebrews places much stress on the two realities, the heavenly reality and the earthly reality, spiritual worship and man-made worship. Believers are constantly urged to choose between these two ways.

Scriptures typically speak of the 'flesh' along these lines: *Now the works of the flesh are evident, which are: adultery fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders drunkenness, revelries, and the like;* (Gal.5:19-21).

Weakness, like the weakness of all the ministries to the 'flesh', is that it cannot change or cleanse our hearts. It is in the heart that troubles start. All solutions that address the 'flesh' will fail because these cannot cleanse the heart, and therefore the conscience will never be quiet. Because of this, human beings will always be uncertain and uneasy and never quite sure that they are right before God.

Many believers are living on a knife's edge, always vulnerable to temptation when their conscience accuses them and when they are not sure about the fact that God has forgiven

their sins. They live burdened by their past and are never at ease in their present daily lives.

This is a most serious problem and so the book of Hebrews brings us to face squarely the ministry of Jesus Christ as our High Priest whose service includes:

- a Covenant
- a Sanctuary
- a Sacrifice.

We have been told previously about the person of this exceptional Jesus Christ of Nazareth and now we are led into a discussion of His adequacy as our High Priest. He is superior to all others and has brought to us the New Covenant to cleanse our consciences from sin and to take us to a glorious destination.

Jesus' work is presented as infinitely superior to all other work. We are to be shown why Jesus' work is infinitely superior.

Temple worship, though beautiful and majestic, did not contain the perfect provision to gain access to God. The Old Covenant was in fact critically important and necessary but was inferior and had to be replaced by a better Covenant.

In fact, the way that worship was carried out showed its weaknesses. No one was allowed to enter the 'Holy of Holies' where God was, except one man, and even then he could only do it one day each year and only after offering sacrifices for himself and his people and ritually cleansing himself by sprinkling. On the Day of Atonement he would have to offer special sacrifices for sin as instructed in Leviticus 16:2, in order to cover the sins that the people had committed ignorantly.

He could not offer sacrifices for deliberate rebellion against the Mosaic Covenant, for those were considered deliberate apostasy requiring instant death. (See Leviticus 4:1-2). But sins of ignorance, those done by the misguided who sinned ignorantly did matter to God because of His righteous nature and they had to be cleansed by the shedding of blood. The High Priest then had to go into the holiest place on earth once a year, fearful and trembling in the presence of God, asking for the forgiveness of the people and trusting that since he had done what was required afterwards he could assure the people that God would listen to their cries.

Hebrews makes clear and we should certainly understand that the Old Covenantal system though very good and necessary, did not meet the deepest needs of God's people. God allowed the system for a while but then issued a promise to provide a better system; allowing this imperfect system to continue "*until the time of reformation*" (Hebrews 9:10).

The outward obligations of worship did not make a conscience right with God. There remained the necessity for a cleansed conscience, for a stained conscience effectively barred one from true and continuing intimate fellowship with God.

Chapter 9 tells us plainly that the Old Sanctuary and its system were inferior for five reasons.

First, it was an earthly sanctuary.

Second, it was only a “type” of something greater.

Third, the people could not go directly before God.

Fourth, it was only temporary.

Fifth, it could not cleanse internally, (verse 9)

Someone coming to the Temple to make a sacrifice could only go to the Court where the Brazen altar stood. Only the priests could go past this Outer Court and there they washed their hands and feet before proceeding into the Holy Place to do sundry services with the Altar of Incense and the Table of the Showbread. But only one man, the High Priest, could enter the Most Holy Place and directly into the presence of God, and this occurred once per year when he went into the Holiest Place which is the innermost part of the tabernacle. Under this system established by God Himself, there was no permanent cleansing, and no man or woman could really draw near to God in the perfect sense. Men were just unable because of sin.

It must be noted that all through this we see clearly the mind and intended meaning of the Holy Spirit. God inspired the Scriptures with its instructions about the Tabernacle, the system of laws and worship. The Holy Spirit, according to chapter 9: 8 teaches us His lessons by way of “types”. The first Tabernacle was only a figure, a representation of something more perfect that was to come, in other words, a “shadow” of the more perfect reality.

The gifts and sacrifices offered under this system could not make or give believers an unstained conscience, or deliver them from the wrath of God. It was never designed to continue forever but only to continue “*until the time of reformation*”, when God would send the perfect Light to remove the curse from the earth and institute the superior and perfect New Covenant.

God wanted man to have access to the Holy of Holies, entering into the very presence of God. The way into the heavenly Tabernacle had to be revealed, and believers had to be given proper legal standing to see, understand and appreciate the way into the Heavenly tabernacle.

As we read about the ministry of Jesus, let us clearly understand the reality of our life. In reality, when we experience feelings of guilt, which we do constantly, and we want to do something to satisfy the conscience, the only thing we can do, is to punish ourselves in order to atone for sins. To escape this, since we don't like our own punishment, we do all kinds of earthly things to satisfy our conscience. But still no matter what we do we remain in bondage to our consciences.

Of course this is unpleasant to consider but we should look at ourselves and the foolish things we continually do, the sins we keep on committing. We do not like to consider that the solutions we come up with to deal with our multiple problems do not work. Hebrews is

trying to get us away from dealing with the imperatives of the flesh in this fashion. So it is very important that we reconsider our direction. One writer comments;
**“In order to relieve guilt feelings, we engage in compulsive and frenetic activity tear or we repress the feelings, doing our best to push them from our awareness, but they always seem to surface in destructive ways, such as a rigid, legalistic, performance-based approach to life that imparts warmth to no one and places demands on many.
Or we engage in obsessive thinking, constantly fearing that we will make the wrong decision. Or we project our feelings of guilt unto others, finding the same fault in others that dwells in us.
All these are psychological defence mechanisms designed to relieve the guilt feelings that we have developed in order to atone for our sins. All this has its deepest roots in alienation from God. After all, if I can atone for my own sins, I don’t need God, who I don’t want to need because I’m terrified of it.
So we are in bondage to our own consciences, which will not leave us alone. In order to satisfy the conscience and get it working according to God’s design, we need an answer outside ourselves”.**

The writer then gives us the answer, which it is clear that many professing believers do not want to accept, for they prefer to live with a “defiled” or “stained” conscience, constantly breaking the commandments of God and rejecting all appeals to cease and desist. This writer, who commented on the terrible danger that our guilt feelings brings, points us into the right direction and says as the Book of Hebrews does:
“We need “reformation”. We need Christ.”

The background to any discussion of the book of the Hebrews is the recognition that it is grounded in at least three famous Old Testament passages. The first one is Psalm 110 where David prophesies that a New priesthood is to come. He states”
***“The Lord has sworn,
And will not relent
You are a priest forever
According to the order of Melchizedek”.***

It is only Jesus Christ who is an eternal priest and He showed this for when He came He fulfilled that prophecy by His life, death, and resurrection, and He thus is the only one that is clearly an eternal priest.

Then there is Jeremiah 31:31-34 where the prophet spoke of the New Covenant instituted after the Mosaic covenant had already been instituted. The ministry of the Lord Jesus Christ showed that He Himself was the one who now ratified that New Covenant.

Then we have the reference to Psalm 40 where we are told there would be a New Sacrifice in which sins are actually taken away. It reads:
***“Sacrifices and offering you did not desire;
My ears you have opened.
Burn offering and sin offering You did not require.***

***Then I said, “ Behold, I come;
In the scroll of the book it is written of me.
I delight to do your will, O my God.
And your law is within my heart”.***

The Book of Hebrews shows Jesus Christ fulfilled all the prophecies that spoke of the things required for a New beginning.

Before our Text in chapter 9 the writer of Hebrews told us that there was an older Covenant which had a sanctuary with certain contents and certain rituals. In fact, the sanctuary and all the contents in it were an object lesson of the person and work of the Lord Jesus Christ. We should remember how important the sanctuary is for in comparison there are only two or so chapters that specifically devote themselves talking about the divine creation, while there are about 50 chapters that are devoted to the Tabernacle and its ministry. Remember also that the plans for the Tabernacle did not come from Moses or the children of Israel but it was God who drew up the plans and showed Moses the model that was to be followed. God was the one therefore responsible for it and it contained divine revelation from God, not from man.

So let us look briefly at the Sanctuary or Tabernacle and its significance.

The Tabernacle itself was about 75 feet wide and 150 feet long with white linen walls. As you entered it through its one and only one door you came across the brazen altar designed to represent Christ as the sacrifice for our sins.

Then there was the brazen Laver designed to represent Christ as the cleanser of His people. Every time the priests left the brazen altar of sacrifice and went into the Tabernacle they had to wash their hands and feet in recognition of the fact that God is a holy God and any service to Him had to be carried out by only those that were holy and clean.

Then when the priests went into the Tabernacle to serve there were lights representing that Christ was the light of the believer priests.

Then there was the Table of Showbread with twelve loaves representing the twelve tribes of the children of Israel showing that Christ provided for His own in His high priestly ministry to the weak and needy.

And then there was the Holiest of all with the Ark of the Covenant designed to represent the Lord Jesus at the meeting place of God and man and where only one man on one special day could enter with the blood of sacrifice to sprinkle on the Mercy seat. This was the system to teach man how awful sin was.

The writer of Hebrews pointed out that that system was not the most effective for salvation but was designed to show man what was required by God for man to meet God, and so the writer of Hebrews would go on to prepare a discussion to show the significance of the New Sacrifice which does away with all those day after day sacrifices of the Old Testament for they would find their completion in the one sacrifice of the Lord Jesus Christ.

The whole point of the Tabernacle was for God to dwell among men and so the purpose was access to God. In the Levitical ceremonies only one person was able to fellowship with God and enter His presence and that was only once a year. There was important but limited worship. It tells us that the cleansing of the Old Testament is an imperfect cleansing. Sin was covered but sin was not put away.

THE TEXT

Verse 11. There was a necessity for a perfect sacrifice which would be valid and necessary and final. The background is the Day of Atonement described in Leviticus 16. Verse 10 and before pointed out that the Sanctuary had all kind of very important things in it but it did not provide a cleansing of sins as far as the conscience was concerned. God in a sense was hidden from the nation of Israel because of man's sin and they were by their ceremonies constantly reminded that they have a holy God and that they were unholy and for 364 days of the year there was no admission, but only on one day there was admission to the God that they were worshiping.

There had to be a time of reformation when the Lord Jesus came and the ministry would be brought to its climax.

The death of Jesus was necessary for the people who lived before His time, for the people who lived during His time and for us who are living now. The death of Christ is the only effective solution for sin with its accompanying uneasiness and dread. The death of Christ is the only thing that brings salvation.

Christ is not simply a priest but a High Priest. He not only brings the good things brought under the Old Covenant but He brings good things that are described as those *"to come"*. This is not just the "earthly" things but "heavenly things" that come from the heavenly sanctuary.

This verse is about Christ's High priestly ministry. The state He will now bring is a more perfect state, for it will be a perfection of the Old.

Christ is now not only a heavenly intercessor. This is a High Priesthood. This is a more magnificent ministry, more valuable, more effective.

Christ's High Priesthood is now in Heaven made so higher because it is carried out in a *"greater and more perfect tabernacle"*. This more perfect and greater tabernacle is totally different, *"not made with hands"*. It is not of earthly creation as was the earthly tabernacle, and is therefore greater than anything that human hands can make. Moses had only been given a pattern of the perfect tabernacle and he as instructed followed that pattern.

Let us remember that the earthly tabernacle was glorious and the Holy of Holiest shone with gold as well as the presence of God. It was perfect for what it was designed for. Yet after His death on the Cross the Tabernacle Christ entered was "greater and more perfect" for this heavenly Tabernacle fulfilled a better purpose being made "without hands".

Verse 12. The Israelite High Priest could enter the inner part of the earthly Tabernacle only once a year with the blood of sacrifice. But as High Priest Jesus entered into Heaven, *“into the holy place”*. He did not enter into the “holy place” through the blood of bulls and goats, for that kind of blood is not good enough for anything but a temporary covering of sin.

His own blood is that of a human being, a better blood than that of an animal, and notably in this case the best blood because it is from one without *“blemish”*.

This man, a man without sin or blemish, was able to enter into the true *“holy place”* *“once for all”*. He did not have to enter into this presence of God once every year, like the human priests in Israel. He entered and remained in the presence of God forever. The imperfect priests of Israel could not obtain pardon for the people on a permanent basis, but was only granted permission to beg for pardon once per year. Those priests were the type, vastly inferior to the antitype, the real perfect sacrifice that was to come.

This perfect High Priest entered into the “holy place” in Heaven, after He had obtained eternal redemption for men by His death on the cross, where he shed His blood *once for all*. The priests in Israel provided a “picture” of redemption, for the “real thing” had to come to die once for all.

When we talk about with “His own blood” we are talking about living blood which means that the shed blood is a reference to death, an unnatural and violent death. One writer notes that unnatural blood shedding comes either by malice or by justice. But he notes: **“Now, in the case of our Lord Jesus Christ the malice of men is responsible for his death and the righteousness of God is also responsible for his death, and so that the malice of men and the righteousness of God meet in the death of the Lord Jesus Christ. He was slain, a sacrifice to the evil passions of men, because he resisted under sin, striving against sin. But he was in his slaying the sacrifice of God and the sacrifice was voluntarily accomplished by him as the Lamb of God who takes away the sin of the world. So through his own blood. This is title to enter the Holiest of all”**.

Verses 13-14. It is important to note that the sacrifice of the antitype was as one writer puts it: **“... perfect, voluntary, rational, and motivated by love”**.

This was a unique work and not like the work of the former human priests, (Leviticus 17:11). It is easily seen that the blood of Christ is infinitely superior.

The reasons lay in the fact that Christ was in a special position in Heaven and despite this, offered Himself. This was Jesus offering himself, taking on human nature, and offering Himself to God. He was God, but now He was ready to be also a priest and also a sacrifice.

In addition, He offered Himself through the Holy Spirit, which is here called the *“Eternal Spirit”*. Jesus had the Holy Spirit without measure during His life on Earth, and in a great act of obedience, offered Himself as the ‘lamb’ slain in sacrifice.

Note carefully that in redemption all persons of the Trinity or the Godhead played a part. The Son of God, the lamb, was perfect, and offered Himself to meet the just demands of God the Father. The Holy Spirit who is God provided the power without measure for the Son of God to do His work of perfect obedience.

He was without spot, with no stain of sin in His nature or in His life. The Devil could find nothing in Him. Jesus was the perfect sacrifice in every respect imaginable.

His blood was so efficacious that He could purge the conscience from anything that defiled the soul, the *“dead works”*, works which proceeded from someone under spiritual death and heading for eternal death. These works could not save for they were works done under sin. Sinners certainly cannot save themselves no matter what they do. Their works could never impart spiritual life, but at best could only remove sin temporarily, not offering or able to offer permanent cleansing.

This purging of the conscience allowed a believer to *“serve”* the living God. It is pointed out that the word *“serve”* is the same root as the word for *“worship”* (9:6) and *“worshipper”* used in 9:9. These *dead works* cannot really help on any permanent basis or significantly assist with worshiping the living God, for they do not permanently cleanse or help the conscience.

On the other hand the blood of Christ cleanses the conscience from any sense of guilt. The atonement done by Christ paid for every evil thought and deed. The atonement of Christ brought forgiveness for all our sins. One writer puts it this way: **“We are forgiven for all our misguided efforts to satisfy our consciences- compulsive activity, repression, obsessive thinking and projection, for example.**

It may come as a surprise to us that what we do to atone for our sin is in itself sin, but it is.

The blood of Christ cleanses us from the sin of dead works.

Finally, if the blood of Christ cleanses us from sin, the obvious implication is that we don’t need to do it ourselves. Dead works are not only ineffective, they are unnecessary”.

This magnificent work of Christ in His atonement cleanses our conscience, so that we are free to worship God. Now that we are no longer under the burden of guilt we can worship God with immense gratitude and awe at what He has done. Our sense of gratitude will become amazing.

Our guilt feelings which previously prevented us from listening to His Spirit are now gone and we can appreciate God’s intentions for us. We can begin to better understand the love of God. We do not serve God out of a sense of guilt, but we serve God out of a sense of love. The Spirit shifts us to the correct motivation for service to God.

We are now able to “understand” that it is Christ who has paid the penalty for our sins, and we realize that we can have peace only in God’s way. We cease depending on our selves and are now liberated to worship the living God out of love, not guilt.

We should carefully consider what Christ has done for us. Do we understand it? Is it hard for us to appreciate? Are we prepared to move away from wrong thinking, learn and understand the principles of Scripture and apply them to our lives? It is only when we understand that Jesus made salvation possible that we will worship Him in the right way. We must make a deep and thorough analysis of ourselves, so that we can properly worship the One who made this new way of life possible.

Verse 15. In order to properly understand what Jesus has done for us, what eternal redemption means, we are introduced to the issue of a “last will and testament”, so that we can understand and appreciate our eternal inheritance which the more effective ministry of Christ brought into being. The center of the divine plan is that man be delivered from going down into the pit by the purchase of his life by the sacrifice of the lamb.

This is eternal redemption. So we do not have redemption only for a little while, until we sin a little or we sin seriously. So one writer comments in order to encourage us to understand the fact brought by our position in Christ:

“The ups and downs of this life do not affect, at all, the fact that believers have an eternal redemption. So all the dangers of this life and then, further all of the years of eternity that lie ahead, we have a representative at the right hand of the throne of God who constantly lives to make intercession for us. He wants to secure everything that he has won in that costly sacrifice on Calvary's cross.

Israel's redemption was a yearly redemption. It was a redemption which maintained their covenantal relationship for one more year. There would be a collective sigh by the Israelites when Aaron came out, after he had sprinkled the blood on the mercy seat on the Day of Atonement. If they had entered into it spiritually, they would have all said, ‘sigh’ one more year. One more year! Well Israel's redemption was yearly. But we cannot lose this, unless our Lord is expelled from heaven. And we know, of course, he will never be expelled from heaven. He'll not be like the first Adam. He'll not be kicked out of the paradise into which he had been brought as a created being. But in our Lord's case, the last Adam, because there was no other Adam but him, the last Adam is the idea that his there forever”.

So we are not to fear the great judgments that are ahead of us, the great **judgments** of the seals, the trumpets, the bowl judgments, and the awful things that are going to come to pass on the earth. If you really are a believer you don't fear eternal punishment for you have eternal life and since you have an eternal redemption you have no reason to fear. The only fear that we should have is fear for your friends that have not come to accept the Lord Jesus Christ.

When the chapter talks about the ashes of the heifer it refers to a very interesting offering which was made when a person went out and touched a dead body for that made them unclean. They would store the ashes of the red heifer so that an individual could obtain the

benefits of cleansing in that case. On the Day of Atonement the offering of the red heifer had to do with cleansing the filth of sin. So if the blood of bulls and goats and offering of the ashes of the red heifer could purify, the superior blood of Jesus would do much more.

Having looked at the death of Christ and the effect that Christ's death had on sin and salvation, we are now examining what the people of God will receive from God, namely, an eternal inheritance. It is necessary for us to be told the means by which these benefits were brought to the people of God and so the discussion takes place around the death of the Mediator.

Jesus' work as Mediator was accomplished on account of His perfect sacrifice, namely, His death. His death resulted in the redemption of the transgression committed by all those who were under the first covenant. One writer explains: **"Every sacrifice for sin made in faith under the Mosaic command was an IOU cashed in at the cross."**

Every one, Jew or Gentile, rejected God, for the law of God was written on their hearts according to Romans 1 and 2. Those who did not know the details of the Mosaic law often behaved according to the law, because the law was written on their hearts. The Jews as well as those separated from God needed redemption, so that they could receive the promise of eternal inheritance. Jesus' death provided redemption for all. He offered to all the promise of an eternal inheritance, a promise which was infinitely greater than the promises made before to the people of God.

Verses 16 -18. How would one obtain these benefits? An acceptable offering had to be made, a death was necessary for the New Covenant blessings of inheritance to be realized. The Greek word translated covenant was used to refer to an agreement between two or more people made with or without a mediator. The terms of the covenant dictated when the agreement took effect and when its terms were to become effective. God and man had entered into a covenant, a solemn transaction. Of course, man did not keep his part of the bargain. This Old **covenant** was a covenant between the people of Israel and God and therefore the Mosaic Covenant was a conditional one with the people making an oath when Moses read the words of God that they would do all that God required. But the New Covenant like the Abrahamic and the Davidic is unconditional, made and guaranteed by God Himself.

Here the word formerly translated "covenant" is used in a slightly different way, with a different meaning and translated "testament". Testament means that this was now a voluntary act and deed of a person, giving benefits to people who are specified, with the benefits only taking effect upon the death of the person making the "last will" or "testament". The provisions of the "will" do not come into force until the one who made the will is dead, for the maker of the will, as long as he was alive could change his mind, disinherit someone or add someone as beneficiary, no matter what he had promised. But when the maker of the will died the promises in the will was irrevocable, put in concrete and could not be changed.

That is now the idea. Jesus promised that those in Him would have life as an inheritance. That was in His covenant will and testament. His death made the promise irrevocable. The death of Jesus made the promise unchangeable. The inheritance we have been promised is now ours and because of the death of Christ there was the absolute guarantee that His promise cannot be changed.

Christ instituted a better Covenant, a superior Covenant, and He had to die to make this testament or will effective. Once he died His beneficiaries must benefit. But remember that this is a Covenant, an unconditional Covenant, made in the eternal councils of God the Father, God the Son and God the Holy Spirit before even the world was created. This therefore is not to be compared with our modern concept of a will. The word used here and throughout the book of Hebrews is "Covenant" and really should be so interpreted.

Verse 18-22. The first covenant, testament or agreement was inaugurated with the use of blood. When Moses spoke the law to the people and showed them its terms, duties, rewards and punishments, he asked them to consent and they consented to the terms of the covenant. Then he sacrificed calves and goats and took the blood with water and sundry instruments and applied the blood by sprinkling the altar and the people. Everyone also knew when the sanctuary or Tabernacle was erected that was also sprinkled with blood.

The principle was that without shedding of blood there was no remission of sins. The principle is that there is no forgiveness without the shedding of blood and there is no perfect forgiveness without a perfect sacrifice.

Blood was sprinkled on the 'Book of the Covenant' that comprised the law, and on the Tabernacle and all its vessels. Blood was used extensively to cleanse, to purge, to enable sanctification and to confirm the promises of God. The important role of blood in the spiritual life of Israel's history is well documented.

This matter of the shedding of blood and its significance might sound a little odd to modern people, for we do not want to accept that sacrifice for sin is necessary. We try to make up for our inadequacies by insisting that there are no absolutes, that death is not necessary for forgiveness, that there are avenues other than those mentioned in Scripture and made clear in history that we can help ourselves.

The unpleasant fact is that the soul that sins will die. Death had to occur. Blood had to be shed for salvation.

CONCLUSION

We are told again that since the sanctuary on earth was a copy or a pattern of things in heaven. It was required that the things of earth be purified by a sacrifice of bulls and goats. It was obvious that the heavenly things would have to be purified by better sacrifices, since Heaven was a better place and would require better things.

The perfect Christ would of necessity have to ascend to Heaven, and be installed as High Priest to begin His present high priestly work. He became the 'lamb' offered for our sins on earth and then ascended to heaven to continue His work as Mediator and High Priest and defend us against our accuser. He could not do this work without having previously made the better sacrifices which were capable of cleansing what had occurred on earth and capable of purifying these people of Earth that were gaining access to God in Heaven.

The people of God need free access into the presence of God and they need to have fellowship with God. They had already been given a down payment of the eternal inheritance, namely the Holy Spirit (Eph.1:13-14). Their High Priest had to secure their acceptance with God for them to have this access and the blessings that it would bring. To intercede in prayer for them and to help them required that all of the heavenly activity that the believers in Christ would now engage in would have to be purified. This was done by the better sacrifices.

Heaven is a better place than earth. Whatever is there is the original, not the copy. The copies are on earth. Heaven cannot be defiled by human sin. If human beings want access to heaven, and God wants fellowship with them and wants to give them access, there had to be in heaven sitting right there a better sacrifice, a perfect human that was the better sacrifice. The job of that perfect human sacrifice would be to present a purified people to God who were clothed by Him with His own righteousness.

Jesus does not continue to atone for sins in heaven because He had offered Himself once and for all. His ministry in Heaven is not one of atonement but one of intercession.

We can picture in our minds in some small way what the face-to-face encounter between the Father and the Son was after Jesus atoned for our sins. He had appeared before the Father and the Father had looked at Him in joyful reunion. They shared their love and joy at His victory for they knew that no additional sacrifice was necessary. The Son could now be invited to sit at the right hand of the Father until the Father had made the Son's enemies His footstool.

Jesus is not in a "Holy place" made with human hands, for those human-created places were only "types" of the true "holy place". He's ministering in the very presence of God, in the True Sanctuary. His ministry as High Priest concerns us and involves heavenly matters concerning people who are to be perfected in glory.

His ministry cannot be compared to that of the ministry of the priests on earth, and His sacrifice could not be compared to the frequent sacrifices made since sin entered the world to obtain atonement for the sins of the people. They were limited in their work. They were imperfect.

Jesus' sacrifice was not like that made by the "types". He did not have to suffer continually and shed His blood continually in order to save. No multiple sacrifices were necessary for the blood of Christ was completely different. He was eternal and He put away sin. Imperfect sacrifices would have to be always continuing, but a perfect sacrifice needed only to be made once, not just to cover sins, but to put them away.

His coming and His sacrifice had “put” away sin.

There is a certain finality about death about which no one can argue. But it is important to remind all persons that the apparent finality of death only relates to the ability of the “dead person” to operate in the world. It is not as many people think a complete and final end. Death is extremely serious because it is followed by the judgment. This is a most terrifying idea. For many it is not something to look forward to. For most there is a terrifying expectation of judgment. Judgment awaits all of us and we should pay close attention to what God has to say.

He has said that Christ’s death made judgment become our salvation. In His death He bore our sins. He took them all unto Himself. For us believers, evil died for it could not overcome Christ. As a result of the work of Christ on earth God had made an appointment for Christ. That appointment was that Christ would appear the Second time not to deal with sin this time. He had already borne the sins of those that want to see Him. All of those are eagerly awaiting Jesus for they have been saved. When He comes their salvation will be complete for they will have their new bodies (1Cor. 15:44).

For the New Covenant the death of Christ was necessary. We can summarize that it was necessary for our salvation, our purification, our receiving the eternal inheritance and for the blessings of the New Covenant. There is no condemnation or fear necessary after death for those who believe in Christ, for they have been delivered from the penalty of sin.

Jesus died for us and was humiliated on our behalf. The death of Jesus the Christ was scandalous. It was unbelievable that people would kill the One who made and loved them. But the book of Hebrews has turned that scandal of the death of Messiah into something beautiful, for there is nothing more beautiful than waiting for and seeing the Redeemer who has brought the New Covenant to the people of Israel and to Gentiles who believe on His name..

Let us not forget that the teachings of Scripture have a practical relationship to experiences of life that we have every day. Some days are problem free while other days are filled with problems of varying degrees. But we have to remember that the New Covenant has not been changed and that whether or not we are experiencing things that are unpleasant or pleasant our relationship to the Lord God is always stable and will not change. Our end will be glorious. So simply lean and keep on leaning on the Everlasting Arms.