

**I. Introduction and review:**

- A. The blood of the cross provides access to God, purges conscience of guilt, inaugurates the New Covenant, consecrates God's people, cleanses the sanctuary, forgives, and puts away sin. 9:12,13,14,18,19,20,21,22,25
- B. The blood is repulsive and offensive to those who do not believe. I Cor. 1:18f

**II. Jesus' blood inaugurates the New Covenant. v. 15-22**

- A. Through death, Jesus is the Mediator of the New Covenant. 15 8:6f I Ti. 2:5
  - 1. In order to be Mediator, Jesus had to die.
  - 2. His death paid for the guilt incurred under the first covenant. Rom. 3:24-25
    - a. The penalty for transgressing the covenant was death. Ezk. 18:4 Dt. 30:15f
    - b. If the blood of bulls and goats can't redeem sinners, then how were God's people saved under the Old Covenant?
    - c. They were saved by the blood of Christ, which was yet to be shed. Ro. 3:24-25
    - d. Jesus identified Himself with the transgressors and took upon Himself the curse which comes upon those who violate the covenant.
  - 3. By His death, the promised eternal inheritance is bestowed. 1:14 8:6f 11:16
  - 4. These benefits are for those who have been called by God. 11:8 II Ti. 1:9
- B. Death is necessary for the making of a covenant. v. 16-17
  - 1. Many translations (KJV, NIV, ESV, etc.) assume the author switches from the idea of covenant to that of a will (testament) in verses 16-17.
    - a. This is a common use of *diatheke* in the secular Greek.
    - b. It seems logical to speak of a will going into effect when someone dies.
    - c. The previous verse speaks of an inheritance (which comes through a will).
  - 2. It is probably better to follow the NAS in continuing to speak covenantally.
    - a. It is widely agreed that *diatheke* should be understood as covenant in the surrounding verses. v. 15,18f
    - b. There are specific grammatical and logical connections between these verses and the surrounding verses.
    - c. The subject of this entire section is the inauguration of a covenant by death.
  - 3. In what sense would it be necessary for the one making a covenant to die before the covenant would be in force? 6:13 Ps. 50:5 Jer. 34:18-20
    - a. The death of the covenant maker is represented symbolically through the sacrificial representative who portrays the curses of covenant disobedience.
    - b. This is how the Lord inaugurated the covenant with Abraham. Gen. 15:8f
- C. The Old Covenant was inaugurated by blood. v. 18-21
  - 1. Both sides placed themselves under oath as Moses sprinkled both the book of the covenant and the people. v. 19 Ex. 24:3-8
  - 2. The tabernacle and its furnishings had to be sanctified through blood. v. 21
  - 3. The blood of the first covenant prepares us for the blood of the New Covenant. v. 20 An allusion to the Lord's Supper. Mark 14:24 I Cor. 11:25
- D. There is no forgiveness of sins apart from the shedding of blood. v. 22 Lev. 17:11
  - 1. This is one of the key "withouts" in Hebrews. 11:6 12:14
  - 2. The Old Covenant sacrifices point to the one true atoning sacrifice for sin.
  - 3. There is no other way you can be forgiven than the blood of Christ. I Pe. 1:18f Rev. 1:5 5:9 7:14 12:11 I Jo. 1:7 Acts 2:38 Mt. 26:38
  - 4. If there were another way, God would have spared His Son. Mt. 26:39 Ro. 8:32

### III. Jesus' blood fully secures our salvation. v. 23-28 .

#### **A. Jesus has appeared to put away sin once and for all by His blood: Justification.**

v. 25-26 7:27 9:12

1. His appearing constitutes the consummation of the ages. v. 26b 1:1f Gal. 4:4
2. Christ's sacrifice was not like the repeated Old Covenant sacrifices. v. 25 9:7
3. If His sacrifice was like theirs, he would have had to die repeatedly. v. 26a
4. Like us, He died but once. v. 27-28a
5. His one sacrificial death is sufficient to put away His people's sins. v. 26c, 28a 7:27 9:12 I John 1:7 3:5 Ps. 103:10-12
6. He bore the sins of many. v. 28 Isa. 53:11 Mark 10:45 I Pe. 2:24

#### **B. Jesus now appears for us in the heavenly sanctuary which He has cleansed by his blood: Sanctification. v. 23-24**

1. Just as the earthly tabernacle, which is only a copy, needed cleansing, so also the heavenly sanctuary had to be purified through sacrifice. v. 23a 8:5 Lev. 16:16
2. A better sanctuary requires a better sacrifice. v. 23b-24
3. Why did the heavenly things (sanctuary) need cleansing? 3:6 Eph. 2:21f I Pe. 2:5
4. Now Christ appears in the heavenly sanctuary as our mediator and intercessor. v. 24b 6:20 7:25 Rom. 8:34 Is. 53:12 I Jo. 2:1-2

#### **C. Jesus will appear again to bring final salvation to His people: Glorification v. 28**

### IV. Concluding applications.

**A. Why did Jesus appear on earth? v. 26 I Jo. 3:5 1:7**

**B. There is no other way to put away your sin other than the bloody sacrifice of Christ.**

**C. Christ has fully dealt with the problem of sin.**

1. His is a completed work.
2. His is a comprehensive work. John 1:29
  - a. The penalty for the guilt of your sin is blotted out. Ps. 103:10f 32:1-2 Is. 53:12
  - b. The power of sin over you has been broken. 9:14b,24 I Cor. 5:17 Rom. 6:11.
  - c. When He returns, you will be removed from the presence of sin. 9:28

**D. Has your sin been put away? I Jo. 1:8-9 Luke 18:10f**

**E. If so, gratefully praise God. Rom. 8:31-33 Rev. 5:9-10**

### Discussion questions

1. Why are unbelievers offended by the biblical teaching on blood?
2. Why is the blood so important? Name some of the things the power of the blood does.
3. What biblical covenants are inaugurated by blood?
4. Why can't there be any forgiveness apart from the shedding of blood?
5. On what basis were those who died before the coming of Christ forgiven?
6. What three appearances of Christ are mentioned in this passage?  
What is the significance of each?
7. What are some ways people try to deal with their sin?
8. Why is the blood of Christ the only means by which sin can be put away?
9. Explain how Christ has put away our sin in the past, the present, and the future.