

THE LETTER TO THE HEBREWS

JESUS IS THE ULTIMATE REVELATION OF GOD

27 February 2022

Chapter 9:15-28

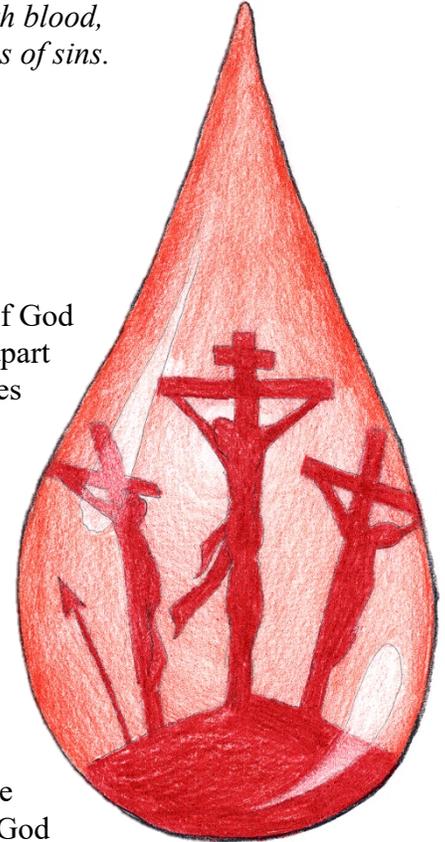
Verse of the Day:

Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. (Hebrews 9:22)

Review: Who, What, When, Where, & Why?

What's Going On Here

The Bible is a very bloody book and, as we see each year at Lent, the Word of God is a bloody mess on the cross. For some reason God has chosen to set blood apart for His special purposes. This strange substance, in a very mysterious way, ties itself into our very essence and soul. The word “blood” in Hebrew (*dam*) forms the foundational root of two larger words, *Adam*, and *Adamah*, which respectively can be translated as mankind (also the proper name of the first man) and earth. In the first murder, God says that “The voice of your brother’s *blood* is crying to me from the *ground*” (Gen 4:10), poetically, calling murder a perversion of the essence of God’s creation. And yet, a bloody death is also the means God uses to correct the perversion of sin. As God explains to Moses, in Lev 17, “¹¹ For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life. ... ¹⁴ For the life of every creature is its blood: its blood is its life.” Now as we continue our Study of the Letter to the Hebrews, we see how the bloody mess that we call the Word of God and how only by the blood of God himself can our restoration from sin be complete. “¹³ For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, ¹⁴ how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God” (Heb 9:13-14). Only by a new covenant of blood can we be cleansed of the perversion of sin and of our failures under the old covenant.



¹⁵ Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant. ¹⁶ For where a will is involved, the death of the one who made it must be established. ¹⁷ For a will takes effect only at death, since it is not in force as long as the one who made it is alive. ¹⁸ Therefore not even the first covenant was inaugurated without blood. ¹⁹ For when every commandment of the law had been

v15 & 16: covenant vs will

v16: established – more literally to bear/carry

<p>declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and <u>sprinkled</u> both <u>the book itself</u> and all the people,²⁰ saying, “This is the blood of the covenant that God commanded for you.”²¹ <u>And in the same way</u> he sprinkled with the blood both the tent and all the vessels used in worship.²² Indeed, under the law almost everything is purified with blood, and <u>without the shedding of blood</u> there is no forgiveness of sins.</p> <p>²³ Thus it was necessary for the <u>copies</u> of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these.²⁴ For Christ has entered, not into holy places made with hands, which are copies of the true things, but into <u>heaven itself</u>, now to appear in the presence of God on our behalf.²⁵ Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own,²⁶ for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at <u>the end of the ages</u> to put away sin by the sacrifice of himself.²⁷ And just as it is appointed for man to <u>die</u> once, and after that comes judgment,²⁸ so Christ, having been <u>offered</u> once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.</p>	<p>v19: Sprinkle – when comparing with the Hebrew a more illustrative word might be to chuck or throw. (c.f. Exod 24:5–8). Sprinkling the book with blood isn’t mentioned anywhere else in scripture and some have argued for a better translation that implies that the book wasn’t sprinkled, but that it was included in the things taken up as part of the ceremony to sprinkle the people.</p> <p>v19-20: c.f. Exodus 24:3–8 & 1 Corinthians 11:25–32 v21: Blood was used to ratify both the law & the liturgical rites v22: Why? This idea isn’t original to the author of Hebrews. What is the foundation of this concept?</p> <p>v24: The unusual singular form of “heaven” is the term for the highest and innermost place in the heavenly realm, where God is enthroned in glory; since God’s throne is there, it is the place where God is located. Christ appears there before God the heavenly King and represents the congregation as their mediator.¹ How does this contrast with Job 1:6–12?</p> <p>v26: the end times began when Jesus was conceived & born.</p> <p>v27-28: die vs offered; “Unlike every other person whose life, by God’s decree, ends in death as the penalty for sin and in God’s subsequent “judgment” (Heb 9:27), Jesus did not just die a natural death but was “offered ... to bear the sins of many” (9:28).”²</p> <p>v28: What is the purpose of Christ’s second coming?</p>
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Consider now the final sign of Jesus’ death on the cross, “But one of the soldiers pierced his side with a spear, and at once there came out blood and water.” (Jn 19:34), here we see as part of Jesus’ final testament of His death a New Testament come into place. This then flows nicely into the sacraments of Baptism and Communion where again we are given the assurances of the power of Christ’s bloody death.

“Now, in Holy Baptism, Jesus sprinkles us with His most holy blood, blood that has been taken into the presence of the Father (Ex 24:8; Heb 9:14, 19–22; 10:22). He sprinkles us on the outside to cleanse us and pardon our sin, and to set us apart as His holy people (Ezk 36:25–27) to serve God as a royal priesthood in our callings (vocations) of parent, child, sibling, citizen, teacher, student. But in the Lord’s Supper, He sprinkles us (Heb 9:16–22) internally to set us apart to serve in the heavenly sanctuary with angels, archangels, and all the company of heaven, praising God for our Blood Covering—the Lamb who was slain for us.”³

¹ Kleinig, J. W. (2017). *Hebrews* (C. P. Giese, Ed.; p. 461). Concordia Publishing House.

² Kleinig, J. W. (2017). *Hebrews* (C. P. Giese, Ed.; p. 463). Concordia Publishing House.

³ Engelbrecht, E. A. (2009). *The Lutheran Study Bible* (p. 2117). Concordia Publishing House.