

Prayer:

Verses 15-22: without the shedding of blood there is no forgiveness

Verses 23-28: Christ died once for our sins

Verses 15-22: without the shedding of blood there is no forgiveness

Hebrews 9:15-22:

For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance. ¹⁶ For where a covenant is, there must of necessity be the death of the one who made it. ¹⁷ For a covenant is valid only when men are dead, for it is never in force while the one who made it lives. ¹⁸ Therefore even the first covenant was not inaugurated without blood. ¹⁹ For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, ²⁰ saying, "This is the blood of the covenant which God commanded you." ²¹ And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood. ²² And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness.

- Verse starts with "for this reason." This means we must look back. In the previous verses the preacher was writing about how much better Christ can cleanse our sins than animals could.
- Verse 15 says that Jesus is the mediator of a new covenant.
 - This covenant is new and Jesus is the mediator.
- Death has taken place---- animals and Christ
- This death was for the remission of sins
 - The preacher says "transgressions that were committed under the first covenant." The law was from the first covenant and the sins were against the law, so maybe, just maybe, the sins were committed under the first covenant.
- So, those who have been "called" may receive
- Why can they receive? Because of Christ's death and resurrection
 - I partially wonder if this is referring to the saints that died under the Old Testament law???

ESV Study Note:

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Hebrews 9:15-28

Heb. 9:15 mediator. See [8:6](#); [12:24](#); cf. [1 Tim. 2:5](#). **new covenant.** See [Heb. 8:6–13](#). Christ mediates the covenant first by revealing it ([1:2](#); cf. [2:2](#)) and then by serving as its priest who offers himself in sacrifice ([9:11–14](#), hence **therefore**). **those who are called.** A reference to God's electing call to salvation (cf. [Rom. 8:30](#); [1 Thess. 5:24](#); [2 Tim. 1:9](#); [1 Pet. 5:10](#); [2 Pet. 1:10](#)). **promised eternal inheritance.** On promises, see notes on [Heb. 4:1](#) and [6:13–20](#). Followers of Christ inherit everlasting salvation ([1:14](#); [5:9](#); [9:12](#)). **redeems them from the transgressions.** The payment of sin's penalty (cf. [v. 12](#)) requires a death (see [vv. 16–28](#)). **first covenant.** The Mosaic covenant (see [v. 1](#)).

Heb. 9:16–17 will. The Greek (*diathēkē*) either designates a “will,” the legally binding final directions of the deceased (cf. “inheritance” in [v. 15](#)), or it signifies an ancient Near Eastern “covenant,” which required a sacrificial animal in order to be enacted. In either case, a *diathēkē* (elsewhere translated “covenant” in Hebrews) comes into force only after a **death**. This implies that the institution of the new covenant actually took place at the time of Christ's death.

- Verse 16 is simple there must be death for a covenant
- “Covenant” and “last will and testament” are the same Greek word. Context dictates this means more of a “last will and testament.”
- Verse 17: This is an interesting Theological statement, one I didn't know of, or at least remember. I didn't know of it elsewhere.
 - This is a pretty basic statement. The person who made the covenant must die before it takes effect. This would mean that Moses had to die before the covenant took effect. Also, Abraham, etc.
 - Jesus did have to die for this covenant. Animals did have to die for the previous covenants.
- Covenant could say “will” as the ESV and NIV say. The ESV study note (above) is helpful.
- Verse 18: the first covenant required blood. This is in the OT passages.
- Verse 19 explains how the first covenant was inaugurated with blood.
- Ex 24:6-7 explains this
- Verse 20: this is a quote from Ex 24:8 and Matt 26:28 it is used with communion
- Verse 21 describes the Ex 24:6-8 initiation more
- Ex 24:6; 40:9; Lev 8:15, 19; 16:14–16
- Verse 22: Lev 17:11 says there is no forgiveness without the shedding of blood, so I don't know why he says “almost” say
 - Actually, I believe it is that almost all things are cleansed, but there is still no forgiveness without the shedding of blood.

The ESV Study Bible

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Heb. 9:18–21 Therefore. Since a **covenant** cannot begin until a death occurs (see note on [vv. 16–17](#)), the Mosaic covenant also began with **blood**. The Mosaic covenant-initiation ceremony ([Ex. 24:3–8](#)) is recalled in [Heb. 9:19–20](#). The author adds some specific details, such as **scarlet wool and hyssop**, and the sprinkling of **the book itself**, which are not mentioned in [Ex. 24:3–8](#). While the source of the author's information is unknown, these details are not improbable, since these elements were used in other such purifying ceremonies (see esv cross-references; also [Ex. 12:22](#)). The purification of the tabernacle and its vessels is summarized in [Heb. 9:21](#), recalling the events of [Exodus 40](#) (also [Exodus 29](#); [Leviticus 8–9](#)) and providing details from other rituals of atonement (e.g., [Leviticus 16](#); see also Josephus, *Jewish Antiquities* 3.206).

Heb. 9:22 purified with blood. In the Mosaic law, the initial purification of the people of God and of his sanctuary required sacrificial blood ([vv. 18–21](#)), and such sacrifices continued to be required in the law on behalf of God's people (e.g., [v. 7](#); [10:1–4](#)). This is because sin necessitates an atoning blood sacrifice ([Lev. 17:11](#)). The OT sacrifices were given by God as types of Christ's greater, perfect sacrifice to come.

Verses 23-28:

Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these. ²⁴ For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us; ²⁵ nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own. ²⁶ Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself. ²⁷ And inasmuch as it is appointed for men to die once and after this comes judgment, ²⁸ so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.

- “The copies of things in Heavens,” or, going with the rest of Hebrews, the true Holy of Holies to be cleansed.

ESV Study note:

Heb. 9:23 Covenantal structure, and the need of purification, requires an inaugurating sacrifice. Here the focus is on the purification of the place of holy worship. The lesser **copies** (i.e., the Mosaic tabernacle and vessels) are patterned after greater **heavenly** realities (which represent the very presence of God), and these heavenly realities require a greater purification sacrifice (the blood of Jesus).

Heb. 9:24 holy places made with hands. The earthly tabernacle made by mortal men (see [v. 11](#)). **copies of the true things.** The eternal heavens, because they are the abode of God, are the realities, truer than the earthly “copies” (Gk. *antitypa*). **in the presence of God.** Jesus entered as high priest into the heavenly sanctuary and presented himself as an offering before God **on our behalf**. Thus he entered into the superior place by a superior sacrifice for the sake of believers ([vv. 23, 25](#)).

- Verse 24 Christ entered into the true Heavenly holy of holies. Amen!
- Verse 25: the High Priest year after year entered and offered blood from animals

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- Verse 26: Christ didn't have to suffer again and again, NO! He did this once for all.
- I like how this verse says, "at the consummation of the ages."
 - There was something that happened at just the right time.
- The sacrifice of Himself put away sin (Phil 2:3-11; Gal 4:4)
- "Put away" or annulment:
- **ἀθέτησις, εως, ἡ** (1) as a legal technical term *annulment, setting aside* as being no longer in force (HE 7.18); (2) of Christ's dealing with sin *removal, putting away, doing away with* (HE 9.26)¹
- Verse 27: this is an important verse about life. We die once and then we face judgment.
- Gen 3:19; 2 Cor 5:10; 1 John 4:17
- Judgment:
- **κρίσις, εως, ἡ** (1) as the action of a judge *decision, judgment* (JN 5.30); especially as the activity of God in a final time for judging *ἡμέρα κρίσεως day of judgment* (MT 10.15); in an unfavorable sense *condemnation, punishment* (RV 18.10); (2) as a personal evaluation of someone else's actions *judgment* (JN 7.24); (3) as the standard by which judgments and evaluations are to be made *right, justice* (MT 12.18); (4) as the basis on which a judgment is made *reason for a judgment* (JN 3.19)²
- A "praise the Lord" verse in verse 28: Christ appeared once to take away our sins. He will appear a second time for salvation in order to take away sins, for who? For those who wait on Him. This second time will be for salvation without reference to sin.
- Is 53:12; 1 Pet 2:24
- Eagerly await Him. Am I eagerly awaiting Him?
 - Beatitudes: Matthew 5:1-12

ESV Study Notes:

Heb. 9:25–26 Christ's **sacrifice** is superior because the single offering of **himself** is sufficient for all his followers and for all time. **Since the foundation of the world** alludes to the need for a sin offering ever since the fall of humanity (**Genesis 3**; cf. **Heb. 4:3**). The author understands the present time to be an era when the **end of the ages** has been inaugurated by Christ's sacrificial death, even though it still awaits its consummation at Christ's return (see **9:28**).

Heb. 9:27–28 **appointed ... to die once**. Every person has but a single life before eternal **judgment**. This repudiates reincarnation and any idea that there will be a second chance to believe after death, since immediately after the reference to the fact of death comes the phrase "and after that comes judgment," with no hint of any intervening opportunity for change of status. The final judgment will take place when Christ comes again—he died **once** as an offering for the **sins of many**, and he will appear a second time in judgment, when he will **save** his followers. **those who are eagerly waiting for him**. This clear anticipation of Christ's return (see

¹Friberg, T., Friberg, B., & Miller, N. F. (2000). *Vol. 4: Analytical lexicon of the Greek New Testament*. Baker's Greek New Testament library (36). Grand Rapids, Mich.: Baker Books.

²Friberg, T., Friberg, B., & Miller, N. F. (2000). *Vol. 4: Analytical lexicon of the Greek New Testament*. Baker's Greek New Testament library (238). Grand Rapids, Mich.: Baker Books.

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[10:25](#); cf. [Rom. 8:19, 23, 25](#); [1 Cor. 1:7](#); [Gal. 5:5](#); [Phil. 3:20](#)) calls all who hope for salvation to expectant perseverance.