

Title: The Finality of Christ's Death

Text: Hebrews 9:16-28

Open you Bibles, please to Hebrews chapter 9. The book of Hebrews chapter 9. There are notes in you bulletin and I trust you will use them as we study the Word of God together.

Hebrews chapter 9 beginning with vs 16 on THE FINALITY OF CHRIST'S DEATH.

There is no book in all of the Bible that deals so much with the death of Christ as the book of Hebrews. Jewish people would natural stumble over the issue of the death of their Messiah. Even though Daniel 9 predicted that the Messiah "must be cut off". Even though Zachariah 12:10 says that "they shall look u pon Him whom they have pierced."

Even though Isa 53 says that he was bursied for our ~~ignity~~^{iniquity} and wounded for our transgressions. And by His scorging we are healed. All of us like sheep have gone astray. Each of us has turned to his own way;. But the Lord has caused the iniquity of us all to fall on Him.

In Psalm 22 it talks about the Son of God being forsaken. It speaks about the Messiah who would suffer and die.

The O.T. is filled with prophecies about the death of the Messiah. And Yet, it seems as in this day so in the days of Paul, it is difficult for the Jewish mind to comprhend how the Messiah who is promised to be in great glory and to bring change and a new order to this world, it is very difficult to believe that that Messiah would die.

Yet, fundamental to the Jewish hope is the fact that the Messiah must die. If the Messiah did not die, then no sin could possible be paid for by any man who has ever lived. For all men have sinned. But, the Messiah knew no sin. It was He and He alone who could substitute for sin. The Messiah must die so that the Jewish hope would be realized. PRAISE GOD THAT WILL COME

Hebrews chapter 9 tells us how the entire O.T. or Old Covenant would find a fulfillment in Jesus....Chapter 9 beginning with Vs 16..(READ VS 16-28)

PRAYER

In Vs 16, continuing the discussion on the principles of the NEW COVENANT, we have the second of those principles. The first dealt with THE POWER OF BLOOD, ITSELF, which we studied in Vs 11 to 15.

(2) Now we are going to look at the matter of the prerequisite of His death. It was necessary that Christ die. This is the second principle of the New Covenant. Please remember that a covenant cannot be put into force apart from the death of the one in whose name the covenant exist. It is necessary to have the death of the testator in order the the covenant to be in orce.

(1) First of all in Verese 16 and 17 I would like you to see therecognition of how a covenant works. A covenant works in two ways.

(1) One, the necessity of the testator's death. In Vs 16 tge little word "necessity" also appears in Vs 23: where it says "Therefore it was necessary". And that little word in Greek means "that it must be." There isn't any other choice. It is absolutely esential.

Now, I find it interesting here in Vs 16 that it is absolutely esential that the testator die. Yet, in Vs 23 it is absolutely esential that the patterns of things in the heavens should be cleansed with these---namely with the blood of goats and calves.

Now, the point of that is...that it always is necessary to make a covenant in force to have the death of the testator. It was absolutely necessary that the patterns of things---namely the O.T. covenant--they also be cleasned with the death of animals.

God's principle has remaincded the same. To put a covenant into force requires death. The death of the testator.

Under the O.T., it required the death of animals. And especially an eveant once a year in which the High Prienst woyuld make national atonement for Israel.

And under the new covenant it still requires the death of the testator. That being Jesus Christ.

(2) The second thing in recognizing how the New Covenant works, concerns the nature of it's terms while the testator is still living. What is the nature of the terms of anycovenant as long as the testator is living?

Vs 17 says "For a covenant is valid only when men are dead, for it is never in force while the one who made it lives."

The little phrase "never in force" means "no inherit power". There was no inheritability or power in the covenant to save anyone until the death of the testator.

That is very important because --until the time that Jesus died it was not possible for the old covenant or the new or any covenant to apply its terms or its conditions or its blessings --it was totally impossible.

Thus, the death of Jesus Christ stands as the foundation - the very thing that puts everything in force that God has promised. It is impossible without the death of Christ to ever have the second coming of Christ. Did you know that?

People ask: "Why couldn't He have just ascended into heaven and then come back? NO!! When he comes---when the deliverer comes out off Zion, says the Bible, He will come to take away the sins of his people. And that is already accomplished. It was necessary for Jesus to die in order for Him, at the second coming, to even take away the sins of His people Israel. It is necessary for the Messiah to die.

The Bible says, concerning that future coming, that there will be a fountain opened. And cleansing will be in that fountain. The song writer says that there is a fountain filled with blood, drawn from Immortal's veins. And sinners plunge beneath that flood, lose all their guilty stain.

That fountain is predicted in the book of Zechariah Chapter 13 verse 1. When the Messiah comes back he will come back as one who is resurrected from the dead. Because he must die in order for the covenants of God to be put into force. That have no inherit strength apart from the death of Jesus Christ.

() Now, in Vs 18 to verse 22, we see the realization of this principle of death in the first covenant. Because under the law, under the old covenant, they did realize this principle. Least you think that the Jew in the Old Testament did not understand the principle of death. This passage of scripture is reminding us that everything that occurred in that OLD Testament constantly reminded the Jew of the necessity of death in order for the covenant to be in force.

Let me show you what I mean. There are four things that are stated in verses 18 to 22 which gave the Jews the realization that the principle of death was absolutely essential in making a covenant in force.

(1) Number one is mentioned in vs 18. And that deals with its inauguration. The time when it began. Its inauguration.

Vs 18 says, "Therefore even the first covenant was not inaugurated without blood." The word "inaugurated" means "to make new or to start." It is talking about the starting of the first covenant that God gave to man. It was not started without blood. In the very day it started God taught them the principle of death.

(2)The second area in which that principle was realized by the Jew was in the instructions of Moses when he gave the law. This is found in verses 19 to 21.

Vs 19 says, "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."

Now, that is interesting. The book or the tablets of stone where God had super naturally recorded his commandments were sprinkled with blood and then Moses took, if you will read Exodus 19, He took the blood of these animals and sprinkled it on all the people.

How could they miss the point? The principle of death in order to make a covenant in force was established in their minds.

Now, you might look at these items mentioned here and say, What is hyssop? Hyssop was a plant that was used in the ceremonial cleansing of a leper. You can read about it in Lev. chapter 14. And what the Priest would do when a person had leprosy was to take the sap from a hyssop plant and apply it to the sores on a person's body.

I find that interesting because the Bible equates leprosy with sin. You know, when leprosy infects a person you can stick a pin into a sore and the person will feel no pain. Sin, also, makes one insensitive in the same way.

But, as that hyssop was applied to that sore so David in Psalm 51--in this great Psalm of repentance -said.."purge me with hyssop and I shall be clean." "Wash me and I shall be whiter than snow." What a tremendous illustration to a Jewish mind. As David was saying "Bring the hyssop plant and put it into the sore --the sore of my sin. Purge me with that hyssop and I shall be clean. And wash me and I shall be whiter than snow.

He saw himself as a spiritual leper.

so, when Moses instructed the people he took that which was used in the ceremonial cleansing of the leper and he used that with scarlet wool with water and blood. He mixed it all together and sprinkled the people.

(3) Now, the third way that they realized this principle of death was in the institution of the tabernacle. And its ceremonies.

Vs 21 says, "And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood."

Now, I think that a lot of us don't understand correctly what the tabernacle looked like. First of all, it was not a glorious looking place like the Temple was that Solomon built. As a matter of fact the tabernacle because it was a movable thing that was moved from place to place in the desert, the Jews could not reveal the treasures that were within it. And so the coverings that you read about are not beautiful coverings, but these skins of animals accurately had a dark uninviting appearance. And as you would look at the tabernacle in the wilderness, it would not appear to be much at all. You would never suspect that it was loaded with all kinds of valuable objects.

Now, that tabernacle was not lovely to look at. Also, it did not smell very good. The Bible teaches that the interior tabernacle was sprinkled and covered with blood. And all the vessels of the ministry. That means everything--the candlesticks, the table, the altar of incense. Everything had blood all over it. It was a bloody mess, to say the least.

Now why? For one reason. And that is that the principle of death would be established in the minds of the Jews that the covenant of God could never be put into force apart from death. Yet, the paradox that was in the Jewish mind, and ought to be in our minds, is how could the death of these accomplish the taking away of sin. And God never said they would. He said they were only a covering..which is the meaning of the word "atonement". They were only a covering of your sins. It wasn't until John saw Jesus coming to him to be baptized that he proclaimed.."BEHOLD, THE LAMB OF GOD WHICH TAKETH AWAY THE SIN OF THE WORLD."

The new covenant predicted that when Christ comes again in power and great glory, at that moment he will take away the sins of the people of Israel.

We, now by faith..whether Jew or Gentile, in this age, are participating in the benefits of that covenant. Because the death of Christ has already occurred. It happened over 19 hundred years ago, when Jesus died.

(4) The fourth way in which that principle was realized was in its impact on forgiveness. Because it says in vs 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."

You see the Jew knew one truth. And that is that if he did not bring the sacrifice of a blood offering he would not receive forgiveness. And he would not be saved. Because the penalty of the law is: who ever sins must die. The soul that sins must die. And if you offend in just one point of that law, says James 2:10. you are guilty of the whole law. Every Jew knew that the penalty was death.

So, when he brought the animal for sin, he had to use a blood sacrifice. WHY? Because Death was the only thing that could satisfy the moral requirements of the law. If you sin, you must die. So, the death of an animal would substitute, as it were, for the sin of that individual. That is why every time you sin you had to bring a new offering. It was a continuous thing.

By the way, the Jew also held that if he followed the sacrifices that therefore, he was perfect before God. That makes an interesting background to a story that happened to Jesus in the N.T. In Matthew chapter 19 a rich young ruler came to Jesus and said, "What could thing must I do to inherit eternal life?"

Jesus said, "Keep all the commandments." He said, "All these I have kept from my youth up. What do I lack?"

Now, a lot of people believe that he was proud, boastful and conceited. NO!! He was telling it just like it was. If you were a Jew and you had brought all the sacrifices every time you sinned, he could make that statement. I have done everything that the law demanded.

Now, what do I lack. Answer: you need a change of heart. So, to prove that point, go ~~see~~ sell all that you have and give it all to the poor and come and follow me."

He went away sorrowful. Because he had great wealth. That is what was controlling his heart. Where your treasures are there is where your heart is also.

You see, the New covenant as we taught earlier, in chapter 8, did something that the Old covenant never did. And that is, it caused regeneration in the heart. The prediction of the New Covenant was that a new spirit would I put within you. A new heart. Not a heart of stone and flesh. But, a new heart will I give you. Regeneration. Born again.

When you become a believer today, unlike the O.T., under the new covenant something different happens. And that is the motivation to do God's will is not based on following law. But it is based on the inward change that God performs through the power of regeneration. That is: being born again. He makes you a new person in Christ.

You become born in the spirit of God. And now the motivation comes from within. Rather than an outward standard that I must follow. It is all the difference in the world. That happened in the New Covenant.

(3) Now, the third thing that is a principle of the new covenant. The first was the power of the blood. The second was the prerequisite of death, which every Jew saw clearly even under the Old Covenant. The third principle of the new covenant deals with Christ's presence in heaven. You see in the old covenant it demanded the presence of the High Priest in the Holy of Holies. So, also in the New Covenant Christ had to enter into the Holy of Holies--namely heaven itself. This is taught in verses 23 to 28. And I would like you to see several things.

(1) First of all, the cleansing that was necessary. There was a cleansing necessary when Christ entered heaven. This is a great problem. So, please say with me. There are many people who hold a very strange view of this passage. I will state the view without mentioning the group. But, of course if I state the view you will know the group--right?

Well, they believe that in 1844 this happened. In 1844. Now, before you laugh too much, they base their view on a prediction from the book of Daniel. And really if you study the details of why they hold what they do, you can understand why they came to that conclusion. The problem is that they are dating and the conclusion of those dates is wrong. But, they actually believe that something happened in 1844--namely the heavenly sanctuary--they argue that there is a real sanctuary in heaven of which the one on earth (the Tabernacle) is simply a type.

Now, we discussed that last week. The problem of this view. Is there something real up in heaven? NO!! The Bible says that it is not made with hands. Heaven itself is a real place. That is true. But, is there a Tabernacle like the one on earth...NO!!

Heaven, itself, is that tabernacle. But, they argue there is. And what happened was that Christ finished the atonement. Or, cleansed the heavenly sanctuary.

Now, you can see if you look closely at this passage why they believe that.

Vs 23 "Therefore it was necessary for the copies of the things in the heavens to be cleansed with these--(namely the blood of animals--the pattern would be on earth, its vessels and ministry, all of that) But the heavenly things themselves with better sacrifices than these. For Christ did not enter a holy place made with hands; a mere copy of the true one (That is why they believe there is a tabernacle in heaven) but, into heaven itself, now to appear in the presence of God for us."

Now, let's talk for a moment about the cleansing that was absolutely necessary. The text says in verese 23: "that the copies of things on earth had to be cleansed with the blood of animals. So, also the heavenly things had to be cleansed with better sacrifices.

Now, the two are related in Vs 23 in the original language by a couple of words translated like this: On the one hand the copies of things on earth had to be cleansed. But on the other hand the heavenly things had to be cleansed.

Now, the point is: what are the heavenly things that needed to be cleansed.? That are likened to the things on earth that had to be bc cleansed by the blood of animals.

So, people have argued that that is the bllood of Christ which he than had to take into the heavenly sanctuary to cleasne heaven.

I would like to say that there is a reason why we should cleasne heaven. And that there is a need of cleansing.

First of all, in Colossians 1:20 when it speaks about the blood of the cross of Christ, It says that "he reconciled all things to himself, having made peace through the bolld of His cross; through Him, I say, whether things on earth or things in heaven,:"

Now, I ask you the question: What is in heaven that needs to be cleansed? What has to be reconciled? Isn't everything in heaven already strengened out?..NO!! Heaven was the scence of Satan's rebellion. Heaven is still the place of Satan's constant attack on the Christian. In the book of Job Satan is in the presence of God accusing the believers. In the book of Revelation chapter 12, Satan is constantly--day and night--before God, accusing the Christian. Accusing us..bringing our sins up before God saying "What right do y ou have forgiving them? Satan has access into the presence of God, Now. And that truth is in constrast to those who say that Satan was kicked out of heaven, never to return. He couldn't have been kicked out because the book of Job says that he was there. And the book of Revelation teaches that he has been there all this time. Satan is not kicked out of heaven until it is recorded in Revelation chapter 12. Which event has not yet happened. Heaven with angelic being that h ave fallen away from God --demonic beings--fallen angels--they still have accuse into the presence of God. There is still a need to cleasne the heavenly things.

If you don't like this view, there is another view you might take. And that is that the heavenly things refer to spiritual issues--namely, sin. So, the point of the content is-- Christ has gone into heaven itself to cleanse the spiritual issues of sin that have been building up until the time of his death.

I hold that there are things in heaven, like Colossian 1:20 says that need to be cleansed. Like the High Priest in the Holy of Holies, when he gave national atonement for the sins of the people by offering the blood sacrifice. So, Christ when He ascended into heaven, at the right hand of the throne of God, sat down. No High Priest ever sat down because his work was never done. Christ sat down because there was only one offering of his life. It was done it was finished...It was completed..And even heaven itself was cleansed. Satan's power was actually defeated. His sentence was secured.

Now, how do I know that happened? Because of what Genesis 3:15 says. In Genesis 3:15 it says, --God speaking to the serpent--"I will put enmity between you and the woman,-- (meaning Eve)--And between your seed--(meaning the children of the devil)--and her seed-- (her seed meaning one, not a lot, but one)--

"He shall bruise you on the head, and you shall bruise him on the heel."

There is only one seed of the woman Eve that is under discussion in Gen. 3:15. It is the promised seed spoken of in Galatians 3---The Messiah --The seed --Plural---all the children of the devil, will be against the Messiah. And that is the point.

Now, at what point would the Messiah bruise the head of Satan? At whatever point it was at the same time, the serpent is bruising His heel.

Now, if you want to get bit by a snake--and I don't recommend it--but if you want to, always stick your heel out there. That is the best place to get bit. It is the safest place to be bit by a snake. It usually is not fatal.

The point is that at the same moment in history the seed of the woman--namely the Messiah--bruised the head of the serpent--which always kills a snake. But, at the same moment the snake bit the heel--He struck a blow, but he did not win is the point.

You see, at the cross, Jesus said, is when the Prince of this world will be judged. At the moment Jesus died a great cleansing occurred over the whole Satanic rebellion against God. And the heavenly things were cleansed in a moment of time. For our Lord Jesus crushed Satan when he died on the cross.

You see, that is why believers have such victory at the cross. Listen, the devil does not have power over the believer. He doesn't. You said, "Well, can Satan influence the believer?" Oh, yes he can. But, is Satan stronger than the Holy Spirit who dwells in you? NO WAY! Greater is he that is in you than he who is in the world.

And the Devil received his death blow at the time of the cross of Jesus Christ. At that time when he thought he was striking against the Messiah. It turned out that that very act crushed him, spiritually. And it accomplished everything that God intended.

Of course, what the devil didn't know because he is not omniscient--in case some of you didn't know that---he is not omniscient. He doesn't know everything. And what the devil did not know is that Jesus was the lamb slain before the foundation of the world. Which we now know because it is in the Bible.

(2) O.K. let's come to verse 24 to 26. The second thing involved in Christ's presence in heaven is a contrast with the old covenant. We see this in two simple ways.

(1) One, as to the place He entered. The High Priest in the O.T. went into the Holy of Holies. Where Christ entered was not into the Holy Places, Vs 24, "made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us."

Literally, before the face of God Jesus is pleading our case. I like a literal translation of the Greek at this point. "Before the face of God." Do you know what that means? It means: that Jesus is looking right into the face of the father and he is pleading our case. I think that is beautiful. He is our advocate..our defense attorney, says the Bible. And He is pleading our case before the heavenly Father. And the Bible says that He is always doing that He constantly and continually makes intercession for us. Pleading our case before the face of the heavenly Father on the fact that He, himself, paid for all the righteous demands of the law. Therefore, I do't have to suffer the consequences of the law if I believe on Jesus Christ. Non what soever, Praise the Lord.

So, there is a contrast as to the place he entered. Christ entered into heaven. Not a built temple by man.

By the way, in Vs 24 it says that it is a copy of the true. You notice back in Vs 9 of Hebrews chapter 9. It also says "a symbol for the present time." The two are not the same. In Vs 9 it is the word "Parable". But in Vs 24 it is simply the word "Copy". A copy is something that can stand along side of the real and be considered the real thing. It can pass for the real. It is not the real thing. But, it can pass for the real thing.

So, Vs 24..Christ did not enter a holy place made with hands, a mere copy of the true. I like that. You see the real thing is all spiritual. It is not made with hands. It is not substance. It is nothing. Nothing what soever.

You see, the whole thing is a type corresponding to the type of the O.T. priest going into the Holy Place. But, neither one of them--the actual physical location does anything for anybody. Including Christ going into heaven. That doesn't do anything for you and for me

The issue was at the cross. The whole thing is a spiritual issue. That which is real--the tabernacle was a type--of which Christ is a type of that--by going into heaven--both is symbolizing what is real. WHAT IS REAL?

The real thing is sin and death and the consequences of the Gospel. And when Christ died on the cross He accomplished our salvation. The High Priest entered the Holy place. That looked forward to the cross. And Christ entered into heaven looks back to the cross. The real issue is the death of Jesus Christ on the cross for sin. That is the major issue.

Now, I said that there was a contrast with the Old Covenant. First, dealing with the place that He entered.

(2)And secondly, dealing with the practice of the Priest in sacrificing. Vs 25 says, "nor was it that He should offer Himself often, as the high priest enters the holy place year by year with blood not his own."

Jesus did not offer himself often. There was no repeated sacrifice. Only once did Christ die, never to be repeated. Salvation is a finished, accomplished fact. It is something that you and I believe.

Too much of modern day teaching on the subject of being saved is totally man centered. That is that you and I do something in order to make God's salvation happen. Listen, dear friends, there isn't anything that anyone in this congregation could possibly do to make salvation happen in your life. You are to believe what happened back at the cross. That is when it all occurred. And if you do not believe that Jesus died and rose again for you, you will not be in heaven no matter how many experiences you say you have.

A lot of people talk being born again like taking dope. It is just another high. That is all it is.

Listen, Salvation is believing the historical facts related to Jesus Christ. Never to be repeated again. You either believe those facts or you don't. You are either a believer or you are not. It is black and white in the scripture.

If you confess that Jesus Christ is Lord, and believe that that one who died and rose again from the dead, the Bible says you will be saved.

The question to ask yourself is --DO I believe those events happened and occurred and accomplished what the Bible says? Do I believe it? Then I am saved. If I still question it, then I am not saved. If you don't believe that Jesus when He died paid for your sins, if you don't believe He rose again from the dead; you are not saved, no matter how much you talk about it. You must believe the facts of the Gospel in order to be saved.

You say, how can I believe. I wasn't there. Listen, ~~you believe it~~ on the same base that we believe any fact of history.

(3)The third thing that I want you to notice is in Vs 27--The consequence of judgement that must be dealt with. Vs 27 says, "And inasmuch as it is appointed for men to die once and after this comes judgment, so Christ also, having been offered once."

What is the point? A lot of people take Vs 27 out of context. The point is --just like one person dies---you do not die twice. You die once. What follows it? Judgement!

Christ died once. Then what follows for us? Nothing! WHY? Because Jesus on the cross bore all of our judgement. All the wrath of God against sin. The Bible says that Jesus in his own body bore all our sin. When Jesus died on that cross he bore all the wrath and judgement of God against sin. And when physical death occurs to the believer, it isn't after this, then the judgement. The judgement was bore by Christ who by one death paid and absorbed our sin.

It is appointed for men to die once and after this comes judgement. The point of the passage is. Christ died. Then what happened? Judgement! All of God's judgement was laid on Jesus Christ. WHY? Because of inheritant sin? NO! He had no sin. There was no sin in him. But, listen friends, there was sin on Him. The sin of you and me. The whole world. Every last man, woman and child that has ever lived was all laid on Jesus Christ the moment He died.

Why do I love Him so!!! That doesn't take any brains. He never ask me to run around the church 10 times to try and get to heaven. He never told me to clean up my act and make myself better than I am. He just ask me to believe what he did for me at the cross. That is all He ask.

And why? There is only one explanation for that. There isn't any other motivation or reason./ ONE AND ONE ALONE. And that is that He is a God of eternal LOVE. It was love that sent Christ to the cross. It was love that put Him there.

The love of the Father that sent his son. He loves you. Don't ask me why. He doesn't need too. And you don't deserve it. He is the God of eternal love.

It is love and love alone that explains you and me. It explains redemption and salvation. It explains why I should even be in heaven. It is God's wonderful love that patiently waits for you to believe.

Praise God! Have you received that love? How foolish to reject it.

Shall We close in prayer

The final part, vs 28 - deals with the second coming