

I. Review

- A. We have made a transition in the letter to the Hebrews from speaking of the new covenant ministry of our High Priest to speaking of legalities and qualities of His atoning sacrifice performed on our behalf.
 - 1. Jesus's new covenant high priestly present and effective activity in personal ministry as intercessor on our behalf. Motivated by His deep love and care for us through an intimate personal relationship established by faith. (Heb. 7-8)
 - 2. Jesus's high priestly death and sacrifice that legally and powerfully initiates the new covenant. (Heb. 9-10:18)
- B. The writer starts by pointing out that the atoning sacrifices of the old covenant demanded blood (figurative language of death) and that the blood of bulls and goats effectively atoned for sins committed.

II. Verse by Verse (Heb. 11-22)

- A. By the Most Holy Place - The sacrifice of our great high priest was offered in the true most holy place where God dwells. If the copy of the most holy place built by Moses was holy, sacred, and powerful, how much more the true most holy place? If the sacrifices and offerings offered in the copy were effective towards the people of God, how much more the offering made in the true?
- B. By His own blood - It is very important to understand the term "blood" in scripture is frequently used as a figure of speech for death because life is in the blood. There is nothing powerful or unique about the actual physical blood that flowed through Jesus. It was the same in composition as the blood that flows through all humanity. However, the death of Jesus, or the giving of His life blood, is powerful, unique, and effective as the offering that purchased and made possible our justification and redemption. (Lev. 17:11; Eph. 1:7; Col. 1:14; Rev. 1:5)
 - 1. It is very common to say and hear prayers of intercession that are "pleading the blood" of Jesus over situations. Similarly the idea of being "washed in the blood" of Jesus is also common. These ideas or terms are biblical only if they are understood as referring to the substituiary sacrificial death of Jesus on our behalf.

- C. Once for all - The truth of Jesus entering the most holy place “once for all” carries a two-fold reality.
1. On the one hand, it speaks of the effectiveness and power of sacrifice applied for all humanity’s past, present and future sins. (Rom. 5:18, 6:8-10; Heb. 7:26-27)
 2. On the other hand, it speaks of the eternal session of His priesthood in the most holy place of heaven and our invitation to be with Him there forever. (Heb. 4:14-16, 6:19-20; 7:24; Rev. 7:9-15)
- D. For if the blood of bulls and goats provides purification for the flesh - The sacrifice/blood of animals committed under the covenant of Moses by the hands of the priests were understood by the people as sufficient to temporarily atone for their sin and impurity. The ashes of a red heifer were mixed with water to provide a holy water of sorts that provided purification by sprinkling it upon that which needed to be made pure. (Num. 19)
- E. How much more the blood of Christ - Under the old covenant, the sacrificial death of an animal done involuntarily, unemotionally, contrary in kind, and by the hands of a sinful involuntary priest had actual effectiveness to atone for sin. The individual to whom this sacrifice was offered was then free of a guilty conscience concerning the sin and impurity committed and was to view themselves as forgiven and pure in God's sight.
1. How much more effective and powerful is the sacrifice of the death of Jesus, the perfect sinless man, done voluntarily through compassion and love, by a perfect and divinely authoritative high priest?
- F. Cleanse your conscience from dead works - There are 2 basic themes when it comes to the phrase “dead works” in the scripture. One deals with our attempt to do works of righteousness through outward actions of obedience in order to be justified before God as righteous individuals. The other deals with works of wickedness or sin that cause death in our hearts. When it comes to the reality of cleansing our conscience, I believe we apply both meanings. (Gal. 2:16; Rom 7:5)
- G. For this reason He is the Mediator of the new covenant - The term, mediator, means the one who intervenes between two persons who are at variance. In the context of the book of Hebrews, He is the mediator in His identity and work as the High Priest of the new covenant. (1 Tim. 2:5; Heb. 8:6)