























































v.14 how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse your conscience from dead works to the serving of the living God?

Verse 14 leads us to the LOGICAL CONCLUSION:

**”HOW MUCH MORE WILL THE BLOOD OF CHRIST, WHO THROUGH THE ETERNAL SPIRIT OFFERED HIMSELF WITHOUT BLEMISH TO GOD, CLEANSE YOUR CONSCIENCE FROM DEAD WORKS TO THE SERVING OF THE LIVING GOD?”**

This 14th verse is in the form of a QUESTION forcing an obvious CONCLUSION.

Colson in his daily devotional A Dangerous Grace speaks of modern feminism and their theology in this way:

Apparently the biblical images of Father, Son and Holy Spirit aren't good enough anymore. Instead conference leaders asked, Who is your God? What does your God look like? Aruna Gnanadason of the World Council of Churches said, "Her God has nothing to do with the crucifixion." "The cruel and violent death of Christ on the cross sanctions violence against the powerless in society," she charged. Delores Williams of Union Theological Seminary chimed in, "I don't think we need folks hanging on crosses and blood dripping and weird stuff. We don't need atonement, we just need to listen to the god within."

p.

(Our God Is Awesome by Tony Evans)

We have to come back to the point where, as someone has said, if you try to explain the Trinity you will lose your mind. But deny it, and you will lose your soul.

p. 50

The Bible Knowledge Commentary says:

With this lovely assertion, the writer of Hebrews involved all three Persons of the Godhead in the sacrifice of Christ, which magnifies the greatness of His redemptive offering.

...

Such a great accomplishment ought to **cleanse our consciences from acts that lead to death**, but the expression . . . is literally "dead works" which in this context seems to refer to the Levitical rituals that, in contrast with the work of Christ, can never impart spiritual life. As also in 6:1, where such "acts that lead to death" are referred to, the writer wished his readers would give up all thoughts of returning to Old-Covenant rituals. Their consciences ought to be perfectly free from any need to engage in such things and, retaining their confidence in the perfect efficacy of the Cross, they should hold fast their profession and **serve the living God** within the New-Covenant arrangements.

p. 802

Lane says:

The fact that his offering was made "through the eternal Spirit," implies that he had been divinely empowered and sustained in his office. The formulation does not occur elsewhere in the NT or early Christian literature, but it may be understood as a designation for the Holy Spirit.

p. 240

"HOW MUCH MORE WILL THE BLOOD OF CHRIST, WHO THROUGH THE ETERNAL SPIRIT OFFERED HIMSELF WITHOUT BLEMISH TO GOD, CLEANSE YOUR CONSCIENCE FROM DEAD WORKS TO THE SERVING OF THE LIVING GOD?"

Lane says further:

"Conscience" is the human organ of the religious life embracing the whole person in relationship to God. It is the point at which a person confronts God's holiness. The ability of the defiled conscience to disqualify someone from serving God has been superseded by the power of the blood of Christ to cleanse the conscience from defilement.

pp. 240-41

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Macaulay says:

No religious ceremonials, no penances, no new resolutions, will suffice, but resting in the finished work of the Saviour will give all the confidence of a heart at peace with God.

Not all the blood of beasts,  
     On Jewish altars slain,  
 Could give the guilty conscience peace,  
     Or wash away the stain.

But Christ, the heavenly Lamb,  
     Takes all our sins away,  
 A sacrifice of nobler name  
     And richer blood than they.

p. 134

The word "CONSCIENCE" takes us back to verse 9 of this chapter:

Which is a symbol for the present time. According to which both gifts and sacrifices are being offered which are not able to make the one who is worshipping perfect in conscience,

It is only by the cleansing power of the blood of Christ that the conscience is cleansed so that we might have confidence in the presence of a holy God. As a result of Christ's work, the conscience is so cleansed that it discontinues its condemning work.

Griffith Thomas says:

The use of "eternal" in Hebrews should be carefully noted because it is evidently one of the key-words of the Epistle, and is associated with quite a number of things.

p. 114

The word has occurred in verse 12:

”having obtained eternal redemption.”

It occurs here in verse 14:

”WHO THROUGH THE ETERNAL SPIRIT”

and then once again in verse 15:

”RECEIVE THE PROMISE OF THE ETERNAL INHERITANCE.”

Thomas also reminds us:

Conscience is mentioned in Hebrews five times (9:9, 14; 10:2, 22; 13:18). Then as the result follows service ”to the living God,” another proof of reality in contrast with what was merely symbolical.  
p. 114

Barclay says:

This thing on Calvary was not done because of any prescribed ritual mechanically carried out. It was done because the will of Jesus obeyed the will of God, for the sake of men. Behind it there was not the mechanism of law, but the choice of love.  
p. 116

Kistemaker quotes Robert Lowry, who sang:

For my cleansing this I see--  
Nothing but the blood of Jesus;  
For my pardon this my plea--  
Nothing but the blood of Jesus.  
p. 251

Owen says:

Christ offered Himself; the way of His offering was by the shedding of His blood. This offering of Himself was the act of His whole Person; both natures concurred in the offering, though one alone was offered. All that He did or suffered in His soul and body when His blood was shed is comprised in this offering of Himself. This offering of Christ was a real and proper sacrifice, . .

p. 167

The Deity of Christ and the eternal Spirit--the Holy Ghost--did both concur and were absolutely necessary unto the offering of Christ. The acting of His own eternal Spirit was as unto the *efficacy and effect* of His sacrifice; and the acting of the Holy Ghost was as unto the *manner* of it.

The true sense of the words is, Christ offered Himself unto God through or by His own eternal Spirit, the divine nature acting in the Person of the Son; for it was the act of His entire Person, wherein He discharged the office of a Priest when He offered Himself unto God. But it is no less certain that He offered Himself in His human nature by the Holy Ghost. He was filled with the Holy Ghost. That Christ should thus offer Himself unto God, and that by the eternal Spirit, is the centre of the mystery of the gospel.

p. 168

What a wonderful thing we have here in this 14th verse in that we have ALL 3 PERSONS OF THE TRINITY involved in the redemption of mankind through the sacrifice of the Lord Jesus Christ upon the cross.

Hewitt says:

This translation of the AV suggests a reference to the third Person of the Trinity, but the more probable meaning of the Greek is 'through (His) eternal spirit'. Spirit here is used in opposition to 'flesh' which is outward, material and transitory. Christ offered Himself through the virtue of His eternal spiritual nature, which made the offering of infinite value, and accomplished eternal redemption. 'Christ offered Himself once, and the single sacrifice needed no repetition, since it possessed absolute eternal value as the action of One who belonged to the eternal order' (Moffatt). Second, the sacrifice of Christ was rational and voluntary. *He offered himself*. It was not the slaughter of an unconscious, reluctant victim but an intelligent act of the highest spiritual obedience towards God (Phil. ii. 8), and an act of the highest spiritual love towards man (2 Cor. v. 14, 15). Third, *He offered himself without spot to God*. The author has already discussed the perfect High Priest; he now presents the spotless Victim.

p. 148

Pink points out some of the problems when he says:

"Who through the eternal Spirit offered Himself." There has been considerable difference of opinion as to whether the "eternal Spirit" has reference to the Divine nature of Christ animating and sustaining His humanity, or to the third Person of the Trinity. That which settles the point for us is this: Christ "offered *Himself*" to God: that is, in His entire person, while acting in His mediatorial office. As the Mediator, He took upon Him the "form of a servant," and therefore was He filled and energised by the Spirit in all that He did. Christ was "*obedient* unto death:" as He was subject to the Spirit in going into the wilderness (Matt. 4:1), so the Spirit led Him a willing victim to the cross. This wondrous statement shows us the perfect co-operation of the Eternal Three, concurring in the great work of redemption.

pp. 492-3

English says:

It was "through the eternal Spirit [that Christ] offered Himself without spot to God." Observe how the Godhead, the Trinity, unites in bringing to pass our redemption. The eternal Son offers Himself, through the eternal Spirit, to God the eternal Father. The Son's complete earthly ministry was "through the eternal Spirit." The Third Person of the Godhead was active in His birth, His growth, His miracles, His preaching, and in all that pertained to His walk on earth until Calvary. And there the Son offered Himself "through the eternal Spirit"; He was raised from among the dead in the Spirit's power; and He also ascended in the Spirit.

p. 257

English, speaking of the conscience, says:

The conscience that has been purged abandons all self-effort and trusts in the Lord, whose blood cleanses from sin's defilement and its guilt. The conscience of the man who has been redeemed by the precious blood of Christ, is fit to serve with gladness the living God, for sin no longer rests on his conscience as standing between him and God.

p. 258

Here's a Chinese proverb on maintaining a sensitive conscience: "He who sacrifices his conscience to ambition, burns a picture to obtain the ashes."

(From Parson's Bible Illustrator 1.0)

MacArthur says:

He frees our consciences from guilt, a joy and a blessing that no Old Testament saint ever had or could have had. In Christ we can "draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water" (Heb. 10:22).

The former priests cleaned up the outside, and even that only symbolically, imperfectly, and temporarily. But Christ cleanses from the inside, where the real problem is. He does more than cleanse the old man; He replaces it with a new man. He cleanses our conscience, but He recreates



our person. In Christ, we are not cleaned-up old creatures but redeemed new creatures (2 Cor. 5:17).

p. 230

Montefiore in Black's commentary says:

The point is this: that he, who in self-sacrifice offered to God his full and perfect humanity, was himself eternal by nature; and because of this, the salvation that he procured is everlasting. This salvation has not been gained merely by suffering, but by blood, that is, by life offered in death.

p. 155

Phillips says:

We not only have a better Saviour and a better security and a better sanctuary, we also have a better sacrifice.

p. 123

Lenski says:

The idea that his act was ethical to the highest degree, voluntary, not only on his part as being the sacrificing Priest, but also as being the sacrificed Lamb, is the gist of what is conveyed.

p. 298

Bruce says much the same thing:

Those earlier rituals might effect external purification, but the blood of Christ--his offering up of himself to God--cleanses the conscience; it does the very thing that they could not do, since we have just been told that they could not, "as regards the conscience, make the worshiper perfect" (v. 9). They could restore him to formal communion with God and with his fellow-worshippers; but if it was an inward sense of guilt that kept him in heart at a distance from God, how could they possibly deal with that condition?

p. 216

Bruce comments further:

It is in the power of the Divine Spirit, accordingly, that the Servant accomplishes every phase of his ministry, including the crowning phase in which he accepts death for the transgression of his people, filling the twofold role of priest and victim, as Christ does in this epistle. So, "in Christ's sacrifice we see the final revelation of what God is, that behind which there is nothing in God, so that the religion which rests on that sacrifice rests on the ultimate truth of the divine nature, and can never be shaken."<sup>95</sup>

<sup>95</sup> J. Denney, *The Death of Christ* (London, 1907), p. 208

p. 217

Delitzsch says:

The self-sacrifice of Christ cleanses the hearts to which its blood is applied, and so prepares them for the living service of the living God; His death is the consecration of a new covenant, and of the things in heaven; His entrance into the eternal sanctuary is the seal of the absolute remission of sin, beyond which nothing more remains in prospect but His ultimate return to manifest our salvation. In contrast with the oft-repeated sacrifices of the law, Christ by His one self-offering has fully accomplished the will of God, and obtained a perfect sanctification for us; henceforth He sits enthroned expecting final victory: the new covenant is now established, and needs no other sacrifice than His, being based on the absolute forgiveness of sins procured thereby.

p. 90

J. Vernon McGee says:

It is the conscience of man that needs to be cleansed. You and I have not really arrived until we enter into this marvelous sacrifice of Christ, recognizing his authority to absolutely forgive and cleanse us from sin. It is the conscience that has been made alert by the Word of God, but it can also rest in a finished salvation. We can pillow our heads at night knowing that our sins are entirely, totally, fully forgiven. We can know that we are right with God because Christ has made it right. . . .

”Purge your conscience *from dead works*.” Dead works have to do with works that you do thinking they will save you. You see, we are dead in trespasses and sins, and all that a dead person can do is dead works. I have never heard of a dead person doing live work--it just can't be done. Anything that you do to try to earn your salvation is a dead work.

Because good works are never a cause of salvation but are a result of salvation, the writer goes on to say, ”purge your conscience from dead works *to serve the living God*.” The word *serve* is actually *worship*--”to worship the living God.”

p. 568

Stedman says:

Do you see the argument? He is saying the first arrangement, depending upon the activity of the worshiper (that is the point) affected only the body.

If you are trying to do something for God, if you are involved in activity on His behalf, all it ever affects is the outer man, the body. It never quiets the conscience. It cannot, for it does not get below the surface: it does not touch that area. But the second arrangement, the new constitution by which Christians are to live, depends not on the work of the worshiper but on the activity of Christ in our place! Therefore it moves through the barrier of the flesh into the Holy of Holies, the inner spirit, the inner man. When the conscience, in there, is confronted with the value of Christ's blood, it has nothing to say! Do you see the point?

p. 136

Stedman continues:

Instead, accept the fact that the blood of Christ completely satisfied God about you. Remind yourself that God welcomes you into His presence not on the grounds of your Christian progress, the depth of your knowledge, or even the degree of victory you have found, but on the grounds of the blood of the Lamb.

The discovery of this glorious secret has enabled (saints down the ages to overcome the Accuser, *they overcame him by the blood of the Lamb*. They did not remind him of the blood of Christ, they reminded themselves.) pp. 137-8

That is why verse 14 closes with this wonderful news that the blood of Christ purifies our conscience to serve the living God. The gospel is that He has made Himself available to us, to do everything in us, as a living God. *Faithful is he that calleth you, who also will do it* (1 Thess. 5:24). The one who calls you to do something is the one who intends to do it, through you. Therefore, let us stop thinking we have to depend on our intellect, our ability, our gifts, our talents, or our anything and start reckoning on His ability to supply what we need to do what He asks. He can say with Paul, *I can do all things through Christ which strengtheneth me* (Phil. 4:13). p. 141

Look on to the end of the book, in chapter 13, that well-known benediction we quote so frequently,

*Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in you [there is the secret] that which is pleasing in his sight* (vv. 20, 21). That is the secret of a clear conscience. p. 143

F. B. Meyer says:

But how different is all this now! Our consciences are purged (14). We have no more conscience of sins. We feel that the death of our Lord Jesus is an adequate expiation for them all, and that He has so fully taken them from us, and put them away, that they cannot be found; they are as though they had never been; they have ceased from the very memory of God. True, there are works which are constantly rendering our conscience unclean, as of old the flesh of the Israelite was rendered unclean by the touch of death. But the blood of Jesus does for our conscience what the ashes of the heifer did for the flesh of the ceremonially unclean. "The blood of Jesus Christ his Son cleanseth us from all sin." We have therefore no longer an evil conscience resulting from unexpiated sin.

p. 34

And how can we ever show our gratitude, except by serving the living God (14)? We are redeemed to serve; bought to be owned absolutely. Who can refuse a service so reasonable, fraught with blessedness so transcendent? Head! think for Him whose brow was thorn-girt. Hand! toil for Him whose hands were nailed to the cross. Feet! speed to do his behests whose feet were pierced. Body of mine! be his temple whose body was wrung with pains unspeakable. To serve Him--this is the only true attitude and behavior, as those who are not their own, but his.

p. 35

The conscience is so cleansed that it discontinues its condemning work. A consciousness of sin in the lives of believers makes them cowards and they lose their zeal.

Alexander Whyte, in his Bible Characters speaks of the blood of Christ:

”Come, ye blessed of my father,” and then a mansion with our own name in blood upon its door-post and its lintel to all eternity! Yes; precious blood indeed! What blood that must be that can so outcry and drown silent in its depths all the accusing cries that are even now going up to God all behind me and all around me! I feel that I would need a whole redeemer and all His redeeming blood to myself. But, then, after that fountain filled with blood has drowned in the depths of the sea all the accusations that my sinful life has raised against me, that same blood will still flow for you and will do the same service for you. And the blood of Christ is the same blood yesterday, today, and for ever. For after it has spoken better things than that of Abel to you and to me, it will still abide and will still do the same service to our children and to their children, till a multitude that no man can number have washed their robes and made them white in the blood of the Lamb. No wonder that Paul called that blood not the blood of Christ only, but the blood of God.

p. 37

Colossians 1:20

having made peace through the blood of His cross; . . .

Revelation 7:14, 15

”These are those who have come through the great tribulation, they have washed their robes and made them white in the blood of the Lamb. That is why they now have their place before the throne of God and serve Him day and night in His temple.”

1 Peter 1:18, 19

knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.

Hughes says:

If you want access to Christ and forgiveness of your sins and a new conscience, prayerfully imagine Christ standing before you. Now extend your hands humbly and lay your sins on the head of Jesus.

*I lay my sins on Jesus  
The spotless Lamb of God;  
He bears them all, and frees us  
From the accursed load:  
I bring my guilt to Jesus.  
To wash my crimson stains  
White in His blood most precious,  
Till not a stain remains.*

(Horatius Bonar, 1843)

p. 231

The hymn writer gives the invitation:

Come, ev'ry soul by sin oppressed,  
There's mercy with the Lord,  
And He will surely give you rest  
By trusting in His word.

For Jesus shed His precious blood  
Rich blessings to bestow,  
Plunge now into the crimson flood  
That washes white as snow.

**Refrain:**

Only trust Him, only trust Him,  
only trust Him now;  
He will save you, He will save you,  
He will save you now.

("Only Trust Him" by John H. Stockton. The New Church Hymnal, Lexicon Music, Inc., 1976. #197)

One other hymn that we often sing is:

There is Power in the Blood

Would you be free from the burden of sin?  
 There's pow'r in the blood, pow'r in the blood;  
 Would you o'er evil a victory win?  
 There's wonderful pow'r in the blood.

Would you be free from your passion and pride?  
 There's pow'r in the blood, pow'r in the blood;  
 Come for a cleansing to Calvary's tide?  
 There's wonderful pow'r in the blood.

Would you be whiter, much whiter than snow?  
 There's pow'r in the blood, pow'r in the blood;  
 Sin-stains are lost in its life-giving flow;  
 There's wonderful pow'r in the blood.

Would you do service for Jesus your King?  
 There's pow'r in the blood, pow'r in the blood;  
 Would you live daily His praises to sing?  
 There's wonderful pow'r in the blood.

("There Is Power in the Blood" by Lewis E. Jones.  
The New Church Hymnal, Lexicon Music, Inc., 1976. #319)



v.15 And for this reason He is the mediator of a new covenant, in order 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 might receive the promise of the eternal inheritance.

Really, the whole argument here is about the reception of an eternal inheritance.

A KEY WORD in this verse is the word "MEDIATOR."

### Hebrews 7:22

so much the more also Jesus has become the guarantee of a better covenant.

### Hebrews 8:6

But now He has attained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises.

### Hebrews 12:24

and to Jesus the Mediator of a new covenant and to the sprinkled blood, which speaks better than the blood of Abel.

Hughes says:

The job of a mediator is to arbitrate in order to bring two parties together-- here, the holy God and sinful humanity. As the Father's mediator, it is Christ's job to bridge the vast gulf and obtain entrance for us into God's holy presence. His sacrifice is the medium of arbitration, because his shed blood is both retroactive and proactive in bringing forgiveness for sins.

p. 234

Bruce says:

That Jesus is "mediator of a better covenant"--the new covenant foretold by Jeremiah--has already been stated in 8:6. But now the basis of his mediatorship is made plain; that basis is his sacrificial death. By virtue of his death redemption has been provided for those who had broken the law of God; the life of Christ was the costly price paid to liberate them from their sins.

pp. 219-20

Lenski says:

"The promise of the eternal inheritance" is the actual fulfillment, the substance promised. The genitive is appositional: the inheritance is the thing promised, i.e., "the good things" mentioned in v. 11. The writer uses "eternal" three times and in a way that is marked: "*eternal* ransoming" obtained by Christ (v. 12), "by means of (his) *eternal* spirit" (v. 14), we are to receive "the promise of the *eternal* inheritance." This is intentional on the part of the writer and should not be regarded as an accidental use of the same word "eternal."

p. 304

We can say:

an ETERNAL PRICE has been paid

by an ETERNAL PERSON

in the power of the ETERNAL SPIRIT

to obtain the promise of an ETERNAL INHERITANCE.

MacArthur says:

The **eternal inheritance** that the Old Testament saints could not receive without Christ's death was salvation, the total **forgiveness** that alone could bring total access to God. The New Covenant was ratified by the death of Jesus Christ and provided the full salvation that Israel had been hoping for since the very beginning.

p. 235

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1 Peter 1:3,4

Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you,

Lane says:

In a tightly constructed final clause the writer exposes the purpose for which Christ is the priestly mediator of a new covenant and clarifies what this required of him. The purpose is that those whom God has called might receive the promised eschatological inheritance that comprises the blessings of the new covenant. The promise concerns the enjoyment of eternal salvation.

p. 241

Richards says:

The new covenant that replaced the Mosaic was sealed by Jesus' shed blood. Christ administers a new covenant "having the power, by virtue of His death, to redeem transgressions committed under the first agreement: to enable those who obey God's call to enjoy the promises of the eternal inheritance" (PH).

p. 92

Wuest says:

The word "mediator" is the translation of *mesites* which refers to one who intervenes between two, either to make or restore peace and friendship, to form a compact, or to ratify a covenant. Here the Messiah acts as a go-between or mediator between a holy God and sinful man. By His death on the Cross, He removes the obstacle, sin, which caused an estrangement between man and God. When the sinner accepts the merits of Messiah's sacrifice, the guilt and penalty of his sin is his no more, the power of sin in his life is broken, he becomes the recipient of the divine nature, and the estrangement between himself and God, both legal and personal, disappears.

p. 163

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Wiersbe titles this verse:

*Temporary blessings and eternal blessings* (Heb. 9:15). The blessings under the Old Covenant depended on the obedience of God's people. If they obeyed God, He blessed them; but if they disobeyed, He withheld His blessings. Not only were the blessings temporary, but they were primarily *temporal*-rain, bumper crops, protection from enemies and sickness, etc. Israel's Canaan inheritance involved material blessings. Our eternal inheritance is primarily spiritual in nature (Eph. 1:3). Note that the emphasis is on *eternal*-"eternal redemption" (Heb. 9:12) and "eternal inheritance" (v. 15). A believer can have confidence because all that he has in Christ is eternal.

pp. 103-4

Lange quotes Rieger:

Only through Christ, and His death, has the whole blessing of redemption, which God would apply to us miserable wretches for our salvation, amounted to a proper testament and bequest, *i. e.*, to a gracious economy confirmed by the death of its Author.

p. 163

### Romans 8:16, 17

The Spirit Himself bears witness with our spirit that we are children of God, and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him.

Luther used to say:

Christ is no Moses. Take heed lest thou set Christ upon the rainbow with a stern countenance as of a judge. No, God has made no legal covenant with men, that if they will do and be so and so, He will save them at last. What a blessed place have we the beneficiaries of an eternal covenant, the conditions of which have already been fulfilled. "It is finished," Christ said. And the God of peace raised Him from the dead in view of that covenant.

The covenant is unconditional. Jesus Christ alone walks between the pieces, obligating Himself to fully bring about the fulfillment of the promises and the dispensing of the inheritance involved.

v.16 For where a covenant is, the death of the one who made the will must be established.

The Bible Knowledge Commentary titles this remaining section in chapter 9 as:

The superior sacrifice (9:16-28)

The author has made it clear that Christ's death has instituted a better covenant (vv. 11-15) which is superior to animal offerings . . . But the need for such a sacrifice has yet to be explored. So a key word in this subunit is "necessary." . . . In the process of exploring this point, the author clearly underscored the measureless superiority of the sacrificial death of Christ. . . . its beneficiaries of this covenant need only accept its terms.  
p. 802

The hymn writer says it well:

O how sweet to trust in Jesus,  
Just to trust His cleansing blood;  
Just in simple faith to plunge me  
'Neath the healing, cleansing flood!

**Refrain:**

Jesus, Jesus, how I trust Him!  
How I've proved Him o'er and o'er!  
Jesus, Jesus, precious Jesus!  
O for grace to trust Him more!

("Tis So Sweet to Trust in Jesus" by Louisa M. R. Stead.  
The New Church Hymnal, Lexicon Music, Inc., 1976. #198)

When blood was shed the terms of the covenant were finally established. No one can change the terms of salvation. These believers were endeavoring to do just that.

Acts 13:38, 39

Therefore let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you, and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses.

DeHaan says:

The next argument advanced for abandoning self, and going on to perfection is based upon the blood of sacrifice. The new covenant of grace is final and unalterable. It is Jesus' last will and testament. And right here His death and the shedding of His blood become the unbreakable seal of the security of those who trust His finished work.

p. 128

Hughes says:

Think of the benefits we enjoy because of Christ's death: forgiveness, a clear conscience, peace (*shalom*--well-being, wholeness), purpose, and ultimately eternal life in Heaven! All this is impossible apart from his death. And it is all activated by his death!

p. 235

M. R. DeHaan raises the question:

Are you a child of God? Then you should be interested in what your Lord has left you in His will. You are the beneficiary in His will. When men die here below, the heirs lose little time before they open the will to see what it contains. They can hardly wait for the necessary funeral services to end. Yet how little interest the heirs of salvation show in their inheritance. They hardly have time to read the Book of precious promises. If they only knew what it contained, they would stop everything to find out and enjoy His



provisions. It will take an eternity for us to discover the wealth which He has left for us.  
pp. 130-31

John 17:24

”Father, I desire that they also, whom Thou hast given Me be with Me where I am, in order that they may behold My glory, which Thou hast given Me; for Thou didst love Me before the foundation of the world.”

J. Vernon McGee points out:

[The word] ”Testament” [or covenant] could be translated *will*. If you have made a will and you are still alive, your will does nothing for anyone. It doesn’t operate until you die. Now the reference here is to a will that was made by a man who died. He couldn’t save anyone as long as He lived. Don’t misunderstand me--what I am saying is that the *life* of Christ could never save you. It is the *death* of Christ which saves you.

p. 43

2 Corinthians 8:9

For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, that you through His poverty might become rich.

1 Corinthians 2:9

but just as it is written, ”Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love Him.”

v.17 For a covenant is valid only when men are dead, for it is never in force while the one who made it is living.

Let us remind ourselves once again of these Hebrew Christians and the consequences of the shedding of blood. When blood was shed the terms of the covenant were finally established. No one can change the terms of salvation. These believers were trying to do just that.

M. R. DeHaan says:

No last will or testament is binding until sealed by death, for until death, it can still be altered, canceled or destroyed, but once the testator is dead, his last will stands. Of this death the shedding of blood is the evidence.  
p. 128

(In His Image by Dr. Paul Brand & Philip Yancey)

And still today we miss the point. American television personality Phil Donahue, explaining why he became disillusioned with Christianity, asks, "How could an all-knowing, all-loving God allow His Son to be murdered on a cross in order to redeem my sins? If God the Father is so 'all-loving,' why didn't He come down and go to Calvary?" The answer, of course, is that in some incomprehensible way it was God Himself who came to earth and died. "God was in Christ reconciling the world to Himself" (2 Cor. 5:19 NASB).  
p. 285

v.18 Therefore even the first covenant was not inaugurated without blood.

The word "THEREFORE" points us to the fact that the blood covenant will now be illustrated.

The word "BLOOD" OCCURS 6 TIMES in verses 18-22.

Hughes says:

The writer wants his readers to understand that Old Covenant Law was initiated with a pronounced spilling of sacrificial blood that prefigured Christ's blood in initiating the New Covenant. The noun "blood" is used six times in verses 18-22.  
p. 236

(Masculine Journey by Robert Hicks)

Gail Sheehy in a recent book, The Silent Passage, tells how the word menopause cannot even be uttered around Hollywood. She comments that going to Hollywood to talk about menopause was like going to Las Vegas to sell savings accounts.  
p. 39

v.19 For after every commandment was 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,

v.20 saying, "This is the blood of the covenant which God commanded you."

The dominant thought here is that the wages of sin brings death. Blood must be shed to satisfy the holiness and justice of God.

### THE OFFENSE OF THE CROSS

"I don't think we need a theory of atonement at all.  
 . . . I don't think we need folks hanging on crosses and blood dripping and weird stuff."

--"Womanist" theologian  
 Dolores Williams  
 (quoted in Good News, Jan/Feb 1994)

(From InfoSearch 3.51)

(When Heaven Is Silent by Ronald Dunn)

Don't misunderstand. I believe that when we stand on the credit side of eternity and know as well as we are known, we will agree with everything God did--"Yes, it was best to do it that way. I see that now." We will be satisfied and lodge no complaints. Meanwhile an answer in the hand is worth a dozen in heaven.

p. 72

v.21 And in the same way he sprinkled both the tabernacle and all the equipment used in the services with the blood.

v.22 And one may almost say that with blood all things are being cleansed according to the Law, and without shedding of blood there is no forgiveness.

The Bible Knowledge Commentary says:

This verse applies to the old covenant institutions. Nearly everything leaves room for the flower offering which a poor Israelite might bring for his sin. The words also constitute a principal that is true in the new covenant.

Hughes says:

The Old Covenant sailed on a sea of blood, for two vast reasons. First, to emphasize the seriousness of sin. The Bible takes sin seriously, more than any other religion. Sin alienates one from God. Sin is rooted in the hearts of humanity. Sin cannot be vindicated by any self-help program. Sin leads to death--and it will not be denied. The second reason is the costliness of forgiveness. Death is the payment. It will either be Christ's life or ours!  
p. 237

Lane says:

The principle that defilement is purged by blood is extremely important to the argument being developed in this context. It provides the ground for comparing the animal sacrifices under the old covenant and the sacrifice of Christ that inaugurated the new covenant. The writer's concern with the quality of purgation achieved by the once-for-all offering of Christ's blood accounts for the presence of significant vocabulary in his formulation of a legal maxim to which close parallels can be cited in rabbinic literature.  
p. 246

English says:

Sin is a serious matter. Its only antidote is the blood of Christ. Of this we can be absolutely certain; for if there had been any other way that God, in holiness and justice, could have forgiven sin, assuredly He would never have given His only begotten Son to be made the shame of mankind when wicked, evil, rebellious, and defiant men spit upon Him and nailed Him to the cross; to become a curse for the sin of the world, and to be forsaken of the Father in those dark hours on Golgotha. No, dear friend, we ourselves have no merit, nothing in which we can boast, no hope in the world or in eternity, saving in the precious blood of Christ that was shed for us and pledges to bring us into an eternal inheritance that is incorruptible and cannot fade. "Without shedding of blood is no remission."

p. 271

Arise, my soul, arise;  
Shake off thy guilty fears;  
The bleeding Sacrifice  
In my behalf appears.  
Before the throne my Surety stands;  
My name is written on His hands,  
My name is written on His hands.

He ever lives above,  
For me to intercede;  
His all-redeeming love,  
His precious blood to plead; . . .  
With confidence I now draw nigh,  
And "Father, Abba, Father!" cry,  
And "Father, Abba, Father!" cry.

("Arise, My Soul, Arise" by Charles Welsey. Inspiring Hymns compiled by Alfred B. Smith, Singspiration, Inc. Copyright - Alfred B. Smith - 1951. #6)

### 1 John 1:7

but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

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(When Counseling Is Not Enough by J. Kirk Johnston)

Goldie Bristol's daughter, Diane, was brutally murdered a number of years ago. She and her husband are Christians and they made a very public decision to forgive their daughter's murderer. Many people were appalled--even many Christians. When Goldie was questioned about her decision on one occasion, she said this:

When I stop to realize how much Christ had to forgive--my terrible debt of sin against Him, one I could never have paid, nor did I deserve to have it paid, yet God, in His unspeakable love for me absorbed my debt in its entirety--how can I not forgive? How dare I withhold forgiveness. Only those of us who have never needed forgiveness dare entertain the thought, I won't forgive. And who of us has not needed forgiveness?

p. 194

Death and the curse were in that cup,  
O Christ, 'twas full for Thee;  
But Thou hast drained the last dark dregs,  
'Tis empty now for me.

John writes, “. . . he (Jesus) went forth with His disciples over the ravine of the Kidron” (John 18:1). A drain ran from the temple altar down to the Kidron ravine to take away the blood of sacrifice. Since it was the Passover, more than 200,000 lambs would be slain in the next day. When Jesus and His band crossed the Kidron, it was red with the blood of the lambs prepared for sacrifice.

--L. Kent Hughes, *Behold the Man*, p. 127 & 131.

(From Parson's Bible Illustrator 1.0)

It would good for us to pause and meditate on that great hymn:

There Is a Fountain

There is a fountain filled with blood  
 Drawn from Immanuel's veins;  
 And sinners, plunged beneath that flood,  
 Lose all their guilty stains:

The dying thief rejoiced to see  
 That fountain in his day;  
 And there may I, though vile as he,  
 Wash all my sins away:

Dear dying Lamb, Thy precious blood  
 Shall never lose its pow'r,  
 Till all the ransomed Church of God  
 Be saved, to sin no more:

E'er since by faith I saw the stream  
 Thy flowing wound supply,  
 Redeeming love has been my theme,  
 And shall be till I die:

Then in a nobler, sweeter song  
 I'll sing Thy pow'r to save:  
 When this poor lisping, stamm'ring tongue  
 Lies silent in the grave.

("There Is a Fountain" by William Cowper. The New Church Hymnal,  
 Lexicon Music, Inc., 1976. #88)

v.23 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.

The Bible Knowledge Commentary says:

Mere copies of the heavenly things might be adequately hallowed by animal sacrifices but the heavenly things themselves required more than that. The expression “heavenly things” refers quite generally to the new priestly arrangements which have heaven as their focal point. These arrangements involved dealing with people’s sin and must thus be inaugurated with a sacrifice adequate to do away with that sin. The death of Christ meets this requirement.

Hughes raises the question:

What are the “heavenly things” that are purified? Nothing less than *us!* Just as the Tabernacle had to be anointed and purified so that God might show his presence there, even so the people of God must be cleansed and sanctified so as to become “a dwelling in which God lives by his Spirit” (Ephesians 2:22).<sup>6</sup>

Peter says the same thing: “You also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ” (1 Peter 2:5). To be this “spiritual house,” it is necessary to be cleansed through “sprinkling by his blood” (1 Peter 1:2), “with the precious blood of Christ, a lamb without blemish or defect” (v. 19). The blood of Christ makes us acceptable to God and makes our presence and praise more acceptable than that of the angels! No angel can call God his Father. To address God as “Abba, Father” is the believer’s privilege alone. No angel was ever purchased by the blood of God’s Son either, but we were!

6. F. F. Bruce, *The Epistle to the Hebrews* (Grand Rapids, MI: Eerdmans, 1964), pp. 218, 219.

Bruce says:

The argument of v. 23 might be paraphrased by saying that while ritual purification is adequate for the material order, which is but an earthly copy of the spiritual order, a better kind of sacrifice is necessary to effect purification in the spiritual order. If we envisage the heavenly dwelling-place of God in something like material terms (and, surrounded as we are by the material universe, it is difficult to avoid doing so), we shall find ourselves trying to explain the necessity for its cleansing in ways which are far from our author's intention. But we have already had reason to emphasize that the people of God are the house of God, that his dwelling-place is in their midst. It is they who need inward cleansing, not only that their approach to God may be free from defilement, but that they may be a fit habitation for him. Just as the tabernacle in the wilderness, together with its furniture, had to be anointed and sanctified so that God might manifest his presence there among his people and they might serve him there, so the people of God themselves need to be cleansed and hallowed in order to become "a dwelling place of God in the Spirit" (Eph. 2:22).  
pp. 228-9

Westcott says:

This verse serves for the return from the line of thought in vv. 13-22 to that indicated generally in vv. 11, 12. The consideration of the use of blood for cleansing and for remission under the Law throws light upon the significance of Christ's Blood in connexion with His heavenly ministry.  
p. 270

Macaulay in speaking of these remaining verses in the passage says:

In this chapter we consider:

1. The appearing in flesh for sacrifice
2. The appearing before God for intercession
3. The appearing in glory for salvation

Despite the number who have made the three appearances of our Lord, mentioned in this passage, a topic of discourse, the wine has not failed, nor its flavor been lost. Here we are at one of the lookout points of Holy Scripture, whence we view in panorama the marvelous works of God in His Son.

The appearances are past, present, and future, the first mentioned being the present, the heavenly one, which is the main theme of the epistle; but we shall follow the historical sequence.

p. 137

v.24 For Christ entered not into a holy place made with hands, a [mere] copy of the true [sanctuary], but into heaven itself, now to appear in the presence of God for us;

The 1ST APPEARANCE is seen here in verse 24 and this is his appearance in court as our attorney or our agent to intercede in our behalf.

### Hebrews 7:25

Hence also He is able to save forever those who draw near to God through Him, since He always lives to make intercession for them.

The Bible Knowledge Commentary says:

Christ was appointed as High Priest of the New Covenant to represent sinful people in **heaven itself**, that is, in the presence of God. So His sacrifice had to be greater than that which allowed entrance into a mere **man-made sanctuary**. . . .

p. 803

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Hughes says:

As soon as he took his seat at the Father's right hand, he began his intercession for us. What is more, he was in his newly acquired human body, perfectly sensitized to our humanity by his life and death.

As such, he is our constant attorney. As our writer earlier said, ". . . because he always lives to intercede for them" (7:25). To this Paul agrees: "Who is he that condemns? Christ Jesus, who died--more than that, who was raised to life--is at the right hand of God and is also interceding for us" (Romans 8:34).

p. 238

Wiersbe says:

Did you notice that the word "appear" is used three times in Hebrews 9:24-28? These three uses give us a summary of our Lord's work. He *has appeared* to put away sin by dying on the cross (v. 26). He *is appearing* now in heaven for us (v. 24). One day, He *shall appear* to take Christians home (v. 28). These "three tenses of salvation" are all based on His finished work.

p. 107

Wiersbe summarizes it in another place this way:

*Hebrews 9:24-28 mentions three "appearings" of Jesus Christ: a past appearing (v. 26) for our salvation, a present appearing (v. 24) for our sanctification, and a future appearing for our glorification (v. 28).*

p. 819

v.25 nor in order that He may be offering himself often, even as the high priest is entering the holy place year by year with blood not his own.

F. B. Meyer points out:

There is a word here which occurs like a note on an organ beneath the tumult of majestic sound. Five times at least it rolls forth its thunder, pealing through all ages, echoing through all worlds, announcing the finality of an accomplished redemption to the whole universe of God--once.

This is the significance of Christ's victory cry on the cross: "*Tetelestai*. It is finished!"

v.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 for putting away sin by the sacrifice of himself.

Back in verse 24:

He is appearing "in the presence of God for us"

and here in verse 26:

He is appearing for the purpose of "PUTTING AWAY SIN BY THE SACRIFICE OF HIMSELF."

This is the PURPOSE OF THE INCARNATION. This is the reason He came to die upon the cross for our sins.

The Bible Knowledge Commentary says:

By the phrase "end of the ages" the writer evidently meant the climax of the Old Testament eras as well as the imminency of the climax of all things.  
p. 803



F. B. Meyer says:

He died not as a martyr, but as a Saviour (26). It flowed from his head, thorn-girt, that it might atone for sins of thought; from his hands and feet, fast nailed, that it might expiate sins of deed and walk; from his side, that it might wipe out the sins of our affections, as well as tell us of his deep and fervent love, which could not be confined within the four chambers of his heart, but must find vent in falling on the earth. Why should we be ashamed of the blood of Christ? No other phrase will so readily or sufficiently gather up all the complex thoughts which mingle in the death of Christ.

*It put away sin.*—"Once for all." "Once in the end of the world." Not for each dispensation, but for all dispensations. Not for one age, but for all ages. Not for a few, but for the "many," comprehending the vastness of the number which no man can compute of the great family of man. As the year's sin of a nation was borne away into the desert by the scapegoat, and put away, so was the whole sin of the race centered on the head of Jesus. He was made sin.

p. 36

v.27 And inasmuch as it is certain for men to die once and after this judgment;

According to an irrevocable and natural law, man only dies once and then judgment. For Christ also, death and judgment fell on Him and not a continuous offering.

The Bible Knowledge Commentary says:

With this observation, eschatological realities come into focus. But this danger is turned aside by the fact that **Christ was sacrificed once to take away the sins of many people**. . . . "once" and . . . "once for all" stresses the finality and the singleness of Christ's sacrificial work in contrast with the repeated Levite ministrations. In addition, the "once"-sacrifice of Christ (vv. 26, 28) compares with the "once"-death of each person (v. 27).

p. 803

Hewitt says:

A further illustration is given to prove the finality of Christ's work. In history a man is born, lives and dies but once, and nothing remains but *the judgment* of God. An account of his life must be given to God who will pronounce judgment. So Christ was born, lived and died *once*, and this can never be repeated. He does not await the judgment of God, for His resurrection is proof that God has vindicated His claims. His work of redemption, therefore, is not a failure, for God's seal is upon it. His next appearance on earth will not be related to sin and atonement but to the positive aspects of salvation.

p. 153-4

Westcott says:

The fulfilment of the work of the Levitical High-priest suggests another thought. When the atonement was completed the High-priest came again among the people (Lev. xvi. 24). So too Christ shall return. He shall in this respect also satisfy the conditions of humanity. His Death shall be followed by the manifestation of His righteousness in the judgment of God.

p. 276

Bruce says:

Men and women die once, by divine appointment, and in their case death is followed by judgment. Christ died once, by divine appointment, and his death is followed by salvation for all his people. This is so because in his death he bore "the sins of many," offering up his life to God as an atonement on their behalf.

pp. 231-2

Lane says:

The uniqueness of Christ's sacrifice as an unrepeatable action that occurred "once," at the climax of history suggests a further line of argument. The common human experience that death occurs once provides an analogy for understanding the saving significance of Christ's priestly action. He was offered once to bear the sin of many, with the consequence that he will return to his people with the gift of salvation. The repetition of the term once ties vv 27-28 to v 26*b* and underscores the perfection of the sacrifice of Christ.  
p. 249

English says:

After death comes judgment. At death, one's eternal fate is fixed; death is followed by judgment. Other Scriptures show that the final disposition will take place for the wicked dead at the great white throne; nevertheless, reservation is made there now for all who die in their sins.  
p. 279

Draper says:

Every person has an appointment, a reservation with death. It is appointed, it is laid up, it is reserved for every man once to die. We would like to pass it by and avoid it. We like to assume it will not happen to us. The truth is that time is quickly passing by, and we are en route to our appointment with death. Our bodies are subject to disease, decay, and accident. Our bodies are subject to death, and one day they will just wear out--and we will die. Why? Because when man sinned, God said, "It is appointed, it is reserved, it is laid up for every man to die."  
p. 244

When a man finishes this life, he is done with it. One time through is all we get. We have only one shot at it, only one chance at it. If anything ought to sober us up and make us look at life, it ought to be the fact that we only go through life once. We cannot run life through again. We have a reservation for death, and we experience physical death only once.  
p. 245

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(Even Eagles Need a Push by David McNally)

George Burns, on his 94th birthday, was asked if he felt he would live to be 100. He answered, "I have to, I'm booked."  
p. 169

Let us endeavor so to live that when we come to die even the undertaker will be sorry.

--Mark Twain

p. 169

## STAYING BUSY IN THE HEREAFTER

"Heaven is perfect. Who wants to go to a place that's perfect? Boring, boring. [Where we're going] we'll have a chance to make things better because hell is supposed to be a mess."

--Media mogul Ted Turner  
in a speech at the National Press Club  
(quoted in National & International  
Religion Report, Nov 28, 1994)

(From InfoSearch 3.51)

## TIME AND ETERNITY

Thomas Lister placed these words on nearly every grandfather clock he made:

"Lo! Here I stand by thee upright  
to give thee warning day and night;  
For every tick that I do give  
Cuts short the time thou hast to live."

(From InfoSearch 3.51)

### “DEATH ENDS ALL”

Walter L. Wilson was talking one day with an atheist who said to him, “I don’t believe, Dr. Wilson, what you are preaching.” Wilson replied, “You have told me what you do not believe; tell me what you do believe.” “I believe death ends all,” was the atheist’s reply. “So do I,” said Wilson. ”You do?” “I certainly do! Death ends all your chance of doing evil; death ends all your joy; death ends all your projects; all your ambitions; all your friendships; death ends all the gospel you will ever hear; death ends it all for you, and you go out into everlasting darkness. As for myself, death ends all my wanderings; all my tears; all my perplexities; all my disappointments; all my aches and pains; death ends it all, and I go to be with the Lord of glory.”

(From InfoSearch 3.51)

### FINALS

Danny: “Why does your grandmother read the Bible so much?”

David: “I think she’s cramming for her finals.”

(From InfoSearch 3.51)

### BLESSED INSURANCE

Life insurance--The thing that keeps you poor all your life so you can die rich.

I hate death; in fact I could live forever without it.

--Pogo

You have laughed God out of your schools, out of your books, and out of your life, but you cannot laugh Him out of your death.

(From InfoSearch 3.51)

(Chicken Soup for the Soul: 101 Stories to Open the Heart and Rekindle the Spirit by Jack Canfield & Mark Victor Hansen)

If you were going to die soon and had only one phone call you could make, who would you call and what would you say? And why are you waiting?

Stephen Levine

p. 113

Romans 14:12

So then each one of us shall give account of himself to God.

There is a judgment for everyone! For the saved it is the judgment seat of Christ!

2 Corinthians 5:10

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

1 Corinthians 3:13-15

each man's work will become evident; for the day will show it, because it is to be revealed with fire; and the fire itself will test the quality of each man's work. If any man's work which he has built upon it remains, he shall receive a reward. If any man's work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire.

The judgment seat of Christ for the believer is an accountability for life that has been lived from new birth to splash down.

Ruth Stahlman wrote these words:

Some day I'll stand before the throne  
 And meet my Father, face to face,  
 I'm glad I won't be on my own  
 But wrapped in Jesus' love and grace.

I will not stand with head bowed low,  
 Awaiting judgment for my sin;  
 Tho I'm unworthy, still I know  
 That He will smile and say "Come in."

He will not see me as I am  
 In my own eyes, for He will be  
 Looking at Jesus' righteousness  
 Because His blood has covered me.

Not for the deeds that I have done,  
 Will He reach out to welcome me,  
 But through the blood of His dear Son  
 Who paid the price and set me free!

### Psalm 96:13

they will sing before the Lord, for he comes,  
 he comes to judge the earth.  
 He will judge the world in righteousness  
 and the peoples in his truth.

To the unsaved, judgment is recorded in Revelation 20:11-15:

And I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds. And death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was



not found written in the book of life, he was thrown into the lake of fire.

Hedinger describes the unsaved person as:

A person who has the devil in heart, death in his bosom, hell beneath his feet and a curse on his posterity.

2 Corinthians 6:2

for He says, “At the acceptable time I listened to you, And on the day of salvation I helped you;” behold, now is “the acceptable time,” behold, now is “the day of salvation”--

(The Victorious Christian Life by Dr. Tony Evans)

The natural man is a non-Christian. He's like a man who doesn't have cable. He may have a big-screen, color television with a fancy remote, but he can't get certain movies. If you're a non-Christian, you may have money and power and prestige, but if you don't have the cable of Christ you can't link into God's power.

I hear some Christians say, “Man, I've backslidden!”

Probably so. Then again, they may have never front-slidden. Let's get one thing straight: Carnal Christians and non-Christians aren't the same. If you're not saved, you're worse off. You're lost.

pp. 57-58

(Our God Is Awesome by Tony Evans)

People don't like to talk about this because it scares them. Well, if you are not a Christian, you have every reason to be afraid. And if I can help you to be more afraid, I welcome the opportunity. I'm not being facetious. You don't want to be caught dead without Jesus Christ!

If you know Jesus Christ, however, you have no reason to fear death. The second the doctor says it's over, you will enter a blissful environment free of any contamination by sin and free of all the things that cause you pain here on earth.

pp. 363-4

(Living in the Lions' Den Without Being Eaten by William Carr Peel)

Robert Louis Stevenson said, “Everyone sooner or later sits down to a banquet of consequences.” Belshazzar may have thought he knew the menu, but he didn't realize that God was serving dessert. As wine brought the temporary illusion of peace, safety, and invincibility, shouting and intoxicated laughter echoed through the banquet hall.  
p. 128

(Amazing Grace: 366 Inspiring Hymn Stories for Daily Devotions by Kenneth W. Osbeck)

SAVED BY GRACE  
Fanny J. Crosby, 1820-1915

And I--in righteousness I will see Your face; when I awake, I will be satisfied with seeing Your likeness. (Psalm 17:15)

I am living for the moment when my Savior's face I see--  
Oh, the thrill of that first meeting, when His glory shines on me!  
When His voice like sweetest music falls upon my waiting ear,  
And my name, amid the millions, from His precious lips I hear.  
--Avis B. Christiansen

The anticipation of seeing her Savior's face and praising Him for redeeming grace was a thrilling thought for blind Fanny Crosby to ponder, for the face of Christ as He opened the gate to heaven would be the first sight her eyes would ever behold. Written in 1891 when she was 71 years of age, “Some Day,” as Fanny titled the text, was prompted by the final words of a dying pastor friend: “If each of us is faithful to the grace, which is given us by Christ, that same grace which teaches us how to live will also teach us how to die.” Deeply moved by this thought, Fanny completed the lines in a matter of minutes under a sense of “divine inspiration.” Of all her many hymn texts, this one always seemed to be her favorite. She called it her “heart-song.” “Saved by Grace” was one of the favorite hymns of both D. L. Moody and his music associate, Ira Sankey. In their later campaigns, they used it at nearly every service.

As Ira Sankey lay dying, it is reported that he drifted into a final coma as he softly sang:

Some day the silver chord will break, and I no more as now shall sing;  
but O the joy when I shall wake within the palace of the King!

Some day my earthly house will fall--I cannot tell how soon 'twill be;  
but this I know--my All in All has now a place in heav'n for me.

Some day, when fades the golden sun beneath the rosy-tinted west, my  
blessed Lord will say, "Well done!" and I shall enter into rest.

Some day--till then I'll watch and wait, my lamp all trimmed and  
burning bright, that when my Savior opens the gate, my soul to Him  
may take its flight.

**Chorus:** And I shall see Him face to face, and tell the story--Saved by  
grace; and I shall see Him face to face, and tell the story--Saved by  
grace.

p. 173

(When God Whispers: Glimpses of an Extraordinary God By an Ordinary  
Woman by Carole Mayhall)

He will swallow up death forever.  
The Sovereign Lord will wipe away the tears  
from all faces. . . .  
The Lord has spoken. (Isaiah 25:8)

I look at my sister's dear face. I remember the words of a friend, "We  
are not in the land of the living going to the land of the dying. We are in the  
land of the dying going to the land of the living."

p. 77

v.28 so Christ also, once was offered to bear the sins of many, shall appear a second time for salvation, without reference to sin, to those who are eagerly awaiting Him.

We are waiting for the Priest to come out from the Holy of Holies with the benefits of salvation.

The Bible Knowledge Commentary says:

Now those **who are waiting** used seven times in the NT of the return of Christ: . . . can look forward to His coming, not with a fearful expectation of judgment, but with the anticipation of **salvation**.

His first advent was to bear sins away--but His second will be **not to bear sin**.

Deftly the author implied that "those who are waiting for Him" constitute a smaller circle than those whom His death has benefited . . . (cf. 3:14). . . . The "salvation" He will bring them at His second coming will be the "eternal inheritance" of which they are heirs.

p. 803

Bruce says:

But when he appears the second time to those who expect him, it will not be to deal with sin once more. Sin was dealt with decisively at his first appearing. All the blessings which he won for his people at his first appearing will be theirs to enjoy in perpetual fulness at his second appearing. Therefore, let them not grow faint and weary but persevere in patience and faith.

p. 233

Kistemaker says:

The last part of verse 28 expresses a note of joy and happiness: Christ is coming! They who are eagerly expecting his return constantly pray the petition found at the conclusion of the New Testament and uttered in response to Jesus' promise, "Yes, I am coming soon." They pray, "Amen. Come, Lord Jesus" (Rev. 22:20).

Joyfully the believers look forward to the day of Jesus' return, for then the Lord will dwell forever with his people, as he has promised. Upon his return he will bring full restoration to all who eagerly await him. When Christ dwells forever with his people, they experience salvation full and free.  
p. 266

Lenski says:

The idea of Christ's ever repeating his sacrifice is absolutely excluded by the incomparable nature of the blood which he shed for us. Yes, he shall be seen here on earth once more, but only as the glorious Giver of the eternal salvation which the one shedding of his blood obtained for us.

p. 321

F. B. Meyer says:

What marvellous appearances are these three! He appeared once in the end of the world as a Sacrifice. He appears now in heaven as a Priest. He will appear the second time without sin unto salvation; as of old the high priest, at the close of the day of atonement, came out with outstretched hands to bless the people. Oh, to be looking for Him, that we may not miss the radiant vision or the tender blessing of peace!

p. 37

What a wonderful practical tie there is between this truth of the coming of the Lord and our appearing before Him, and the living of our daily life! “Every one who thus hopes in him purifies himself as he is pure.” Let me illustrate that by the life of Martha Snell Nicholson who, for more than thirty-five years, was so transcendantly triumphant through those many weary years that she wrote some of the finest Christian poetry which has ever been written. A number of years before she died she wrote about her hope of the coming of the Lord. This is what she says: The best part is the blessed hope of his soon coming. How I ever lived before I grasped that wonderful truth, I do not know. How anyone lives without it these trying days I cannot imagine. Each morning I think, with a leap of the heart, “He may come today.” And each evening, “When I awake I may be in glory.” Each day must be lived as though it were to be my last, and there is so much to be done to purify myself and to set my house in order. I am on tiptoe with expectancy. There are no more grey days--for they're all touched with color; no more dark days--for the radiance of His coming is on the horizon; no more dull days, with glory just around the corner; and no more lonely days, with His footsteps coming ever nearer, and the thought that soon, soon, I shall see His blessed face and be forever through with pain and tears.

(From Parson's Bible Illustrator 1.0)

The great preacher F. B. Meyer once asked D. L. Moody, “What is the secret of your success?” Moody replied, “For many years I have never given an address without the consciousness that the Lord may come before I have finished.” This may well explain the intensity of his service and the zeal of his ministry for Christ.

(From Parson's Bible Illustrator 1.0)

(The Mature Man: Becoming a Man of Impact by David DeWitt)

There is a big difference between loving Christ and loving His appearing. A lady in one of my wife's Bible studies once gave an excellent example of this passage. She said, "I have two small children who both love cookies. One day I made some fresh ones with chocolate chips and raisins. I gave them each a couple and then sternly warned them not to eat any more because they were for the guests we were expecting later. They continued playing on the kitchen floor. After awhile I noticed it was very quiet, so I stuck my head through the door. There were my two children sitting on the floor, cookie jar between them, cookie crumbs all over, a cookie in each fist, and their mouths stuffed full. Now I know my children love me--but they did not love my appearing!"

pp. 204-5



## CONCLUSION:

What are some of the lessons we can learn from this particular study?

LESSON #1: Christ obtained eternal redemption through the shedding of His own blood.

LESSON #2: Jesus Christ is the Mediator of a new covenant.

LESSON #3: He offered Himself once as a sacrifice for the putting away of sin.

LESSON #4: This work of eternal salvation involved all three members of the Trinity: God the Father, God the Son, and God the Spirit.

LESSON #5: The work of Christ upon the cross can cleanse our consciences from dead works to the serving of the living God.

LESSON #6: We are looking forward with great anticipation to the eternal inheritance which is ours in Christ.

LESSON #7: The will is only in force after the death of the one who made.

LESSON #8: Without the shedding of blood there is no forgiveness.

LESSON #9: It is appointed to men once to die and after this comes judgment.

LESSON #10: Christ is coming as a Judge.

Hughes says:

The sufficiency of Christ's atoning death is the centerpiece of our salvation. Believing this, how our souls resonate with these words from the last will and testament of the father of Allan C. Emery, one of the founders of The ServiceMaster Company:

I commit my Soul into the Hands of my Savior in full confidence that, having redeemed it and washed it in his Most Precious Blood, He will present it faultless before the Presence of my Heavenly Father; and I entreat my children to maintain and defend at all hazards and at any cost of personal sacrifice the blessed doctrine of complete atonement for sin through the Blood of Jesus Christ once offered and through that alone.<sup>8</sup>

8. Allan C. Emery, *A Turtle on a Fencepost* (Waco, TX: Word, 1979), p. 86. pp. 239-40

(Amazing Grace: 366 Inspiring Hymn Stories for Daily Devotions by Kenneth W. Osbeck)

BLESSED ASSURANCE  
Fanny J. Crosby, 1820-1915

*Let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water. Let us hold unswervingly to the hope we profess, for He who promised is faithful.* (Hebrews 10:22, 23)

Beware of despairing about yourself. You are commanded to put your trust in God, and not in yourself.

--St. Augustine

Some people claim to have accepted Christ as Savior, yet they live in the tragic uncertainty of doubting their personal relationship with God. The Scriptures teach, however, that we can know with absolute confidence that we have the life of God within us (1 John 5:13). This confidence is not based on inner feelings or outer signs. Rather, this assurance is founded upon the promises of a faithful God and His inspired Word. It depends not on the amount of our faith but on the object of our faith--Christ Himself.

Though blinded at six weeks of age through improper medical treatment, Fanny Crosby wrote more than 8,000 gospel songs texts in her lifetime of 95 years. Her many favorites such as "Blessed Assurance" have

been an important part of evangelical worship for the past century. Only eternity will disclose the host of individuals whose lives have been spiritually enriched through the texts of Fanny Crosby's many hymns. Engraved on Fanny J. Crosby's tombstone at Bridgeport, Connecticut, are these significant words taken from our Lord's remarks to Mary, the sister of Lazarus, after she had anointed Him with costly perfume--"She hath done what she could" (Mark 14:8).

Blessed assurance, Jesus is mine! O what a foretaste of glory divine!  
Heir of salvation, purchase of God, born of His Spirit, washed in His blood.

Perfect submission, perfect delight! Visions of rapture now burst on my sight;  
angels descending bring from above echoes of mercy, whispers of love.

Perfect submission--all is at rest; I in my Savior am happy and blest;  
watching and waiting, looking above, filled with His goodness, lost in His love.

**Chorus:** This is my story, this is my song, praising my Savior all the day long;  
this is my story, this is my song, praising my Savior all the day long.

p. 340

(They Walked with God by James S. Bell, Jr.)

. . . therefore let your fears drive you home, as they drove home the poor prodigal.

. . .

So, when you are moved to return, and the resolution becomes an action, and you arise and go to God, salvation is yours almost before you could have expected it; for, once turn your face that way, and while you are yet a great way off, your Father will outstrip the wind and come and meet you, and fall upon your neck and kiss you with the kisses of reconciliation.

D. L. Moody

06/26

(They Walked with God by James S. Bell, Jr.)

Do you desire eternal life? Is there within your spirit a hungering and a thirsting after such things as may satisfy your spirit and make you live forever? Then hearken while the master's servant gives you the invitation. "Come, for all things are ready"--all, not some, but all. There is nothing that you can need between here and heaven but what is provided in Jesus Christ, in His person and in His work. All things are ready, life for your death, forgiveness for your sin, cleansing for your filth, clothing for your nakedness, joy for your sorrow, strength for your weakness, yea, more than all that ever you can want is stored up in the boundless nature and work of Christ.

Charles H. Spurgeon

07/11

### WHAT ARE YOU HERE AFTER?

Where you go in the hereafter depends on what you go after here

(From InfoSearch 3.51)