

Dr. Robert A. Peterson, Christ's Saving Work, Session 18, 6 Pictures of Christ's Work, Part 4, Sacrificed and High Priest

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This is Dr. Robert Peterson in his teaching on the saving work of Christ. This is session 18, Pictures of Christ's Work, Part 4, Sacrificed and High Priest.

Let's pray. Father, we thank You for Your holy word, for your holy spirit, and that by Your grace, we are Your holy people. That is only true because your holy son became one of us, loved us, died in our place, and rose to save us forever. We give you thanks and praise. We ask you to work in our lives for your glory and our good; we pray through Jesus Christ, the mediator. Amen.

The sixth biblical theme, metaphor, and picture that explains to us what Jesus did to save us is that of sacrifice and priest since he is both.

Texts, Exodus 12:13, Leviticus 1 to 6, and 16, the Day of Atonement passage, Isaiah 53:10, Matthew 26:27 to 29, John 1:19, and 36, and 17, 19, Romans 3:25, and 8:3, 1 Corinthians 5:7, Christ our Passover has been sacrificed for us, Hebrews 5, Ephesians 5:2, Hebrews 1:3, 2:17, and 18, 7:23, 27, 9:11, and 28, 10:14, and 18, 1 Peter 1:2, 18, 19, 1 Peter 2:21, 24, 1 John 1:7, Revelation 1:5 and 6, chapter 5, verse 6, and 9, 7:14, 12:11, 13:8, I sound like the Missouri lottery guy. Sphere, this sphere of Christ's saving work comes from that of the Old Testament cultus, which is a word we use to speak of the whole priestly and sacrificial institution and paraphernalia. It involves tabernacle, later temple, priests, altars, sacrifices, and blood, violent death of the victims.

Background: The Old Testament includes the Passover lamb, Levitical sacrifices, the day of atonement, and Isaiah's suffering servant. We keep coming back to that passage, which is why I chose it as one of our two passages to take soundings of the depth of these teachings in Holy Scripture. Definition: the sacrificial theme of the atonement portrays Jesus as the fulfillment of the Old Testament sacrificial system.

He's both the great high priest and sacrifice of the new covenant. By making a self-offering of his body and his blood, atoning death, he saves forever all who come to God through him. Because of his death and resurrection, he also has an ongoing priestly ministry of intercession for his people.

Hebrews 7:23 through 25. Need, humanity's need for Christ, our sacrifice is our moral uncleanness and impurity before a holy and just God. We are all defiled and in

need of cleansing and forgiveness, as is promised by Jeremiah in Jeremiah 31:34, the new covenant promise.

And compare Hebrews 10:17. Initiator, Christ our sacrifice comes of his own volition and according to God's plan. Hebrews 10:5 and following uses the very language of a willing spirit on Jesus' part.

Consequently, Hebrews 10:5, when Christ came into the world, he said, sacrifices and offerings you have not desired, but a body have you prepared for me. In burnt offerings and sin offerings, you have taken no pleasure. Then I said, behold, I have come to do your will, oh God, as it is written of me in the scroll of the book.

Our Lord Jesus comes willingly to live a sinless life as a lamb without blemish or spot. 1 Peter 1:19 and to give himself in death so as to bear our sins, quote, in his body on the tree. 1 Peter 2:24.

The initiative was all of the Father and the Son. The son who, quote, through the eternal Spirit offered himself without blemish to God. Close quote.

Hebrews 9:14. The mediator, Christ our sacrifice, is, quoting John, the lamb of God who takes away the sin of the world. John 1:24.

And our great high priest, as he's called in Hebrews 4:14. Compare 8:1, 9, 11. The mediator of the new covenant.

Hebrews 8:6, 9:15, 12:24. Work. Christ was the high priest of the new covenant who became a human being, Hebrews 10:5 and 10, suffered when tempted, Hebrews 2:18, and once for all, quote, offered up himself to God. 7:27, 9:14. As a sacrifice. Hebrews 9:26, 10:12. To bear the sins of many. Hebrews 9:28.

Voluntariness. Christ displayed his love supremely when he gave himself up for us, a fragrant offering and sacrifice to God. Ephesians 5:2. Hebrews 10:5 to 10, which I just read part of, emphatically teaches the willingness of the son of God to come into the world to do God's will by offering his body once for all time. Scope.

Remarkably, Christ, by offering himself once for all, that expression is used in Hebrews 7:27, 9:12, 10:10, made purification for sins, Hebrews 1:3, saving believers of the new covenant as well as redeeming Old Testament saints from the transgressions committed under the first covenant. Hebrews 9:15. His unique sacrifice, quote, purified the heavenly things from the pollution of our sins.

Chapter 9:23, 24. And I do want to look at that in detail in a moment or two. It is noteworthy this is under the sub-theme substitution that Joel Green, who wrote, "must we imagine the atonement in penal substitutionary terms," and his answer is

basically, I hope not, and answered his title in the negative, found substitutionary atonement in Peter's presentation of Christ's sacrifice.

It's there in the Bible anyway. Joel Green is a godly and scholarly New Testament scholar. Wow.

I saw him read a paper once at ETS and I was amazed at a man's gifts, man's gifts. Wow. He's troubled because even in his own believing Methodist circles, Arminian circles, penal substitution is so prominent.

And anyway, it's in the scriptures. He himself has to admit it. He says that these texts, which treat Old Testament sacrifices, portray atonement as redemption through the substitution of an animal for a human being.

Dot, dot, dot, dot. Moreover, in the rite of sacrifice, the laying of hands on the beast's head signifies the importance of identification or representation, with sinners identifying themselves with the beast and the beast now representing sinners in their sin. Accordingly, Jesus, quote, bore our sins on the tree, close quote, 1 Peter 2, verse 14.

This comports with my findings in many other passages. Exodus 12:3, Leviticus 6, Isaiah 53:10, Romans 3:25 and 8:3, Hebrews 2:17, Revelation 5:9. Sacrifice seems to imply substitution. Lest I forget, when I take a little detour, I'm going to do this now.

Past, present, and future results. The priestly service of Christ, our sacrifice, avails for Old Testament believers. Hebrews 9:15, we're going to look at that.

New covenant saints, Hebrews 1:3, 9:14, etc. And all the people of God forever. Hebrews 7:23, 25, 9:12 and 28, 10:14. His self-sacrifice produces forgiveness.

Hebrews 10:17-18, redemption. Revelation 5:9, purification. Hebrews 1:3, 9:14, and a life of godliness and service to God.

1 Peter 2:24, Hebrews 9:14. Christ's ongoing intercession guarantees final salvation. Hebrews 7:23, and 25. We looked at that when we considered Jesus' deed, his work of intercession. So, two things.

Let's go to Revelation 5 and then to Hebrews 9, where we'll see a number of wonderful truths that I had not seen in the one case so clearly and the other case ever before Revelation 5. I meant to turn to this under Christus Victor, but it fits here beautifully because this passage goes from Christus Victor to sacrifice and to sacrificial substitution. John sees a scroll written with history on it, and it's sealed.

John 5:6. And between the throne and the four living creatures and among the elders I saw a lamb standing as though it had been slain with seven horns, great strength, and seven eyes, great wisdom, which are the seven spirits of God sent out into all the earth, one of the ways Revelation speaks of the Holy Spirit. He went and took the scroll from his right hand, which was seated on the throne. When he had taken the scroll, the four living creatures and 24 elders fell down before the lamb, each holding a harp and golden bowls full of incense, which are the prayers of the saints.

And they sang a new song, saying, Worthy are you to take the scroll and to open its seals. I'm sorry, I didn't go back quite far enough. I didn't get my Christus Victor reference.

When an angel says in verse 2, I apologize. When an angel says in verse 2, Who is worthy to open the scroll and break its seals? No one was found worthy in heaven and earth. John begins to weep aloud.

Poor John. What an emotional experience he had seeing these visions, man. He began to weep aloud because no one could open the scroll.

One of the elders said to me, weep no more. The lion of the tribe of Judah, the root of David, has conquered so that he can open the scroll and its seven seals. This is the Christus Victor picture.

Christ is the triumphant king, it says, who has conquered. Stop weeping. And that is a good translation of that imperative because he was already weeping. We know that.

Present imperative showing stopping some action. That is a rule to say they're always like that. But in a context like this, it's exactly what it shows.

Weep no more. Behold, the lion of the tribe of Judah, the root of David, who is David's descendant in the royal line, has conquered so that he can open the scroll and its seven seals. Christus Victor has triumphed.

He's able to open the scroll of the book of God's history and what's going to happen. And as it unfolds, it does not tell us more about how he doesn't see a lion anymore; what does he see? A lamb. Worthy are you, O lamb of God, to take the scroll in verse 9 and to open its seals, for you were slain.

It is a butcher shop word. You were slaughtered. It's a bloody word.

And by your blood, you ransomed people for God from every tribe and language and people and nation, and you made them a kingdom and priest to our God, and they shall reign on the earth. John rejoices to learn that Christus Victor is going to open

the sealed book and reveal God's hidden wisdom concerning future history. But then he doesn't see a lion anymore.

He sees a lamb. And the lamb who was slain speaks of Christ, our sacrifice, which we're currently studying. But at the same time, this lamb, in his sacrifice, performs the work of redemption by his blood, the redemption price, in ransoming people for God.

Man, Christus Victor explained that sacrifice involves redemption and substitution. It is remarkable how these themes crisscross in teaching us what Jesus has done for us. Worthy is the lamb who was slain.

He's worshipped, verse 12, with the worship of God. He's not a mere creature or an angel, as the cults say. To receive power and wealth and wisdom and might and honor and glory and blessing.

To him who sits on the throne, verse 13, and to the lamb, the father and son are worthy of eternal worship, blessing, honor, and glory and might forever and ever. Amen. The four living creatures said amen, and the elders fell down and worshipped.

Praise the Lord. I'll say it again. Christus Victor needs the explanatory power of other pictures, including substitutionary atonement.

Two important issues, one might even say problems, concerning the doctrine of the atonement, are how Old Testament saints were saved. You say, well, through the sacrificial system. Well, yes and no. They truly were forgiven, but not based upon the blood of the animals ultimately.

And so, I used to say that although I don't know if scripture expressly says it, that's my theological method, you always say that if that's what you think, if that's the case, nevertheless, the blood of Christ avails for them as well. Then I learned in Hebrews 9.15 that the Bible does say it. So that's one thing.

The passage teaches us that we're going to look at this in detail. The passage teaches that the work of Christ is so huge, fantastic, terrific, efficacious, earth-shattering, there I am again reaching for adjectives, that it saves Old Testament saints. The other thing is what in the world is this business about Christ making atonement for heaven? That frankly sounds absurd.

And that is exactly what I said until the writer to the Hebrews took me to school, sat me down, and taught me. So, let's do an exegesis, a theological exegesis of Hebrews 9:11-28. And we will invite as our discussion partner Bill Lane, William Lane, now with the Lord, whose two commentaries on Hebrews have helped me like no other, although he's from a different theological tradition. I actually like that.

I like reading from other traditions because it shows me things I don't see being locked in my own tradition sometimes. Hebrews 9:11-28. But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent, not made with hands, that is, not of this creation, he entered once for all into the holy places, not by means of the blood of goats and calves, but by means of his own blood, thus securing an eternal redemption. Hebrews 9:13. For if the blood of goats and bulls and the sprinkling of defiled persons with the ashes of a heifer sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

Therefore, he is the mediator of a new covenant so that those who are called may receive the promised eternal inheritance. Since a death has occurred that redeems them from the transgressions committed under the first covenant. For where a will is involved, the death of the one who made it must be established.

For a will takes effect only at death since it's not in force as long as the one who made it is alive. Therefore, not even the first covenant was inaugurated without blood. For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats with water and scarlet wool and hyssop and sprinkled both the book itself and all the people, saying, this is the blood of the covenant that God commanded for you.

In the same way, he sprinkled blood on both the tent and all the vessels used in worship. Indeed, under the law, almost everything is purified with blood. And without the shedding of blood, there is no forgiveness of sins.

Thus, it was necessary for the copies of the heavenly things to be purified with these rites. But the heavenly things themselves with better sacrifices than these. For Christ has entered, not into the holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf.

Nor was it to offer himself repeatedly as the high priest enters the holy places every year with blood, not his own. For then, he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once and for all at the end of the ages to put away sin by the sacrifice of himself.

And just as it is appointed for man to die once, and after that comes judgment. So, Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him. A sustained, powerful passage on Christ, our great high priest, and sacrifice.

Once again, the book of Hebrews contrasts Christ with the high priest of the old covenant. Unlike those who went into a tent on earth once a year on the day of atonement, quote, when Christ appeared as a high priest of the good things that have come, then he entered through the greater and more perfect tent, not made with hands, that is, not of this creation, Hebrews 9:11. Christ, our high priest, went into heaven itself, the very presence of God.

That is, quote, he entered once and for all into the holy places, verse 12. Christ went into the true holy places in heaven, of which the most holy place on earth was a type. Moses was told, as we will see, to make everything according to the pattern.

This is not a man-made religion, Moses. Be careful because, beyond your knowledge, you are communicating heavenly truths through earthly means. Oh, God truly forgave the people who believed in the old covenant.

And yet, those earthly symbols were symbolic of truths they could not fully even comprehend. Hebrews 11 says Abraham saw the new heavens and new earth dimly and from afar. The same goal of his faith, but dimly and from afar, he saw it.

Furthermore, unlike the Levitical high priests, Jesus approached God not by means of the blood of goats and calves but by means of his own blood, verse 12. His blood, his sacrificial death, was the antitype to which the Old Testament sacrifices pointed as types. Astoundingly, his self-offering accomplished on earth and presented in heaven, accomplished on earth in his death, presented in heaven in his ascension, in his ascension, session, and intercession combined, secured an eternal redemption, verse 12.

Millions of Old Testament sacrifices, thousands in the dedication of the Solomonic temple alone. One sacrifice saves for all time all Old Testament believers and all the people of God of all ages. Talk about the union of the person and work of Christ. No one else could do this. And he did. And he accomplished. He accomplished. It's a work, an eternal redemption. That's why they're going to sing to the Lamb.

We're going to sing to the Lamb forever. We're just tuning up down here, my friends. There, I go with my intermediate, extrapolating my intermediate state to the final state.

Yes, I suppose we'll praise God in the intermediate state, but there's not. The true Christian hope is not that. It is a resurrected, holistic existence on the new earth in which, sure, we'll sing and do many other things. We'll have plenty of time to do it by God's grace.

It is difficult to estimate the number of sacrifices performed in the Old Testament. Their repetition signified their lack of efficacy—10:1-4.

By contrast, by his single sacrifice. I'm inadequate to show the greatness of this. The Son of God did the work necessary to save his people forever.

Somebody listening to these lectures who are attempting to be good enough for God to accept you, please turn from that folly and trust the Son of God who loves sinners like you and me and gave himself for us. We cannot save ourselves, but Jesus can and does save whosoever comes to him by God's grace through faith in Christ's death and resurrection. Hebrews extols the saving virtue of Christ's blood, his violent, sacrificial death.

12:24. Jesus, the mediator of a new covenant. We come to that when we come to the church, to the spiritual Mount Zion.

We come to the sprinkled blood that speaks a better word than the blood of Abel. Chapter 13, verse 12. So, Jesus also suffered outside the gate in order to sanctify the people through his own blood.

11:20. Sorry, 13:20. 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, may equip you to do God's will and so forth.

Tirelessly, Hebrews acclaims Christ's sacrifice by showing its superiority to those offered by the Aaronic priests. 9:13, and 14. For if the blood of goats and bulls and the sprinkling of defiled persons with the ashes of a heifer, if they sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our consciences from dead works to serve the living God? Once more, we read that Christ offered himself to God.

Once more, we learn of his blood saving, in this case, purifying dirty consciences. Once more, we are reminded of his sinlessness, this time referring not to his character as a priest but to his sacrifice, for he offered himself without blemish. For the only time in scripture, Hebrews here teaches that Christ sacrificed himself through the eternal spirit.

It makes his sacrifice absolute and final. There are no more. God can demand no more. God wants no more. Jesus' work is final. It is perfect, and it is effective.

Because Christ mediated a new covenant and entered heaven itself to secure eternal redemption, verse 12, those whom God summons to himself through the gospel, quote, receive the promised eternal inheritance, verse 15. The next words are nothing short of astonishing.

Quote, since a death has occurred, I'm quoting, since a death has occurred that redeems them from the transgressions committed under the first covenant. Here, I have a text that explicitly says what I taught tentatively and carefully since I'm bound to the scriptures as a systematic theologian who wants to be exegetical. It says it.

As we have seen, God ordained the Old Testament sacrificial system to provide forgiveness and purification for his people, Israel. And yet it is impossible for the blood of bulls and goats to take away sins, 10:4. God forgave and cleansed believing Israelites who trusted him to do what he promised through the animal sacrifices. Oh, not in a perfunctory way.

Just like somebody could come to church, hear the gospel all their lives, even partake of the Lord's Supper and not truly believe. You could go through the motions with the sacrifices and not be saved. But those who believed God were forgiven.

But those sacrifices were not the ultimate basis for the people's forgiveness and cleansing. They look forward to, quote, the Lamb of God who takes away the sin of the world, John 1:29. Yes, they did it dimly and from afar, but still, God counted their faith as ultimate faith in Christ. And it was Christ, the mediator of the new covenant, who sacrificed and redeemed Old Testament saints, quote, from the transgressions committed under the first covenant, Hebrews 9:15. This means that Christ's atoning sacrifice not only saves all who come after him and trust him as Lord and Savior, but it also saves all who came before him and believed the gospel communicated through the sacrifices or in any other way the good Lord did it.

Genesis 3:15, Jesus saved Adam and Eve. Ah, what a Savior. O'Brien says it well quote: Christ's redemptive sacrifice is retrospective in its effects and is valid for all who trusted God for the forgiveness of sins in ancient Israel.

Here comes something equally astronomical. The Old Testament involved death, the shutting of animal blood to bring forgiveness, verses 18 and 22. In fact, after receiving its 10 commandments, Moses inaugurated the covenant with the words, quote, this is the blood of the covenant that God commanded for you, close quote.

Verse 20, citing Exodus 24:8, and by performing sacrifices and sprinkling the blood on the book of the covenant, the people of the tabernacle and its vessels, as we read, 9:19 to 21. The words of verse 22 functioned as an axiom that sums up the preceding ideas and transitions to the following ones: quote, indeed, under the law, almost everything is purified with blood, and without the shedding of blood, there is no forgiveness of sins, close quote. Sacrificial blood was essential under the old covenant, and it is the same for the new covenant. It is shocking to read, here we go, verse 23, that the heavenly realities themselves needed purification.

What? Heaven needs purification, heaven where God dwells needs purification. Listen to the words, quote, thus it was necessary for the copies of the heavenly things, it means on earth in the tabernacle, to be purified with these rites, but the heavenly things themselves, it's ellipsis, to be purified with better sacrifices than these, close quote, verse 23. In fact, it is so shocking that this verse has spawned many views. Paul Ellingworth lists eight of them.

People can't handle it, it's so outrageous. Hebrews moves from speaking of the purification of the earthly tabernacle to the purification of the heavenly realities to which the tabernacle pointed. I must say so myself: that is a good sentence.

I'm joking, I wrote it, and it is good, however. Hebrews moves from speaking of the purification of the earthly tabernacle to the purification of the heavenly realities to which the tabernacle pointed. Before focusing on this difficult verse, I need to do two preliminaries.

First, we must review some Old Testament background concerning the contaminating effects of Israel's sin with the aid of a scholar named J. Sklar. Let me read Leviticus 16, verses 15 and 16. Just so you're clear, that atonement had to be made not only for the people, not only for the priests, not only for the Tabernacle, not only for the altar but for the holiest place itself. That is exactly this passage. Leviticus 16 says all of that. Leviticus 16:15.

Then the high priest, on the day of atonement, shall kill the goat of the sin offering, that is, for the people, and bring its blood inside the veil and do with its blood as he did with the blood of the bull. Sprinkling it over the mercy seat and in front of the mercy seat. Thus, he shall make atonement for the holy place.

What? It's the holy place. It doesn't need atonement. Moses says it does need atonement by the Spirit of God.

Why? Thus, he shall make atonement for the holy place because of the uncleanness of the people of Israel, their transgressions, and all their sins. And so he shall do for the tent of meeting which dwells with them in the midst of their uncleanness. Whoa.

Listen to Jay Sklar, who wrote a couple of commentaries on Leviticus as well as a dissertation on the Old Testament words that have to do with purification, cleansing, and forgiveness. Quote: the Israelite's sins and impurities defile not only themselves but also the Lord's sanctuary. He has seen fit to dwell in their midst.

And guess what? He suffers for it, so to speak because his own dwelling place is defiled. In other words, his people are filthy sinners, and God chooses to dwell in their midst. I remember visiting.

There is a tabernacle replica in Lancaster, Pennsylvania, which is really wonderful. And a dear Mennonite lady, I knew what she was talking about, gave a tour. This was years ago.

We have tried to reproduce everything to scale, everything except the outer fence. We've used a hedge. You know, they really couldn't get porpoise skins.

No, I guess they couldn't. But it's at the same height and so forth. And she went through it; it was beautiful. And I like this part. Where the Old Testament gives a figure or number, we use it in our measurements. Where it doesn't, we estimate. And she would tell you that they estimate it. Love it. And those dear Mennonite ladies did this work on the veil with the pomegranates and things.

It was beautiful. So, here's something I've never forgotten. She said, well, there are many truths that are communicated here, but two big ones.

Number one, the fact that Yahweh would tell his people to build a tabernacle in their midst, signifies God's great desire to dwell in the midst of his people. Number one. Number two, because there are increasing barriers, good word.

The outside fence. The difference is that only the high priest could go into the holy place. And then the most holy place.

All these barriers, she said. That means shows, number one, he desires to be with his people, but number two, they are filled with sin. He's holy.

They can't barge into his presence. He dwells with them, but they have to be, approach him only in the way he has desired. I never forgot it.

It's beautiful. And the beauty of that, you probably see that, I bet you can see it online without going there. Lancaster, Pennsylvania.

Replica. Beautifully done. And you can probably get some audio with that today.

The Israelite sins and impurities, quoting Sklar, defile not only themselves but also the Lord's sanctuary. This created a serious problem, for defiling a king's home was viewed as a treasonous act that was to be met with swift justice. The Lord, however, was Israel's redeeming king.

Who always desired to continue in covenant fellowship with his people. He, therefore, provided the rights of this day, the day of atonement, Leviticus 23:27, to make, that's where that very word is, those words are used, the day of atonement, to make full atonement for their sins and impurity. In this way, he removed the

threat of his justice and assured the Israelites that they could continue in covenant fellowship with him.

Close quote. Second, so we need Old Testament background. And it explicitly says, atonement was made for the most holy place, right? Because of the sins of the people.

The uncleannesses of the people. Second, the writer would have us remember his previous words speaking of Christ. Hebrews 8, 4 through 6. Now if he were on earth, he would not be a priest at all since there are priests who offer gifts according to the law.

They serve as a copy and shadow of the heavenly things. When Moses was about to erect a tent, he was instructed by God to see that he made everything according to the pattern that was shown to him on the mountain. But as it is, Christ has obtained a ministry that is as much more excellent than the old, as the covenant he mediates is better, since it is enacted on better promises.

Hebrews 8:4 through 6. This passage lays down a fundamental principle for understanding Hebrews 9:23, 24, the cleansing of the heavenly realities business. The priest's tabernacle and even its furniture are earthly copies and shadows of the original realities, which are Christ and his heavenly liturgy. I am persuaded that Lane's treatment, William Lane's treatment, in his magnificent two-volume Hebrews commentary of this text is correct.

Quote, and I should say, William Lane, himself comes from the Armenian tradition and credits the second half of Hebrews 6 with saying God's people are safe, although in some of the warning passages, he indicates, he thinks they can fall away. With great respect, I respectfully disagree with that conclusion, but his overall work is so worthwhile. Lane said, quote, the additional statement that the heavenly prototypes of the earthly tabernacle and its cultists required cleansing by better sacrifices than these clearly implies that the heavenly sanctuary had also become defiled by the sin of the people.

Although this implication has been dismissed as quote, within a quote, nonsense, it is consistent with the conceptual framework presupposed by the writer in Hebrews 9:1 to 18. His thinking has been informed by the Levitical conception of the necessity for expiatory purification. Sin as defilement is infectious.

An individual assumes his part in the community through social relationships and cultic acts. Consequently, the effects of his or her defilement contaminate society. Compare Leviticus 21:15, Hebrews 12:15 and 16.

Consequently, the effects of her defilement contaminates society. The sanctuary where God met with his people, for example, Leviticus 21:15, compare Hebrews 12:15, and 16. The sanctuary where God met with his people, sorry, Leviticus 16:16, 23, 21:33, Numbers 19:20, and even the inanimate vessels used in the cultus.

You might want to see there. Hebrews 16:15, and 16, I read. I, like others, avoided this interpretation for some time, regarding it as nonsensical and impossible.

I'm an honest man. A man who makes mistakes but, thankfully, can correct some of his mistakes. Heaven needs to be purified, needed to be purified.

Heaven needed to be purified. Heaven needed to be purified. But that is exactly what Hebrews is teaching as it extols the sacrifice of our great high priest.

Even as the sins of the Israelites defiled the holiest place in God's earthly sanctuary atonement had to be made for it. Also, our sins defiled the most holy place in God's heavenly sanctuary, so atonement needed to be made for it. Better sacrifices, plural.

The plural is explained by Greek, the attraction of the plural, so two toys in verse 23a refers to Christ's once-for-all self-offering. Here, Lane again, states that the effects of sin also extend to the heavenly world, which is a corollary of the solidarity that the writer perceives between ultimate reality in heaven and its reflection on earth. As defilement reaches beyond the individual to taint society and earthly cultists, it also pollutes heavenly reality.

The full, perfect, and sufficient sacrifice of Christ purified the heavenly sanctuary from the defilement resulting from the sins of the people. The superior sacrifice demanded was provided by the self-oblation of Christ. Close quote.

This interpretation is confirmed by verse 24, which defines the heavenly things from verse 23. The heavenly things that Christ's blood purified for Christ entered verse 24, not into holy places made with hands, which are copies of the true things, but into heaven itself. Now, to appear in the presence of God on our behalf. Close quote.

The heavenly things are heaven itself. Even the presence of God, the crucified, risen, ascended Christ, appears there on our behalf.

Praise God for his marvelous grace. In our next hour, we will look at and bring some things to a conclusion, trying to tie together much of the material we have studied over these past lectures.

This is Dr. Robert Peterson in his teaching on the saving work of Christ. This is session 18, Pictures of Christ's Work, Part 4, Sacrificed and High Priest.