

# **Cleansing of Sin is Only Through Death**

## **Heb 9:15–22**

**John 13:1, “Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He **loved** them to the end.”**

**John 13:4, “got up from supper, and laid aside His garments; and taking a towel, He girded Himself.**

**John 13:5, “Then He poured water into the basin, and began to wash the disciples’ feet and to wipe them with the towel with which He was girded.”**

**John 13:6, “So He came to Simon Peter. He said to Him, ‘Lord, do You wash my feet?’**

**John 13:7, “Jesus answered and said to him, ‘What I do you do not realize now, but you will understand hereafter.’”**

**John 13:8, “Peter said to Him, ‘Never shall You wash my feet!’ Jesus answered him, ‘If I do not wash you, you have no **part** with Me.’”**

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μερος (*meros*), “*part, share, portion, lot*”

**John 13:9, “Simon Peter said to Him, ‘Lord, then wash not only my feet, but also my hands and my head.’**

**John 13:10, “Jesus said to him, ‘He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you.’”**

**λουω (*louō*), “to wash fully, to bathe”**

John 13:9, “Simon Peter said to Him, ‘Lord, then *wash* not only my feet, but also my hands and my head.’

John 13:10, “Jesus said to him, ‘He who has bathed needs only to **wash** his feet, but is completely clean; and you are clean, but not all of you.’”

λουω (*louō*), “to wash fully, to bathe”

νίπτω *Nipto*, “to wash partially, to wash hand, feet, or other parts”



**John 13:11, “For He knew the one who was betraying Him; for this reason He said, ‘Not all of you are clean.’”**

**John 13:34, “A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.**

**John 13:35, “By this all will know that you are My disciples, if you have love for one another.”**

**καθαρος *katharos* clean**

**Here Jesus makes it clear that the “clean”  
are the 11, excluding Judas.**

**Heb. 9:15 ¶ For this reason, He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.**

**Christ is a superior priest, after the order of Mechizedek, not Aaron (7:1–10)**

**A change of priest means a change of covenant, 7:12**

**Jesus has a universal and eternal priesthood, Psa 110:4**

**The Aaronic priesthood was based on a limited and weak commandment, which made nothing complete, but we have a better hope, 7:18–19**

**Jesus is the guarantee of a better covenant, 7:22**

**Jesus is superior because he did not have to die for his own sins, 7:26**

**Jesus was not appointed by the Law, but by the oath of God, 7:28**

**Jesus is superior because he is at the right hand of the Father and a minister of the heavenly sanctuary, 8:1–2**

**Jesus is superior because He offered Himself, He is the mediator of a better covenant, with better promises.**

**Heb. 8:6, “But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises.”**

**Then we have the introduction of the better = new covenant, which makes the old obsolete. (8:13)**

**The first covenant focused on blood sacrifice rituals which had only a temporary, ritual cleansing value. (Heb 9:1–10)**

**The old covenant atonement ritual could not make the worshipper clean before God, only clean ritually. (Heb 9:8)**



**But when Christ, the superior High Priest came, He entered the heavenly tabernacle, by means of His own death [blood] because He had already obtained eternal redemption.**

**Eternal redemption was accomplished through the eternal Spirit which does cleanse the conscience before God that we can receive the promise of the eternal inheritance (9:12–15).**

**Heb. 8:5, “who serve a copy [*hupodeigma*] and shadow [*skia*] of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, ‘SEE,’ He says, ‘THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN.’”**

**Heb. 9:15 ¶ For this reason, He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were *committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.***

**Heb. 8:6, “But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises.”**

**Heb. 9:16, “For where a covenant [will] is, there must of necessity be the death of the one who made it.”**

**διαθηκη diatheke Here the term covenant is used with another meaning. Like the English word “letter” which can refer to a member of the alphabet or correspondence**

**Heb. 9:17, “For a covenant [will] is valid only when men are dead, for it is never in force while the one who made it lives.**

**Heb. 9:18, “Therefore even the first covenant was not inaugurated without blood.”**

**Heb. 9:19, “For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,”**



**Ex. 24:3, “Then Moses came and recounted to the people all the words of the LORD and all the ordinances; and all the people answered with one voice and said, ‘All the words which the LORD has spoken we will do!’**

**Ex. 24:4, “Moses wrote down all the words of the LORD. Then he arose early in the morning, and built an altar at the foot of the mountain with twelve pillars for the twelve tribes of Israel.”**

**Ex. 24:5, “He sent young men of the sons of Israel, and they offered burnt offerings and sacrificed young bulls as peace offerings to the LORD.**

**Ex. 24:6, “Moses took half of the blood and put it in basins, and the other half of the blood he sprinkled on the altar.”**

**Ex. 24:7, “Then he took the book of the covenant and read it in the hearing of the people; and they said, ‘All that the LORD has spoken we will do, and we will be obedient!’**

**Ex. 24:8, “So Moses took the blood and sprinkled it on the people, and said, ‘Behold the blood of the covenant, which the LORD has made with you in accordance with all these words.’”**

**Heb. 9:20, “saying, ‘THIS IS THE BLOOD OF THE COVENANT WHICH GOD COMMANDED YOU.’**

**Heb. 9:21, “And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood.”**

**Conclusion: The Law taught that all things are cleansed with blood, i.e., death.**

**Heb. 9:22, “And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness.”**

**αφεσις *aphesis*, forgiveness, remission,  
cancellation**

**Col. 1:13, “He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love,**

**Col. 1:14, “in whom we have redemption through His blood, the forgiveness of sins.”**



**Col. 2:13, “And you, [because you were] being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, by having forgiving [*charizomai*, graced you out] you all trespasses,**

**Col. 2:14, “having wiped out the handwriting [by cancelling out the certificate of debt] of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.”**

**Heb. 9:23, “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.”**