

4/13/25

Sermon Title: Jesus Christ, the Perfect Sacrificial Offering Who Fulfilled the New Covenant

Preacher: Pastor Kim Soonbae

Scripture: Hebrews 9:11-22

*(Heb 9:11) 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)*

*(Heb 9:12) 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.*

*(Heb 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,*

*(Heb 9:14) 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.*

*(Heb 9:15) 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.*

*(Heb 9:16) For where a will is involved, the death of the one who made it must be established.*

*(Heb 9:17) For a will takes effect only at death, since it is not in force as long as the one who made it is alive.*

*(Heb 9:18) Therefore not even the first covenant was inaugurated without blood.*

*(Heb 9:19) 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,*

*(Heb 9:20) saying, "This is the blood of the covenant that God commanded for you."*

*(Heb 9:21) And in the same way he sprinkled with the blood both the tent and all the vessels used in worship.*

*(Heb 9:22) Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.*

It is Palm Sunday.

Palm Sunday is the day we commemorate Jesus' triumphant entry into the city of Jerusalem, where He would soon be crucified.

It is called *Palm Sunday* because when Jesus entered Jerusalem riding on a donkey, the crowds laid down branches and their cloaks on the road, shouting, "Hosanna to the Son of David! Blessed is He who comes in the name of the Lord! Hosanna in the highest!" and waving palm branches.

Palm branches symbolize righteousness, beauty, and victory.

The crowd thought that Jesus had come to be their king in this world, someone who would help them live well and prosper.

So they warmly welcomed Jesus as He entered Jerusalem.

But when they saw Him being arrested by Roman soldiers and standing trial before Pilate, they became angry.

Their dreams had been shattered.

The crowd began to shout for Jesus to be crucified.

Only a few days after they had waved palm branches and welcomed Him with joy, on Friday morning, the same crowd ended up crucifying Him on the cross.

On Thursday night, Jesus was arrested by Roman soldiers in the Garden of Gethsemane.

Despite it being past midnight, He was tried by the high priest that very night, and by early Friday morning, He stood before Governor Pilate.

He was sentenced to death by crucifixion under Pilate's authority, and at 9 a.m. that morning, He was nailed to the cross.

After six hours, at 3 p.m., He breathed His last, leaving behind His final words: "It is finished."

The Son of God—indeed, God Himself—was put to death by human hands, and not just by anyone, but by His own people, the Jews.

Later, the Jews realized that the Jesus they had crucified was the Son of God, and in fear and repentance, they cried out, "What shall we do?"

As believers, we commemorate the week following Palm Sunday until the day before Easter as Passion Week.

During this time, we reflect on the sacrifice of Jesus, meditate on the meaning of His suffering and death on the cross, and observe the week with reverence and devotion.

At this time, as we observe Passion Sunday, let us also reflect together on the suffering of Jesus and the meaning of His death on the cross.

Why did Jesus, the Son of God—no, God Himself—come to this earth in human form and endure all mockery, shame, and shed His blood as He was nailed to the cursed tree of the cross?

It was to establish the New Covenant that God had promised through the prophet Jeremiah over 600 years earlier.

God knew that no one could be saved through the Old Covenant—the Mosaic Covenant—which was based on works.

This is because all human beings bear the sinful nature of Adam and are bound to commit sin.

Therefore, God promised a New Covenant based on forgiveness.

But to fulfill this covenant, a flawless sacrificial offering was needed—one who could pay the price for the sins of humankind.

You may ask, “Couldn’t God just save us without going through such a process?”

We must understand the nature of God.

God is not only a God of love but also a God of justice.

Therefore, everything God does must fulfill both His love and His justice.

This includes His work of salvation.

God desires to save humanity out of love, but it must also align with His justice.

This means that in order to save sinful humanity, the debt of sin must be paid.

And since the wages of sin is death, the one who has sinned must surely die.

God established a covenant of works with His Son Jesus for the project of human salvation.

This covenant was that the sinless Jesus would come to this earth in human form, take the place of sinners, and shed His blood and die on the cross.

In return, God would exalt Jesus—who faithfully fulfilled this task in perfect obedience to His Word—so that all creation would bow before Him.

At last, Jesus came to this earth in human form and faithfully fulfilled the covenant by dying on the cross.

In doing so, He successfully carried out God’s project of human salvation.

God exalted Jesus, who obeyed to the point of death and completed the project, seating Him at His right hand and causing all creation to bow before Him.

And to all His people who believe in Jesus Christ and enter into the new covenant, God granted the grace of forgiveness of sins and gave eternal life as a gift.

This passage explains how the death of Jesus Christ on the cross, according to the new covenant, could bring about such powerful effects.

The author states that Jesus Christ, under the new covenant, entered the heavenly sanctuary and offered a sacrifice through the eternal Spirit with a better blood, thereby accomplishing eternal redemption.

*(Heb 9:11) 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)*

*(Heb 9:12) 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.*

The phrase “the good things to come” refers to the redemption of the new covenant, which provides complete forgiveness of sins and the ability to approach God freely—something the old covenant could not offer.

The “greater and more perfect tent” refers to the body of Jesus Christ.

Jesus Christ came as the High Priest of the good things to come, and by His own blood, He achieved eternal redemption and entered the sanctuary once for all.

The “sanctuary” refers to the Most Holy Place—not the earthly tent, but the heavenly sanctuary.

Jesus Christ did not use the blood of goats and calves, but by His own blood, He entered the sanctuary once for all and achieved eternal redemption.

The phrase “not by means of the blood of goats and calves” reveals the limitations of the earthly tabernacle and sacrificial system.

The high priests of the order of Aaron entered the Most Holy Place only once a year on the Day of Atonement, carrying the blood of goats and calves to atone for their own sins and the sins of the people.

However, the effect of that atonement lasted only for one year.

But Jesus made the sacrifice of goats and calves unnecessary by achieving eternal redemption through His own blood and entered the sanctuary once for all.

The expression "entered the sanctuary once for all" means that, unlike the Aaronic high priests who had to repeatedly enter the Most Holy Place every year to offer atonement, Jesus did not need to repeat His sacrifice.

Because Jesus, who was without sin, achieved eternal redemption with His own blood.

Jesus Christ's entering the heavenly sanctuary after completing the work of atonement signifies the perfect fulfillment of the work of redemption.

As the High Priest of the New Covenant, Jesus Christ accomplished complete redemption through His death on the cross.

The author explains that the New Covenant and Jesus' atoning sacrifice are incomparably superior to the Old Covenant and the sacrifices of the Old Testament.

He testifies that the power of Jesus' blood far surpasses that of the blood of Old Testament offerings.

*(Heb 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,*

*(Heb 9:14) 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.*

The blood of goats and bulls under the Old Covenant was used on the Day of Atonement for the atonement of the high priest, his family, and the people.

The ashes of a heifer were used for purification rituals.

While these sacrificial elements had temporary effects, they only cleansed externally and symbolically, offering ceremonial holiness.

In contrast, the redemptive effect of Jesus Christ's blood under the New Covenant accomplishes what the Old Covenant sacrifices never could—it cleanses the conscience and removes the sin that hindered people from serving God.

Thus, it enables those under the New Covenant to serve God willingly and eternally.

The phrase “through the eternal Spirit” indicates that Christ’s redemptive work was accomplished not by human means, but through the power of the Holy Spirit, signifying that Jesus Christ, unlike the high priests of the order of Aaron, fulfilled His atoning work as a High Priest in the power of God through the Spirit.

Furthermore, the phrase “offered Himself unblemished to God” highlights the perfection of Jesus Christ’s sacrifice.

As a result, it is said that God’s people have received the promise of an eternal inheritance.

*(Heb 9:15) 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.*

*(Heb 9:16) For where a will is involved, the death of the one who made it must be established.*

*(Heb 9:17) For a will takes effect only at death, since it is not in force as long as the one who made it is alive.*

In order to become the mediator of the new covenant, Jesus Christ had to die.

In the Old Testament, a covenant was ratified and guaranteed by the blood of a sacrificial offering.

Likewise, for God’s new covenant with His people to become effective, it had to be ratified, and Jesus Christ had to die as the sacrificial offering for that ratification.

Jesus Christ, through His death on the cross, fulfilled the work of redemption and became the Mediator of the new covenant, which God had promised to establish with His people.

Jesus resolved the limitations of the first covenant, which could only bring outward and partial atonement, and instead accomplished complete atonement. By cleansing even the consciences of humankind, He enabled those who are called by God to receive the inheritance—that is, eternal salvation.

Jesus Christ shed His own blood to establish the new covenant.

*(Heb 9:18) Therefore not even the first covenant was inaugurated without blood.*

*(Heb 9:19) 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,*

*(Heb 9:20) saying, “This is the blood of the covenant that God commanded for you.”*

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Just as the first covenant was activated through the shedding of the blood of a sacrificial substitute, the new covenant was also made effective through the shed blood of the representative, Jesus Christ.

Whether old or new, for a will (or covenant) to take effect, the shedding of blood—death—is a necessary condition, because without the shedding of blood, there is no forgiveness of sins.

Beloved members of Church of God’s Dream,

The crowds of Israel welcomed Jesus as He entered Jerusalem to die as the Passover sacrificial Lamb.

Mistaking Him for a worldly king who would help them live well and prosper, they laid down branches and their cloaks on the road, shouting “Hosanna” and waving palm branches in celebration.

But only a few days later, they turned their backs on Him and crucified Him.



Why? Because they realized Jesus was not the kind of worldly king they had hoped for—and they grew angry.

Who do you believe Jesus is, and why have you come here today?

Could it be that, like the crowds of Israel, you are here hoping that Jesus will fulfill your worldly desires—that He might be a king who meets your personal ambitions?

Jesus did not come to this earth to satisfy our worldly desires.

He came to give us something far more precious—eternal life.

He came to be the sacrificial offering, and through His death on the cross and the shedding of His blood, He accomplished that mission.

By His own blood, He atoned for all our sins, and to all who believe in Him, He gives eternal life within the new covenant.

After today, Palm Sunday, we enter Holy Week starting on Monday.

I encourage you to spend this week of Jesus' suffering with a heart that deeply remembers His obedience unto death—the sacrifice He made to establish the new covenant that God had promised to His people.