

Eternal Redemption (Hebrews 9:11–14)

By Pastor Jeff Alexander (3/26/2017)

Introduction

1. Last week we saw that the Holy Spirit (v. 8) referenced the work of the high priest on the Day of Atonement, detailed in Leviticus 16 (v. 7).
 - a. The annual ritual demonstrated the fact that “*the way into the holy places is not yet opened*” (v. 8).
 - b. The sacrifices offered could not make the conscience of the worshiper “*perfect*” (*teleioo*, complete; v. 9).
 - c. This unperfected conscience required the worshiper to be guided by external regulations—“*food, drinks, and various washings*” (v. 10).
 - d. Thus, we come to verse 11 “*But when . . .*”.
2. Reading the Word correctly requires carefully noticing what is written, particularly in Hebrews and in this verse (11) as to how the Lord is referenced.
 - a. Jesus is specifically referred to as the Christ—the Messiah, His official designation (John 1:41; Matt. 11:3).
 - b. Under this title God would send One able to do His will and bring *perfection* to His fallen people.
 - c. As the *Christ*, Jesus *appeared* (*para/ginomai*, out of what has come into being) to become a high priest and to fulfill that office (in addition to that of prophet [Deut. 18:15] and king [Matt. 2:2]).

I. But Christ . . .

Why did Israel reject Jesus when prophetic Scripture so clearly pointed to Him?

1. The expectation of the Jews reflected what their own sinful determination of what Messiah should be.
 - a. They expected a prophet and definitely a king but *never* a priest and an offering.
 - b. They understood their relationship to God only in terms of genetic superiority, national privilege, and cultural dominance.
 - c. Because of this collective consciousness, they considered the work of the high priest on the Day of Atonement as national, not personal.

They did not understand the need for personal salvation, for they did not know that they were personally abhorrent to God due to their sinfulness.

2. In order to avoid the false notion that He had come as Messiah/King, Jesus minimized His own open displays of divine power, telling healed people not to say anything (Mark 7:36; 8:30; 9:9) and escaping the crowds when they sought to make Him a king (John 6:15; note vv. 26, 27).
3. This also explains the emphasis in Hebrews’ placing the focus on Christ’s being a *priest*.

II. But Christ being come . . .

When was Christ vested with the duties of the priesthood (7:20–25; Psa. 2:7)?

1. Christ was vested with the duties of the priesthood when God gave Him the office of mediator (1 Tim. 2:5; Psa. 110:4).
 - a. Christ took the responsibility of redeeming and reconciling a people for His name, the work of a priest (Psa. 110). Note the following outline:
 - I. The request of God to elevate His king (v. 1)
 - II. The rule of His king determined (v. 2)
 - III. The readiness of the king's army accomplished (v. 3)
 - IV. The resolution of God to make Christ a priest (v. 4)
 - V. The reclaiming of His kingdom in His wrath (vv. 5–7)
 - b. Under 3 above are the following points that show the priestly work of verse 4 accomplished:
 - 1) A people being prepared for the day of His power (*lit.* “on the day you lead your forces”; see vv. 5–7)
 - 2) A people in willing submission, having been changed and made acceptable to God
 - 3) A people adorned in *holy* garments—redeemed, cleansed, forgiven, and renewed

How did the Christ accomplish His work of mediation?
2. God prepared for Him a body (10:5, citing Psa. 40:6–8), which is “*the greater and more perfect tent*” of v. 11).
 - a. It was at His birth that He was hailed as Messiah (Luke 2:11).
 - b. At His baptism He was anointed with the Spirit and with power as the Christ (Acts 10:38).
3. Only by these means could Jesus undertake the sacrificial work required to make propitiation for the sins of the people (2:7), accomplished in the twofold setting described in 9:6, 7.
 - a. His sacrificial offering of Himself was confined to earth (v. 11), which was why He appeared before Caiaphas, the Levitical high priest (Matt. 26:57ff.).
 - b. His priestly work of the sprinkling of His sacrificed blood on the mercy seat was confined to the true “most holy place” in Heaven (v. 12).
4. Thus, as high priest, He mediates “*the good things that are to come,*” referring to aspects of redemption available through the new covenant—a purified conscience (v. 14), eternal inheritance (v. 15), unrestricted access to God (v. 24), and the putting away of sin (vv. 26, 28).

What This Means for Us

1. Have you been redeemed by His blood?
2. Are you being readied for the day of His wrath?
3. Are you being clothed in holy garments through the putting away of sin?
4. Are you enjoying unrestricted access to God?
5. Have you a clean and clear conscience, justified by God through faith?
6. Do you rest in full confidence that Christ ever lives to intercede on your behalf?