

Eternal Redemption, Pt. 2 (Hebrews 9:11–14)

By Pastor Jeff Alexander (4/02/2017)

Introduction

1. Verse 11 speaks of “*a greater and more perfect tabernacle*,” which is a clear reference to Christ’s humanity: “*the true tent that the Lord set up, not man*” (Heb. 8:2; see also 10:20 and Col. 2:9).
 - a. It is Christ’s perfect humanity that makes redemption and restoration possible.
 - b. In comparing His excellent humanity to the glorious tent ordered after God’s specific instructions (8:5), it is called “*a greater and more perfect tabernacle*.”
2. Why is this so important?
 - a. Verse 12: “[In this state] *He entered once for all into the holy places . . . by means of his own blood, thus securing an eternal redemption*.”
 - b. Here the Holy Spirit points to *what* the high priest brought into the holy of holies, not everything (*i.e.*, the incense), but only what gave him *authority* to enter—the *blood* of the sacrifice (Lev. 16).
 - c. Thus, to briefly summarize the comparison: 1) The *nature* of Christ’s sacrifice—*perfect*; 2) The *place* of Christ’s presenting—*heaven itself*; 3) The *purpose* of His offering—securing *eternal redemption* for His own people. Now let us dig more deeply into this wonderful text.

I. Into the Holy Place

1. The man, Christ Jesus, entered the heavenly holy of holies. The *authority* that allowed Him access was His own blood.
 - a. This act is contrasted to the high priest’s entering the holy of holies on earth with “*the blood of goats and calves*” (note Lev. 16:14, 15 and the order given).
 - b. Here is the answer to the great mystery of Christ’s priestly office, for without this priestly work, His prophetic and royal offices are useless.
2. Of great importance to this work is the *timing*. When exactly did Jesus present His blood in heaven?
 - a. The popular opinion is that His entry into the heavenly sanctuary occurred at His ascension, but this is not correct. His ascension established His continuing position as intercessor, not His once-for-all presentation of His blood.
 - b. It is better to see that this was accomplished at the time of His declaration from the cross, “*It is finished*.”
 - 1) The priest on the day of atonement entered immediately after the sacrificial death took place.
 - a) Jesus’ death outside the city (Heb. 13:11, corresponding to the burning of the animals sacrificed) resulted in the immediate rending of the veil (Matt. 27:51).
 - b) Jesus’ resurrection was the *proof* that God accepted His sacrifice, His justice fully satisfied.

- 2) The atonement was not completed at the death of the sacrifice but only when the blood was sprinkled on the mercy seat.
- 3) At Christ's first appearance to all the disciples after His resurrection, He said, "*Peace to you!*" (Luke 24:36), signifying that peace was fully secured.
- 4) In comparison to the day of atonement, the people anxiously waited the return of the high priest from the veil as did the disciples until Jesus appeared to them before His ascension (Luke 24:52).

II. By His Own Blood

1. The modern evangelical often places the emphasis on the wrong thing.
 - a. One gets the impression that God put Jesus on the cross to stir peoples' sympathy—Jesus died to show how much God loves them and longs to forgive them.
 - b. The old writers rightly refer to the work of Christ as a *satisfaction*—satisfying the righteous wrath of God justly raised against the offense of sin and rebellion. In other words, Jesus died to appease God.
 - c. The death of Christ honored God more than our sins dishonored Him by magnifying the law and returning it to its honorable state (Rom. 3:24, 25).
2. God's purpose in Christ is to restore His honor and rule in the created order (John 3:16) by setting forth the perfect obedience of the man, Christ Jesus (Phil. 2:8).
3. We must never underestimate the value of His blood in securing our eternal redemption.
 - a. Peter declares its value as *precious*, a word used both as a *comparative* and a *superlative* (1 Pet. 1:19).
 - b. Paul calls it the blood of God (Acts 20:28).
 - c. His blood shed eloquently speaks of the vileness of sin—such vileness as can only be expiated by Christ's very costly sacrifice.

What This Means for Us

1. How do you see your own sinfulness in light of God's holy wrath, the danger of judgment and eternal punishment, and the high cost of Christ's shed blood?

Have you truly identified with the fear and concern of the people waiting for the return of the priest? Have you identified with the transformation to joy at his appearance, knowing that God accepted your sacrifice of blood? We, in Christ, have eternal redemption through His blood!
2. If you properly understand this redemptive work of Christ and what this sacrifice cost heaven, then you will have no problem with Christ's claim on you: "*So therefore, any one of you who does not renounce all that he has cannot be my disciple*" (Luke 14:33).