

**I. Review**

- A. The writer continues upon the theme of showing the surpassing perfection of the new covenant because of the surpassing perfection of the great high priest who has instituted and maintains it.
  - 1. In our last session we focused upon the surpassing quality and ministry of Jesus as the High Priest of the new covenant who has made a way for us to enter into the most holy place of the temple in heaven.
    - a. Through His substitutionary sacrificial death and resurrection, Jesus positioned us not only to be forgiven of all sin but made a way for us to receive a new transformed heart, causing us to have the ability to function with a pure conscience. This new creation reality allows us eternal access into God's dwelling place.
- B. It is the effective power of His sacrificial work as our High Priest that causes us to be righteous before God and in God, both judicially and transformationally. Any other means by which we seek to grow in righteousness or Godliness is ineffective and leads us to the bondage of works and diminishes our faith in Jesus.
  - 1. The knowledge of sin, and our inability to keep the righteous requirements of God are both revealed to us through the law. The purpose of the law is to act as our tutor to bring us to maturity in faith in Christ. (Heb. 9:10; Gal. 3:19-25)
    - a. The revelation of being freely forgiven makes possible our ability to freely love God. Those who are forgiven much, love much. People who feel dirty and condemned before the Lord generally live that way, and people who feel clean and justified before the Lord live that way. (Lk. 7:36-50; Rom. 3:20-28)
    - b. We must be clear when discussing justification by faith we are talking about our legal position before God, not our living condition. Sinful actions and thoughts are deadly to our heart and mind but are not the qualifier or the disqualifier of our legal position in Christ; faith is. Having true faith causes us to live out what we believe through acts of faith. (Gal. 3:16-18; James 2:14-26)

2. The writer now takes us deeper into the revelation of the power and worth of the sacrifice of our High Priest that causes us to be justified and made righteous in the new covenant as he contrasts it with the weakness of the old covenant.

## II. Verse-By-Verse (Heb. 9:11-12)

- A. Christ came as the High Priest - The gospel of John makes it clear that the term “Christ” was the Greek translation of “messiah”. The implications of this truth are often missed or overlooked in the church today. The Messiah of the old testament prophecy is overwhelmingly linked to the promise of the “anointed one” who would bring about the restoration of the earth through his eternal righteous government as king of the earth. The Messianic promises of scripture are so replete with this idea that it became the sign that the Jews looked for when Jesus and his followers made claims that He was the Messiah.
  1. The writer is pointing to the fact that the Messianic King is also High Priest who makes both propitiation and sanctification unto true righteousness. In this, the promises for humanity to see righteousness and restoration of the earth by the King are, and will be, fulfilled. (Lk. 12:49-56; Heb. 9:26-28)
- B. Of the good things to come - Almost all scholars agree that the proper wording of this section of the verse is speaking of the good things that the High Priest has brought to humanity through His sacrifice. Without the “good things” that His sacrifice has brought, all the rest of the “good things” promised to us would not be possible. The point in context is this: the “good things” (forgiveness of sin, the giving and indwelling of the Spirit, and corresponding intimacy and transformation of the heart) were offered to us through the intercession and sacrifice of the High Priest of the tabernacle in heaven. In other words, the good things we currently have and good things that will result through our High Priest are all secured forever through the highest authority and effectiveness of His priesthood. (1 Pet. 1:3-12)

*“The conception of Christ’s death as a liturgical high priestly action is now developed as a major argument in (Heb. 9:11-28). Prior to this point in the book of Hebrews, the high priesthood tended to be linked with Christ’s present and effective activity in personal ministry as intercessor (Heb. 2:18, 4:15-16, 7:25, 8:1-2)” - William Lane*

- C. By the Most Holy Place - The sacrifice of our great high priest was offered in the true most holy place where God dwells. If the copy of the most holy place built by Moses was holy, sacred, and powerful, how much more the true most holy place? If the sacrifices and offerings offered in the copy of the most holy place were effective towards the people of God, how much more the offering made in the true?
- D. By His own blood - It is very important to understand the term “blood” in scripture is frequently used as a figure of speech for death because life is in the blood. There is nothing powerful or unique about the actual physical blood that flowed through Jesus. It was the same in composition as the blood that flows through all humanity. However, the death of Jesus, or the giving of His life blood, is powerful, unique, and effective as the offering that purchased and made possible our justification and redemption. (Lev. 17:11; Eph. 1:7; Col. 1:14; Rev. 1:5)
1. It is very common to say and hear prayers of intercession that are “pleading the blood” of Jesus over situations. Similarly the idea of being “washed in the blood” of Jesus is also common. These ideas or terms are biblical only if they are understood as referring to the substituiary sacrificial death of Jesus on our behalf.
- E. Once for all - The truth of Jesus entering the most holy place “once for all” carries a two-fold reality.
1. On the one hand, it speaks of the effectiveness and power of sacrifice applied for all humanity’s past, present and future sins. (Rom. 5:18, 6:8-10; Heb. 7:26-27)
  2. On the other hand, it speaks of the eternal session of His priesthood in the most holy place of heaven and our invitation to be with Him there forever. (Heb. 4:14-16, 6:19-20; 7:24; Rev. 7:9-15)