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# Words of Truth

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## Hebrews 9:11-14

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*“But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God” (Hebrews 9:11-14)?*

We have been studying about Christ being our High Priest throughout this epistle (Hebrews 2:16-18, Hebrews 3:1, Hebrews 4:14-5:10, Hebrews 6:20-8:6, etc.). The good things to come are in reference to the better things under the New Covenant than what was under the Old Covenant (Hebrews 10:1). First century Jewish Christians struggled to learn that. That is why this letter as well as the epistle to the churches of Galatia were written. Jesus is the mediator of a better covenant (Hebrews 8:6). When Jewish Christians desired to go back to things written under the Law of Moses, they were desiring to be under bondage again (Galatians 4:9 and Galatians 5:1). Not only was the Old Law burdensome, but the fear they lived under was too (Romans 8:15 and Hebrews 2:15). Now we have the perfect law of liberty (James 1:25 and James 2:12) that is not burdensome (1 John 5:1-3).

As we studied in the last article that covered Hebrews 9:1-10, the New Law is not the only better thing in Christ. There is no longer a physical tabernacle (John 4:20-24). Jewish Christians in the first century needed to change their thinking from one of carnality to spiritual thinking (Romans 8:1-4). Even though it was known in times past that buildings made by men could not contain God (1 Kings 8:27; cf. Acts 7:47-48), letting go of the concept of a physical holy place was a struggle for people leaving the Old Law behind.

The same struggle existed when it came to physical sacrifices. The system of physical sacrifices existed before the Law of Moses was in place (Genesis 8:20). For this reason, men built altars unto our Lord (Genesis 12:7, Genesis 13:18, Genesis 33:19-20). When Moses desired the release of the Israelites from Egyptian bondage, he also wanted to secure sacrifices and burnt offerings for the Lord (Exodus 10:25). So, you can see that the history of Israel included, even before Moses was given the Law to deliver to Israel, animal sacrifices. What had been done for thousands of years ended with Christ.

From this current text forward into the next chapter, we are going to be talking about Jesus offering Himself as the sacrifice for the sins of all of humanity. Think about this great subject matter from a few passages: *“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world... My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world... And we have seen and do testify that the Father sent the Son to be the Saviour of the world”* (John 1:29, I John 2:1-2, and I John 4:14). The sacrifice Christ made of Himself was all-sufficient. Notice: *“But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God”* (Hebrews 10:12).

What Jesus did voluntarily was an act of love (Ephesians 5:2). He entered once into the holy place to obtain eternal redemption. What does that mean? We know it was not a building. Later in this chapter, we will read this: *“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself”* (Hebrews 9:24-26). That should draw some thoughts.

Weekly, we remember that Jesus died and shed His blood for the remission of our sins (Matthew 26:26-29, Acts 20:7, and I Corinthians 11:23-26). We certainly do not want to pass over that fact. His blood was shed so that our sins can be washed away (Revelation 1:5) and so that our consciences can be clear (Hebrews 10:22). The context we are studying takes us not only through the act of His death, but also into the work He does in the presence of God as our advocate (Romans 8:34). We studied this earlier in this letter (Hebrews 7:23-25). What makes Him capable of being that perfect sacrifice and to continue to intercede for us?

What allows Jesus to stand before God to this day is that He was without spot as the perfect sacrifice (I Peter 1:18-19) and continues to be such (Hebrews 9:27-28). Speaking about Jesus, we find this great statement in the Scriptures: *“And ye know that he was manifested to take away our sins; and in him is no sin”* (I John 3:5). He did not only die to take away our sins. He died so that we can be clean and serve the living God, His Father.

Being bought by the blood of Christ puts us in a position of service (I Corinthians 6:19-20). Later in this epistle, we will read this: *“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear”* (Hebrews 12:28). So, as we are reminded of the sacrifice of Christ, let us also be reminded that we have a purpose in this world (Ecclesiastes 12:13-14 and Revelation 4:11). We do not want the death and work of our Lord to be in vain. The grace of God from which we are made clean also carries responsibility in this world (Titus 2:11-14).