

HEBREWS: THE INFINITE SUPREMACY AND SUFFICIENCY OF JESUS CHRIST

XIII. The Superiority Of Christ's High Priestly Sacrifice

(Hebrews 9:15-28)

I. Introduction

- A. We live in an era of great need for an encouraging word amid man's discouraging spiritual failure, so a word from God on the infinite supremacy and sufficiency of His Son Jesus Christ is both desirable and fitting.
- B. The Epistle of Hebrews offers it, and Hebrews 9:15-28 clarifies the superiority of Christ's High Priestly sacrifice in contrast to the sacrifice of any other priest, so we view the passage for our insight and edification:

II. The Superiority Of Christ's High Priestly Sacrifice, Hebrews 9:15-28.

- A. Though the author of Hebrews had clarified that Christ's death instituted a better covenant than that made by animal sacrifices (Hebrews 9:11-14, 15), he needed to explain **why** such a sacrifice was "necessary" (*ananke*, Hebrews 9:16, 23), Bible Know. Com., O. T., p. 802. He explains this as follows, Hebrews 9:15-23:
 1. The new covenant Christ instituted "is really a testamentary disposition" in that "(l)ike human wills, all the arrangements are secured by the testator and its beneficiaries need only accept its terms," *Ibid.* Thus, the author of Hebrews argued that the **force** of the New Covenant depended on the death of Christ Who made it, that His death makes it take effect, giving believers eternal inheritance, Hebrews 9:15-17.
 2. Also, the Old Covenant was instituted with the shedding of blood, for nearly everything (except the flour offering by the poor) involved bloodshed, for without it there is no forgiveness, Hebrews 9:18-22; *Ibid.*
 3. It was thus was **necessary** that Christ die to institute the New Covenant, for the *heavenly* tabernacle required the shedding far superior blood to the shedding of animal blood for the *earthly* tabernacle, v. 23.
- B. In thus ministering in the superior heavenly tabernacle, Christ's ministry through the High Priestly Sacrifice of His **own** blood as Messiah was both necessary and vastly superior to that of earthly priesthoods, Heb. 9:24-28:
 1. Christ did not enter into the holy places made with hands as did the priest of the Old Covenant, for the earthly holy places are mere figures of the true, original heavenly tabernacle where He entered into heaven itself to appear in the visible presence of God the Father in our behalf, Hebrews 9:24.
 2. Also, Christ did not offer Himself repeatedly as did the earthly Aaronic high priest who entered the Holiest of Holies once every year on the Day of Atonement with the blood of animals, for then Christ would have needed to suffer repeatedly since the beginning of the world, Hebrews 9:25-26a. Rather, Christ "once for all" (*hapax*, Arndt & Gingrich, A Grk.-Eng. Lex. of the N. T., 1967, p. 80) at the end of the ages appeared to put away sin by the [one] sacrifice of Himself, Hebrews. 9:26b ESV.
 3. Then, as it is appointed unto men "once for all" (*hapax* again, U. B. S. Grk. N. T., 1966, p. 765) to die, but after that the judgment (Hebrews 9:27), so also Christ, having been offered "once for all" (*hapax* again, *Ibid.*) to bear the sins of many will appear a second time, not to deal with sin, but physically to save those believers in the consummation of their salvation as they eagerly wait for His return, Hebrews 9:28 ESV.

Lesson: *Christ's High Priestly Sacrifice was NECESSARY for instituting the New Covenant because (1) that covenant is a testamentary disposition that is secured by the testator, and its beneficiaries need only accept its terms, and a covenant demands the death of Christ Who made it to provide an eternal inheritance for us believers. (2) Also, Christ had to die to provide for a better sacrifice than that of animals to atone in the heavenly tabernacle before God the Father, thereby providing His own shed blood in supplying that sacrifice. (3) Christ's sacrifice is thus vastly superior to the sacrifices of the Aaronic high priest or any other earthly high priest, for in offering Himself, He entered the Holiest of Holies in heaven once-for-all, His perfect sacrifice of Himself fully atoning for all man's needs to satisfy the righteous demands of a holy God. (4) Accordingly, Christ will appear a second time not to deal with sins, for those sins have been already fully positionally handled in His one sacrifice; rather, He will appear a second time physically to save those believers who wait for His deliverance from this world of sin.*

Application: *(1) May we rejoice that the shed blood of Christ so fully atones for us that we have nothing to add to it to be saved, that we merely need to accept by faith His atonement in our behalf. (2) May we rejoice that we do not need to offer animal sacrifice, nor that we have to rely on alleged repeat sacrifices of Christ in the Lord's Table as in Roman Catholic transubstantiation, Lutheran consubstantiation or Calvinistic receptionism beliefs to handle sin, for Christ once-for-all positionally handled sin at the cross! (3) May we realize that there is no reincarnation or second chance after this life to be saved, that we then believe in Christ for salvation in this life. (4) May we look forward to Christ's deliverance of us out of this world of sin unto heaven in His coming for us at the rapture.*