

Unto the Uttermost (Hebrews 7:25, 26)

By Pastor Jeff Alexander (2/12/2017)

Introduction

1. Paul's purpose before us is to explain Jesus' superior administration.
 - a. As superior, it replaces the Aaronic administration because Jesus' is a perfect and permanent priesthood.
 - b. This also means that the Mosaic system that the Aaronic priesthood served is also replaced.
2. God's intention in both the system and the priesthood that supported the system was the redemption of His people (the *perfection* of verse 11) unto the praise of His glorious grace.
3. This morning, as viewed from three sides, we want to look into the nature and superiority of Christ's priestly function.
 - a. As seen in Christ's superior office in contrast to the weak and ineffective Mosaic system (vv. 11–24)
 - b. As seen in what Christ's office accomplishes, having full confidence and support of heaven (v. 25)
 - c. As seen in how Christ's office is better suited to the sinner's need (v. 26)

I. Consequently

1. Verse 25 begins "*consequently*" or "*because of*" (*wherefore*, KJV), introducing a *conclusion* based on the comparisons of the preceding argument.
2. Repeating what has been previously explained with respect to the Mosaic system compared to that of Christ's priesthood is necessary because, in being reminded of these facts, the conclusion appears more powerful and praiseworthy.
 - a. The inability of the Aaronic priesthood to bring in the *perfection* desired—what was needed to bring people near to God—makes the change necessary (v. 11).
 - b. The change introduced with Christ's priesthood presupposes the total elimination of the former system (vv. 12–14).
 - c. The new administration—the one able to bring in perfection—is also based on a new and different set of standards or requirements (vv. 15–19).
 - d. The new and superior administration receives the full and greater Divine support (vv. 20–22).
 - e. The new and superior administration concentrates its power in one permanent and eternal office, making it fully effective to the purpose of God—bringing sinners near to God (v. 23, 24).

II. Christ Is Able

1. Christ is judged "able" to save because He met and overcame every challenge by full obedience and submission to the will of the Father, both for Himself and in the stead of those whom He represents.
 - a. Being *able* requires both *means* (resources and skills) and *authority* (rules and laws) to accomplish a desired end.
 - b. Christ possesses both and is, thus, able to save (Acts 4:12).
2. Christ's saving work is rescue and deliverance from the evil and danger of sin (Psa. 89:19).
 - a. Christ saves His people from the *evil* (the ruinous and destructive personal effects) of their sins (Matt. 1:21).
 - b. Christ saves His people from the present danger of the "*curse of the law*" (Gal. 3:13).

- c. Christ saves His people from the future danger of sin—“*the wrath to come*” (1 Thess. 1:10).
- 3. Christ’s saving work is seen in its *extent*—“*to the uttermost,*” having double significance.
 - a. As to its *nature*, it is complete and entire.
 - b. As to its *duration*, it is endless and eternal.
 - c. Nothing can hinder or oppose Christ’s saving purpose now or ever (Rom. 8:33–35).
- 4. Christ’s saving work, as to the persons affected, is limited to “*all who come unto God by Him.*”
 - a. Christ’s salvation is *sufficient* for all, but all are not saved by it; thus, it is *effectual* only for some (John 6:44; Matt. 7:14; 22:14; Luke 13:23, 24).
 - b. For one to draw near involves more than merely “*believing on Christ*” but the full *worship* of the believing soul, which is the state of the church under the new covenant.
 - c. Drawing near implies holy worship—
 - 1) Coming wholeheartedly to God in fear and trust
 - 2) Coming in full submission and obedience, owning His Lordship and certain of the benefit of service
 - 3) Coming in total dependence on His mediation against future sin and disobedience
 - 4) Coming in full confidence of Christ’s mediation in securing full access to the Father and loving welcome in His presence
- 5. Seeing that Christ “*ever lives to make intercession for them*” points to the importance of the resurrection (John 14:19; 1 Cor. 15:17).
 - a. Christ lives for His own (Rom. 5:10; Rev. 1:13).
 - b. He lives for us now because—
 - 1) We live in enemy territory and
 - 2) We are crippled by remaining flesh (Jude 24).

What This Means for Us

- 1. “*It was indeed fitting that we should have such a high priest*” (v. 26).
 - a. There could be no salvation without the constant, continual, and eternal mediatory work of a Savior.
 - b. There could be no salvation unless that mediatory work was carried out by Jesus Christ and only He.
- 2. Paul lists five elements that make Jesus Christ’s mediatorial work “fitting” (appropriate and comely) for the saints.
 - a. He is “*holy,*” the Godward quality of His nature making His work acceptable in the holy place in heaven (John 14:30).
 - b. He is “*harmless,*” the manward quality of His nature making Him safe and approachable to sinners. He did not live unto Himself but for others.
 - c. He was “*undefiled,*” having come into the sin-cursed and polluted realm of “*the prince of the power of the air*” and leaving it without suffering the least taint.

- d. He was “*separate from sinners,*” the “*blessed*” man of Psalm 1; although in His work He was “*numbered with transgressors,*” death could not hold Him.
- e. He was “*exalted above the heavens,*” where He is and remains, occupying the place of the highest honor and power that could be bestowed on anyone, being infinitely well-pleasing unto God, King of kings and Lord of lords (Phil. 2:9, 10).

How can we not find the greatest comfort to our souls, regardless of the depths of our many earthly distresses? “*He is able to save to the uttermost.*”