

## **Heb. 9:11-14 (WCF 8:5) “A Walk Through the Sanctuary”**

**For the Children:** There have been times when the car I was driving broke down. I tried to fix it myself, even though I didn't really know what I was doing. It has always been a relief when someone came along who did know what they were doing. I quickly stepped aside and let them take over! When it comes to dealing with our sins, we are even further from knowing what we are doing. We need the Lord Jesus to have died for us, to have obeyed God for us, and to send His Spirit to enable us to follow Him. We are in good hands, safe hands, when we trust Him to cover our sins. He is much, much better at doing that than the OT priests. It is much better – infinitely better – to trust in Him than to trust yourself to sort out your sins.

**Questions:** What does “atonement” mean? For whom did Jesus die? How does His work as High-priest assure us of salvation, if we believe in Him?

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### **Introduction:**

#### **First Point: An High-Priest at the Altar**

- 1) The Great Self-Offering: The OT sacrificial system, especially on the Day of Atonement (Lev. 16), foreshadowed Christ's offering of Himself on the cross. This is how He atoned for (covered) our sins and made us right with God
- 2) A Life of Obedience: We are saved not just by His death on the cross (“passive obedience”) but also His perfect obedience throughout His life (“active obedience”)
- 3) A Parallel Journey: The high-priest's duties, as he entered the Tabernacle and went into the Most Holy Place, is an earthly copy of a heavenly reality. Christ Himself is also a “copy” of the heavenly Tabernacle. As our High-Priest, He entered into God's Presence in heaven to present His offering for us. But He did so as God and perfect man, needing no offering for Himself; with a sacrifice that was completely effective and needed no repetition. And He was able to sit down in the heavenly Tabernacle, having completed His offering once-for-all

#### **Second Point: An High-Priest in the Heart**

- 1) Internal Cleansing: As Num. 19 makes clear, the cleansing performed by OT priests was only outward and ceremonial – a pointer to Christ's perfect, inward cleansing. He cleanses our consciences (v. 14) by sending His Spirit to connect us to His perfect offering, by faith, and to work sanctification in us
- 2) The Priesthood of All Believers: That is the basis for the “priesthood of all believers.” Christ died so we could be saved to serve, to offer up our lives as a thank-offering. Everything we think, say and do, should be in the knowledge that we are acting as His priests, serving at His “altar.” Sadly, much that we do is not done with that awareness

#### **Third Point: An High-Priest for His People**

- 1) For Whom Is He High-Priest?: Christ entered the heavenly Holy Place “once for all, *having obtained* eternal redemption” (v. 12). There is nothing theoretical about this. It is an *accomplished fact* – once and for all. Moreover, all those for whom He did this receive His Spirit for internal cleansing – by receiving the new birth and the process of sanctification. The Arminian view is that He died to make all men savable – in a theoretical way – and they must then use what He has done by their own free-will. Since only some do so, this view denies that His work is an obtained accomplishment; and it denies that all for whom He died, receive His Spirit
- 2) Some Implications: The Reformed view of Christ's High-Priestly work strengthens our assurance, since we know that Christ and His Spirit have obtained and done all we need – and it is for us in particular. It is also secure, in a way it would not be if it were dependent upon our will. At the same time, our response matters. All those for whom He died **MUST** show the fruits of the Spirit

### **Conclusion:**