

- I. Welcome & Review
 - A. Good morning! Ohayougozaimasu! Welcome to Calvary Chapel Iwakuni.
 1. *Welcome any new faces and those streaming online.*
 2. It is so good to be back here in Iwakuni after my wife and went to the States for a wedding. I had the privilege and honor of officiating my nephew's wedding. It was a beautiful day and it was great to see family, but we're glad to be back home.
 - B. I hope and pray you all are well and ready to get back into our study of the book of Hebrews, but before we do that, let's go ahead and dismiss our elementary aged children to their Sunday School classrooms.
 1. (2nd Service; Remember to dismiss the Bible English class.)
 - C. As the kids make their way out, I want to take just a few seconds to thank Kevin, Jacob, and Andrew for filling the pulpit for me in my absence.
 1. Kevin taught two weeks ago from Jesus' Sermon on the Mount recorded for us in Matthew chapters 5-7. He taught upon the pitfalls of public piety and focused our attention upon our acts and the motives behind our acts. Do we give to be seen, or pray to be heard, do we fast to make ourselves look more godly than what we truly are. It was a great warning about hypocrisy and a great encouragement towards sincere worship of the Lord.
 2. Then last week, Jacob brought forth the Word using Psalm 57 as a platform to discuss the God of Truth. He challenged us in our understanding of who God really is and if we really believe He is who He claims to be. I was super blessed to listen in on both these men's teachings and encouraged by them stepping outside of their own comfort zones to minister to you all through the Word.
 3. Andrew was given the task of covering for me on Wednesday nights and did a great job continuing our march through the book of Numbers.
 4. He brought forth the word with clarity and presented a number of great personal applications that were applicable to our everyday life. Again, I was blessed to have these men of God step up and serve and look forward to seeing God continue to use them here at Calvary.
 - D. Well, this morning we're going to make our way back to our study of the book of Hebrews. It's been a couple weeks since our time in the book, but hopefully you all haven't forgotten too much of what we've been focusing upon. Remember that the author of Hebrews is presenting an argument for the superiority and supremacy of Jesus Christ.
 1. He's writing to a group of Jews who were experiencing persecution and challenges to their newfound faith in Christ and some were being tempted to go back to their old ways of worshipping God through the Law and through religious rituals and regulations.
 2. The author writes to show those who were tempted to turn back to Judaism, the foolishness of such a course of action. He exhorted them

not to change course, but to keep the course, to continue following after Jesus, to continue to place their trust in Jesus and His completed work upon the cross for their salvation.

3. As we've gone through this book the author has shown how Jesus is greater than anyone and anything.
 - a. Jesus is greater than the prophets. He's greater than the angels. He offers a better revelation and a better rest.
 - b. He comes from a better priesthood, from the order of Melchizedek rather than the line of Aaron and the Levitical priesthood. He is better than any other who served the Lord as priest; in fact He is our great High Priest.
 - c. Jesus brought a better covenant and a better hope. A hope for the eternal. He ministered from a better sanctuary; a heavenly sanctuary rather than the earthly sanctuary that the priests of old served from.
 - d. Over and over again, the emphasis has been the same; Jesus is better than anything and everyone and what He offers to us is better than anything we could ever hope for or even imagine.
4. So, our study today will be a little bit more of the same. Our text is going to be Hebrews chapter 10 verses 1-18. And within this text the author is going to bring his argument to its pinnacle by speaking of the sacrifice of Christ and how His sacrifice is a better sacrifice.
5. The title of our study is going to be just that; "**A Better Sacrifice**".
6. Hopefully you have your Bible with you this morning and have already opened up to Hebrews chapter 10, but if you don't have a Bible, feel free to reach down and borrow a Bible of our own and make your way to Hebrews chapter 10.
7. Once you are there in Hebrews 10, I'd like to ask you all to rise to your feet in honor of God and His Holy Word.
8. I'm going to read through the entirety of our text from my bible. Do your best to follow along in your own. The author of Hebrews writes the following in chapter 10 verses 1... (R & P)

II. Intro

- A. Here in the first part of chapter 10 the author brings his argument for the supremacy of Christ to it's culmination. The book of Hebrews really has two main sections to it.
 1. The first section is what we have been covering up until this point. From the very beginning of the book in chapter 1, all the way to the middle of chapter 10, the book deals with the Supremacy of Christ.
 2. The second section from verse 19 of chapter 10 to the close of the book deals with the supremacy of faith.
- B. As we study this first part of chapter 10 the author is going to focus in upon the supremacy of Christ as it pertains to His sacrifice.

1. As we go through the text and note the arguments the author makes, we'll see what it is that makes the sacrifice of Christ so much better.
 2. The case the author presents is that the sacrifice of Christ is better than the sacrifices that were part of the Law of Moses and had been, at the time of its writing, part of the Jew's lives for the past 1,000 plus years.
- C. The author begins chapter 10 with two different contrasts to help support the notion that the sacrifice of Jesus is better. Take a look at verses 1-4 again with me where we will note these contrasts.

III. Hebrews 10:1-4;

A. The first contrast the author brings up is found in the beginning of verse 1 where the author contrasts the shadow vs. the image.

1. The Law according to Romans 7 is holy, just, and good. (**Rom. 7:12**)
2. The Psalmist declares that the Law of the Lord is perfect. (**Ps. 19:7a**)
3. However, the Law, the author claims, is just a shadow. The Law was just a shadow of the good things to come. It was a shadow and not the very image of the thing.
 - a. This idea of there being shadows and types and copies and/or foreshadowing isn't something new the author is presenting.
 - i. In chapter 8 the author spoke of how the priests on earth served the copy and shadow of the heavenly things. (**Heb. 8:5a**). The Tabernacle and it's furnishing where they served were all just copies and shadows of the things in heaven.
 - ii. In chapter 9 the author spoke of the ministry of the earthly tabernacle and how the veil blocked the way into the Holiest of All, and how it was symbolic of the way into God's presence being blocked. (**Heb. 9:9a**)
 - b. We understand how many of the things we read in the Old Testament Law were meant to point us to that which was coming, that which was greater, to the very image of something.
 - c. The Law is important, it had a function and served God's purposes, but it was only a foreshadowing of something that was coming. It was a foreshadowing of the very image of what God wanted all to focus in upon.
4. And the image is Jesus Christ. How do we know this? Because the Bible tells us so.
 - a. In the book of Colossians, the apostle Paul writes, "Do let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths," (these are all things that came from the Law of Moses; Paul continues) "which are a shadow of things to come, but the substance is of Christ." (**Col. 2:16-17**).
 - b. Jesus is the reality, He is the substance, He is what all of the OT Law was pointing to.

- c. The Law is perfect, holy, just, and good. And it was pointing ahead to the very image of that which is perfect, holy, just, and good; pointing us all to the very Son of God.
- d. Colossians chapter 1 states of Christ that "He is the image of the invisible God" (**Col. 1:15a**)
- e. Earlier in the book of Hebrews the author described Jesus as being the brightness of God's glory and the express image of His person. (**Heb. 1:3a**)
- f. Jesus is God Almighty in the flesh. He is the focal point that all of the Law was pointing to. The Law according to Galatians 3 was our tutor, our schoolmaster, to bring us to Christ. (**Gal. 3:24a**)
- g. The purpose of the Law was to point us to Jesus. The Law was the shadow of the very image of God's Son. And so, we see that the law and the sacrifices of the Law were nothing more than a foreshadowing of Christ and the sacrifice He would bring.
- h. And nobody pays any attention to the shadow of something when the real thing is right before you.
 - i. Many of you military families deal with long periods of separation from loved ones because of deployments and exercises and other duties that take loved ones away to far off places.
 - ii. And before your loved one returns to your family there may be signs and shadows that appear that encourage you and your family and excite your family for your loved one's return.
 - iii. Word gets out that they could be back at a certain time, the base puts up signs welcoming squadrons and units back and all of that. And families get excited about those things, these shadows, these hints that get you excited about your loved one's return.
 - iv. Those shadows can be encouraging and exciting. But when your loved one arrives, nobody runs up and tries to grab hold of their shadow. They run up and grab hold of the individual, the reality of that which you were excited for.
 - v. In like manner, Jesus is the substance of the Law, He is what was foreshadowed by the Law. The Law was pointing to Him. So once He arrived on scene the Law became nothing more than a shadow. It wasn't all that important because the real deal had arrived.

B. Now, I said there were two contrasts the author brought up here in these first four verses. The first was the contrast between the shadow and the image. The second contrast the author lays out has to do with the covering of sin vs. the taking away of sin.

1. Verse 1 tells us that the Law could never "with these same sacrifices, which they offer continually year by year, make those who approach perfect. For then would they not have ceased to be offered?"

2. Yes, of course. If the sacrifices of the Law could make those who approach the Lord perfect, then there would no longer be a need for more sacrifices. They would stop.
3. "For the worshippers, once purified," or your translation may read cleansed, "would have had no more consciousness of sins." If they were cleansed from sin, purified, then there would be no more recollection of their sin. But that wasn't the case.
4. Verse 3 says in those sacrifices there is a reminder of sins every year.
5. This is pointing us to the events and activities that would take place every single year on the Day of Atonement. God had prescribed that every year, on the Day of Atonement, the high priest would go through a sacrificial ceremony of sorts to make atonement for Himself and for the sins of the children of Israel.
 - a. The days leading up to the Day of Atonement called for fasting and careful consideration of your sins. 10 days prior to the Day of Atonement was the Feast of Trumpets. This was to welcome in the Jewish new year and to call people's attention to the fact that the Day of Atonement was coming. It was a time of preparation, a time of confession of sins, a time of waiting to see whether or not God would accept the sacrifices of the high priest on your behalf.
6. On the Day of Atonement, the high priest, and Him alone, would make a sacrifice of a bull, take the blood of that bull, and enter into the Holy of Holies, the Most Holy Place, behind the veil of the Tabernacle.
 - a. And there he would sprinkle the blood of the bull upon the mercy seat that was covering the ark of the covenant as a way to atone for his own sins.
 - b. He would then exit after having sprinkled the blood seven times and go and offer up a goat as an offering to make atonement for the sins of the children of Israel. He would take the blood of that goat and once again enter into the Holy of Holies beyond the veil and then proceed to sprinkle the blood of the goat upon the mercy seat that sat upon the ark of the covenant just as he had done with the blood of the bull.
 - c. This annual sacrifice was the way God prescribed for the high priest and the children of Israel to have their sins atoned for.
 - d. That word "atonement" in the Hebrew is the word "kaphar" and it literally means a covering. It is used to speak of hats that are used to cover one's head. The blood of the bull and the blood of the goat could only cover up sins.
 - e. It did not, as verse 4 states, have the ability or the power to take away sin. Verse 4 states, "for it is not possible that the blood of bulls and goats could take away sins."
7. And so each and every year, there was a reminder of the people's sins. Each time the high priest would kill the bull and kill the goat as part of this ceremony, the people would be reminded of their sin problem.

- a. Their conscience would be reminded that the goat had to die because of their sins. Their sins were not removed or taken away, they were only covered up. And since the blood of bulls and goats could only cover up sin, offerings had to be done continually, because the people continually fell into sin.
 - b. The law offered no hope of the removal of sin or the consciousness of sin. No, instead it continually reminded them of their sin. Their sin was ever before them; a constant reminder with each sacrifice that was made.
8. But all of that changed with the arrival of Jesus and His sacrifice.
 - a. In the book of Romans, Paul the apostle quotes from Isaiah the prophet describing how Israel will be saved when the Messiah is revealed to them. He writes, "The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob; For this is My covenant with them, When I take away their sins." (**Rom. 11:26-27**)
 - b. God spoke of a time when the Deliverer, the Messiah, would come and not just cover up sins, but take away sin; to completely remove it and the consciousness of sin.
 - c. John the Baptist understood this about Jesus Christ for he proclaimed of Jesus, "Behold! The Lamb of God who takes away the sin of the world!" (**Jn. 1:29**)
9. And so we see this amazing contrast between the covering of sins and the removal of sins.
 - a. The law and the sacrifices associated with it were a constant reminder of sin and only provided a covering for sin.
 - b. But when Jesus Christ came to this earth and offered His own life upon the cross of Calvary, He did so in order to take away sins.
 - c. The sacrifices of bulls and goats continually remind us of our sins, but the sacrifice of Jesus Christ reminds us of His grace. When Jesus partook of the bread and cup He didn't say do this in remembrance of your sin, He said, do this in remembrance of Me.
 - d. The Law continually reminds us of our sin, but Christ continually reminds us of our savior. It isn't remember your sin, it's remember your Savior, Jesus said, "remember Me".
 - e. When we place our faith in the completed work of Christ upon the cross our sins are not simply covered up; they are paid for, they are dealt with entirely. They are taken away; removed from us.
 - f. We are washed in the blood of the Lamb of God and the stain of sin is completely removed. As we noted in the previous chapter, in Hebrews 9, Jesus appeared to put away sin by the sacrifice of Himself. (**Heb. 9:26b**)
 - g. He annulled sin, He did away with it, completely removing it.
- C. And as we consider that amazing truth and reality, we understand one of the major reasons why Jesus is a better sacrifice.

1. The sacrifice of Jesus is better because **it actually takes away sin.**
2. It doesn't just cover sin like the sacrifices of the Law, but it completely removes sin, casting it as far as the east is from the west. And that truth ought to bless each and every one of us.
3. The sacrifice of Christ has the ability to completely remove sin; to remove the barrier that keeps you and I from entering into the presence of God in heaven.
4. Sin is a big deal. It is a barrier between the Lord and us. Our sins have separated us from God. But through faith in Jesus Christ, we can have our sins forgiven and the stain of them completely removed. It is all done away with through Jesus and His sacrifice for us.

D. Well, let's continue on in our study. Read verses 5-9 with me as we look to note yet another reason why Jesus is a better sacrifice.

IV. Hebrews 10:5-9;

- A. Here in these verses the author of Hebrews draws upon the Old Testament book of Psalms to help support his theory of Jesus being a better sacrifice.
- B. The author quotes from Psalm 40 verses 6-8 and applies it to Jesus Christ and His incarnation, when He came and entered into this world as a man.
- C. As you read through this quotation from Psalms we see the heart of the Lord. We see what His will was, what He desired for His people.
 1. Listed off in these verses are sacrifices and offerings, burnt offerings, and sacrifices for sin. You see the Law had laid out several different types of offerings and sacrifices that could be brought for all sorts of various reasons. There were sin offerings, burnt offering, fellowship offerings, grain offerings, drink offerings, peace offerings and wave offerings and all sorts of different ways to worship and acknowledge the Lord.
 2. But all of these sacrifices and offerings, were not what God truly desired. God did not take pleasure in them. God wasn't happy with people offering up the blood of bulls, goats, lambs, and other animals.
 3. Now, some of you may be thinking, "Well, if God didn't like it, or want it, why did He command the people to do it?"
 4. God's will was not that the people would simply go through the motions of offering up sacrifices as a way to appease God or satisfy Him. That wasn't it at all. God wanted relationship with His people.
 5. He wanted their hearts. But their sins separated them from God. And so, God made a way for the people to have their sins covered up until the day when Christ would come and take away their sins.
 6. The sacrifices were a temporary means to bring people closer to God. But the problem is that the people turned the sacrifices and offerings into religious rituals and rules instead of a means to draw close to God.
 7. Throughout the Bible we read of God's heart regarding sacrifices and offerings:

- a. In 1 Samuel, the prophet Samuel declares, "Has the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to heed than the fat of rams." (**1 Sam. 15:22**)
 - i. God wanted His people to be obedient to His commands, to follow His word, but the people thought that as long as they made sacrifices all would be ok.
- b. In Psalm 51 we read of how God desires the hearts of people; He desires broken and contrite hearts before Him. David the sweet Psalmist declares, "For You do not desire sacrifice, or else I would give it; You do not delight in burnt offerings. The sacrifices of God are a broken spirit, A broken and a contrite heart—These, O God, You will not despise." (**Ps. 51:16-17**)
 - i. Two verses later the Psalmist writes, "Then You shall be pleased with the sacrifices of righteousness, With burnt offering and whole burnt offerings; Then they shall offer bulls on Your altar." (**Ps. 51:19**)
 - ii. Before sacrifice, before offerings, God wanted the spirits and hearts of men. He wanted them to come before Him understanding the weight of their sin; to be broken by it; and *then* to present their offerings.
- c. Micah the prophet questioned, "With what shall I come before the Lord, And bow myself before the High God? Shall I come before Him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands to rams, ten thousand rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" (**Mic. 6:6-7**)
 - i. He answers his own question in verse 8 "He has shown you, O man, what is good; And what does the Lord require of you But to do justly, to love mercy, and to walk humbly with your God?" (**Mic. 6:8**).
 - ii. Again, its about relationship, its about walking with the Lord and drawing close to Him. it isn't about the sacrifices or offerings.
- d. Hosea declares of the Lord, "For I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings." (**Hos. 6:6**)
 - i. God wants us to know Him. But the people had turned sacrifices into a mindless routine absent of any true desire for the Lord.
- e. We read in Amos about this very thing. Amos writes of the Lord, "I hate, I despise your feast days, And I do not savor your sacred assemblies. Though you offer Me burnt offerings and your grain offerings, I will not accept them, Nor will I regard your fattened peace offerings. Take away from Me the noise of your songs, For I will not hear the melody of your stringed instruments." (**Amos 5:21-23**)
- f. Isaiah declares similarly, "'To what purpose is the multitude of your sacrifices to Me?' says the Lord. 'I have had enough of burnt

offerings of rams and the fat of fed cattle. I do not delight in the blood of bulls, or of lambs or goats. When you come to appear before Me, Who has required this from your hand, To trample My courts? Bring no more futile sacrifices; incense is an abomination to Me. The New Moons, the Sabbaths, and the calling of assemblies—I cannot endure iniquity and the sacred meeting. Your New Moons and your appointed feasts My soul hates; They are a trouble to Me, I am weary of bearing them. When you spread out your hands, I will hide My eyes from you; Even though you make many prayers, I will not hear. Your hands are full of blood. Wash yourselves, make yourselves clean; Put away the evil of your doings from before My eyes. Cease to do evil, Learn to do good; Seek justice, Rebuke the oppressor; Defend the fatherless, Plead for the widow. Come now, and let us reason together; says the Lord, 'Though your sins are like scarlet, They shall be as white as snow; Though they are red like crimson, they shall be as wool.'" (Isa. 1:11-18)

8. You see, the sacrifices and religious acts were nothing when not connected to the heart. When not done in sincerity. God called His people to intimacy, to obedience, to walking with Him and knowing Him. The sacrifices were just a means to this. But the people turned these sacrifices into mindless rituals and rules absent of the heart. God despised them because they weren't being used for their intended purpose. The people were using them as a way to appease God, not to grow in their understanding and relationship with God.
 - a. You know, we can easily fall into the same trap. We can come to church and lift up our songs, and say our prayers, and give our tithes and offerings, all without ever really engaging our hearts with the Lord. We can turn our acts of service into things we do as a means to try and appease God.
 - b. God doesn't want your heartless offerings. He doesn't want your empty prayers; He doesn't want your insincere service. He wants you. He wants to have an intimate, personal relationship with you.
 - c. That is God's will for you. To know Him and to grow in His grace and knowledge. To walk humbly before Him in awe and reverence. To worship Him from the heart and to yield yourself to the leading and guiding of His Spirit whom He's placed within you.
 - d. Don't fall into the trap of thinking mindless and heartless religious works and service will appease God, or make God happy with you. God does not desire that from any of us.
- D. Here specifically in quoting from Psalm 40, the author brings up the body of Christ that God had prepared for Him.
 1. Now, interestingly enough, if you were to go to Psalm 40 you will see that the original quote speaks of how God had opened his ears, not prepared Him a body. (Ps. 40:6)
 - a. Under inspiration of the Holy Spirit the author interprets this portion so that it fits within the same context of Christ. The phrase "My ears

You have opened" in Psalm 40:6 speaks of God making someone ready to know and act in His will. As if to say, "You've opened My ears that I may know your will and follow through with it."

- b. As the author of Hebrews attributes this to Christ, He speaks not of the ears that had been opened to know and do God's will, but His body as a whole that had been prepared for him to know and do God's will.
 - c. While the exact quote is different, the context and meaning remains the same. It is God preparing one to know and act in accordance to God's will.
2. It was God's will that Christ lay down His body as a sacrifice for sin.
 - a. In partaking of the Passover meal for the last time with His disciples He said, "This is My body which is given for you; do this in remembrance of Me." (Lk. 22:19)
 - b. In 1 Peter 2:24 it speaks of how Jesus' body was presented as a way to bear our sins. (1 Pt. 2:24)
 - c. Jesus' body was prepared for sacrifice. But listen, do not think that the preparation for this sacrifice was something that was done merely as a last ditch effort to fix the sacrificial system that the people had violated and manipulated.
 - d. No, Jesus' body was prepared for sacrifice long before the people made of mess of the sacrificial system. Revelation 13 tells us of Christ that He is the Lamb slain from the foundation of the world." (Rev. 13:8)
 - e. Before God even made the heavens and the earth, long before the foundation of this world was laid, the body of Christ had been prepared for sacrifice.
 - f. God's will and God's plan was always to send His Son to pay the penalty for the sins of the world. The sacrifice of Christ was God's will from the very beginning of time.
 - g. And Christ was all about doing the will of God. He submitted Himself to the will of the Father and came to this earth with the intention and foreknowledge that He would have to suffer upon the cross for our sins. "And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross." (Phil. 2:8)
 3. As it states in verse 7 and verse 9 of our text, Jesus came to do the will of the Father. Jesus said, "Behold, I have come to do Your will, O God."
 4. He took away the first, the Law of Moses and the sacrifices therein; the old covenant, that He may establish the second, the sacrifice of His own body that resulted in the establishment of the new covenant.
- E. Why is the sacrifice of Jesus a better sacrifice? Quite simply we see that the sacrifice of Jesus was the will of God.

1. From the very beginning, the plan was always that Christ would ultimately come, do away with the old covenant and establish the new.
 2. To do away with the continual animal sacrifices, by laying down His own life as a sacrifice for sin.
- F. Well, let's continue on in our text and note one more very important reason why the sacrifice of Jesus is a better sacrifice. Read verses 10-18 with me.
- V. Hebrews 9:10-18;
- A. Here in these verses the author brings up yet another contrast this time the contrast is between the continual offerings of the priest vs. the once and for all offering of Christ.
1. Verse 10 states that it was by the will of God that we have been sanctified through the offering of the body of Jesus Christ once for all.
 2. This notion of the once and for all sacrifice of Christ is not a new point the author is making; but it is something he definitely is emphasizing once again.
 - a. Previously in Hebrews chapter 7 when the author was speaking about Jesus as our Perfect High Priest he mentioned how such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself" (**Heb. 7:26-27**)
 - b. In Hebrews 9 the author spoke of the ministry of Jesus in the better sanctuary and mentioned how Jesus entered into the heavenly sanctuary not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption." (**Heb. 9:12**)
 - c. Later in chapter 9 the author again described the once and for all sacrifice of Christ in the heavenly sanctuary stating how He has appeared once for all at the end of the ages to put away sin by the sacrifice of Himself. (**Heb. 9:26b; ESV**)
 3. The once and for all nature of the sacrifice is what makes it so much better than the sacrifices from the Law. The sacrifice of Jesus is better because it was **a once and for all sacrifice.**
- B. The once and for all sacrifice of Christ is something we place our faith upon and build our lives upon. Looking over this final section of our text where the author emphasizes the once and for all sacrifice for sin we see some very important truths that come as a result of it.
1. In verses 11 & 12 we see that because of the once and for all sacrifice of Christ the work needed for our salvation was completed.
 - a. In contrast to the earthly priests who never finished their work because they had to offer up sacrifices day after day after day, Jesus offered His life as a perfect sacrifice once and for all and now He is seated at the right hand of the Father having completed the will of the Father.
 2. In verses 13 & 14 we see that the once and for all sacrifice of Christ has brought about our sanctification.
 - a. Jesus cried out upon the cross, "It is finished!" (**Jn. 19:30**)
 - b. The work of our salvation, all that needed to be done to provide a way for us to be saved, was complete in and through the once and for all sacrifice of Christ. All that is left for us to do is to place our faith in that completed work of the cross and we will be saved.
 - c. That is the power of the cross; the power of His once and for all offering of Himself. It finished every bit of work that was needed for our salvation. We cannot add to it, we cannot take a way from it; it is complete, whole, perfect.
 3. In verses 15-17 the author once again quotes from the book of Jeremiah referring to the new covenant that was prophesied in Jeremiah chapter 31.
 - a. We are sanctified because of what Christ did upon the cross. The word sanctified is the Greek word "hagiazō" and it literally means to make clean or to render pure. It is used to speak of our position in Christ once we place our faith in His once and for all sacrifice.
 - b. Positionally in Christ we have been rendered pure before the Lord. This work of sanctification is a work that was based upon the cross. Look back up at verse 10 of our text and you'll see that we have been sanctified through the offering of the body of Jesus Christ.
 - c. And our sanctification is a perfect work that will last for all of eternity. Verse 14 clearly states, "for by one offering He has perfected forever those who are being sanctified". That's you and me.
 - i. Now when it speaks about those who are being sanctified, He isn't speaking about an ongoing process in the life of the believer. He's talking about the continual reception of the gospel by those who are being saved.
 - ii. When we come to faith in Christ we are sanctified. We are perfected forever. Do you understand what that means? There is nothing that we can do to better our position. Perfect is perfect; it doesn't get any better than that.
 - iii. We don't have to go to church to be further sanctified, or read our Bibles to be more sanctified, or pray more or serve more, or give more. The work is finished. Once and for all we have been perfected forever.
 - iv. What an amazing truth one that we often fail to realize in our daily lives. Our positions, our standing in Christ is set. It is finished. The once and for all sacrifice of Christ completed it all.
 4. How God would put His laws into our hearts and our minds and how He will remember no more our sins and our lawless deeds.

- b. Because of the once and for all sacrifice of Jesus your sins and my sins, our lawless deeds, have been dealt with, forever paid for, never to be brought up ever again.
 - i. That is what is meant by the idea of God not remembering our sins and our lawless deeds. It isn't that God is going to forget as in not having knowledge of our sin. Afterall, He is omniscient; He knows everything and there isn't something that God could forget or God could not know. He knows all.
 - ii. The idea is that He will not recall them. He will not bring them back up. Our sins and our lawless deeds have been expunged from our records. We've been given a clean and perfect record forever before God.
 - iii. When Jesus went to the cross of Calvary, God took our record and placed it upon Him and in exchange God took Christ's record, His righteousness, and imputed it to our account.
 - iv. When our days are complete on this earth and we step into eternity and the records are opened. There isn't going to be any sin that hasn't already been dealt with. The once and for all sacrifice of Christ assures us of our perfect in the righteousness of Christ.
- 4. Lastly, in verse 18 we see that the once and for all sacrifice of Christ eliminates the need for any other sacrifices. Because our sins were all forgiven through the sacrifice of Christ, there need not be any other sacrifice.
 - a. And this would be an important fact for the audience the author is writing to. He is trying to show how Judaism and going back to the sacrifices of the Mosaic Law will do absolutely nothing for them.
 - b. By placing their faith in Christ, there is no need for any other sacrifice. To go back to the ways of Judaism would be fruitless and foolish. Judaism and their old religious ways had nothing to offer them. Everything they needed was found in and through their personal relationship with Christ.
 - c. And that is the same for us as well. All that we will ever need in this life is found in and through a personal relationship with Jesus Christ.
 - d. Philippians 4:19 declares, "And my God shall supply all your need according to His riches in glory by Christ Jesus". (**Phil. 4:19**)
 - i. Everything we need will be supplied; not everything we want, but everything we need.
 - ii. Paul wanted to be healed. He pleaded with God three different times to have a certain thorn in his flesh removed. But this is how God responded, "My grace is sufficient for you, for My strength is made perfect in weakness." (**2 Co. 12:9a**)
- iii. Christ gave Paul what He needed; He gave him His grace to make it through. And that same grace has been made available to each of us as well.
- iv. By the grace of God we have everything we will ever need through Christ and His once and for all sacrifice.
- e. And I don't know about you, but for me, that blesses me beyond measure. All I will ever need will be provided by the grace of God. I don't have to earn it, I don't have to merit it, but by His grace He will see me through. Praise the Lord for that, amen? Amen! Let's pray.