

Jesus Our Sacrifice

Hebrews 10:11-18

Introduction

The writer of Hebrews has argued the superiority and supremacy of Jesus Christ and His revelation by the God of the Hebrews. Why is Jesus superior? Because of who He is and what He did. Jesus is God. Jesus is our substitute. Jesus is the exact representation of the Father. Jesus made the full and final sacrifice for the purification of our sins! In our study of the book of Hebrews the author has argued the supremacy of Jesus over angels (1:5-2:18); over Moses (3:1-4:13); over priests (4:14-7:28); Jesus is our priest, in the heavenly sanctuary, a superior sacrifice (9:13-10:18).

In chapter 10 the writer of Hebrews gives three reasons why Christ's sacrifice is superior to the burnt offerings and grain offerings and peace offerings and sin offerings and trespass offerings.

- (1) Those offerings were ineffective (vv.1-4); and Christ's offering effective (vv.5-20).
- (2) The Old Testament sacrifices were repeated; Christ's offering need never be repeated (vv. 11-18).
- (3) Later the writer of Hebrews will argue that Christ's sacrifice opens our way to God and the writer will give an explanation (vv.19-21); an invitation (vv.22-25); and an exhortation (vv.26-36).

Again remember the context. The writer offers a comparison; the blood of earthly animals and the blood of Christ. The cites the frequency of the sacrifices (vv.1-3; 11a); and the failure of these sacrifices (v.4; 11b). **The Old Testament sacrificial system could never take away sin.** In the first part of the chapter the writer states the purpose of the coming of Jesus; to offer Himself as the sacrifice (vv.5-10). Now the author will draw our attention to the permanence of that sacrifice in verses 12;14; (once for all time—never to be repeated); **the patience of our Savior; “he waits until his enemies are humbled as a footstool under his feet (v.13); and a future promise and purification for Israel—(vv.15-18); one day the Lord will purify unbelieving Israel!**

As sure as water quenches fire and extinguishes flames; the blood of Jesus quenches sin and extinguishes guilt and condemnation. Jesus is our sacrifice: permanent—(vv.11-12)—patient (vv.13-14)—personal and purifying (vv.15-18).

The sacrifice of Jesus caused C.T. Study to say—“No sacrifice can be too great to make for him who gave his life for me.”

Our Lord's Permanent Sacrifice (vv. 11-12)

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Hebrews 10:11(NKJV)11And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins.

Note the contrasts; “and every priest stands ministering daily”—But Jesus has sat down—the High Priest offered the same sacrifices often” Jesus offers Himself once.

In the Old Testament we read of only one Priest who ‘sat down’ and that was Eli. John Philips points out his “whole personal life, parental life, and priestly life were one long, sad failure. The Old Testament priest had to stand, for his , symbolically, was a work that could never be finished. Christ has sat down! We rest secured in a finished work. This is the solid fact that the writer of Hebrews places over against all the dim shadows of the age gone by” (John Philips; *Exploring Hebrews p. 124*).

12But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,

The writer of Hebrews contrasts the Old Testament Covenant and the New Covenant. He lists the type of sacrifice; the blood of animals verses the blood of Christ; the quality of the sacrifice—one insufficient—the other sufficient; the quantity of the sacrifice—animals—many—Jesus—one; the effectiveness of the sacrifice—postponement—deferment—for a day—for a year in the Old Covenant—and in Jesus forever (Heb.7:26-27; Heb. 9:12-15; and here!). One temporary—the other final!

For the Hebrew reader this statement is pregnant with meaning.

The Old Testament priests work was ongoing—perpetual.

Our Lord’s Patient Sacrifice (v.13-14)

13from that time waiting till His enemies are made His footstool.

The writer quotes Psalm 110:1; and is fulfilled when Jesus returns and all creation acknowledges the Lordship of Jesus Christ (Phil.2:10-11).

The Messiah has enemies. But one day every knee will bow to Him. Every tongue will confess that Jesus Christ is Lord. One day Jesus will be seen in the light of God’s Word and God’s testimony.

Does Christ have enemies? Yes.

I read the story of a reporter who interviewing a man who was celebrating his 100th birthday. The reporter asked; “What are you most proud of?” “Well,” said the old man, pondering the

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question, “I don’t have an enemy in the world.” “That’s wonderful,” said the reporter. “Yep,” added the centenarian, “I’ve outlived every last one of them.”

The unsaved are without God, without Christ, without light, without life, without peace, without hope, without liberty.

And Jesus is light, and peace, and hope and liberty. Jesus will outlast His enemies.

14 For by one offering He has perfected forever those who are being sanctified.

The old sacrifices failed to perfect human beings—but the sacrifice of Jesus perfects forever those who are set apart to God by Christ. Here ‘perfected’ means made right or given a right standing with God in the righteousness of Christ.

Sanctified in part—means set apart. Set apart from sin—set apart to God. This is what it means to be a believer and follower of Jesus. We come to Jesus. We believe Jesus is our sacrifice for sin. God counts the sacrifice of His Son for that person. God reckons or counts that person free from guilt, free from condemnation of sin; perfect free from sin forever and ever!

Perfected forever cannot mean a temporary or probationary perfection!

Look back at verse 10; “by that will we have been sanctified through the offering of the body of Jesus Christ once for all”—and now for by one offering He has perfected forever those who are being sanctified”. Does the Bible teach we were sanctified? Yes. Does the Bible teach we are being sanctified? Yes. One is positional—and one is progressive.

How is this possible? What does it mean? Jesus really did take on Himself our sin! Jesus bore our guilt. Jesus bore our judgment. He became our substitute and sacrifice. He gave His life for us!

The cross is our assurance of both positional and progressive sanctification.

This is why Paul could write in Galatians 1:4; “Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father”.

Sanctification does not rid us of this wicked world. And does not rid us of our sinful nature. Those who boast that all sin is gone from their lives—make a boast that Paul, James and John—admit were not true—in their lives. Paul writes (Phil.3:12-14) “Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. (13) Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, (14) I press toward the goal for the prize of the upward call of God in Christ Jesus.”

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Ephesians 5:2; “And walk in love, as Christ also hath loved us, and hath given himself an offering and a sacrifice to God for a sweet smelling savor”. Titus 2:14; “Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works”.

Sanctification does not mean the sin nature is gone—or that Christians have no moral obligation to the commandments of God. We do not teach sinless perfection—nor do we teach—that God loves or allows—our sinful imperfections! Christians cannot be sinless—but we nevertheless must sin less!

Justification deals with our standing; but sanctification our state.

Justification is that which God does for us, while sanctification is that which God does in us.

Justification is an act, while sanctification is a work.

Justification is the means, while sanctification is the end.

Justification makes us safe, while sanctification makes us sound.

Justification declares us good, while sanctification makes us good.

Justification removes the penalty of sin, while sanctification checks the growth and power of sin.

The good Dr. D. Martin Lloyd- Jones said, “Sanctification is that condition in which the sin principle is dealt with.”

F.F. Bruce: “Sanctification is glory begun. Glory is sanctification completed.”

Our Lord’s Present and Future Purifying Sacrifice (vv.15-18)

15But the Holy Spirit also witnesses to us; for after He had said before,

In what way does the Holy Spirit witness to us? The writer of Hebrews believes the Holy Spirit is the author of the Old Testament writings! Is that what you believe?

Did the writer of Hebrews just make this up? Or does the Holy Spirit also testify, bear witness—add credibility to what has been said? This is part of the point the author is making—for the believer—for the child of God—the follower of Jesus—the Holy Spirit in us—works in us—and proves the fact that Jesus Christ takes away our sin!

How does the Holy Spirit do this? By doing at least four things;

- 1. We are given power by the Holy Spirit in our hearts and in our minds.**
- 2. The Holy Spirit imparts the knowledge of God and the will of God. The Holy Spirit draws us to God—so that we come into the presence of God and stirs the believer to approach God through Christ.**

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3. The Holy Spirit bears witness that God forgives sin once-for-all. The Holy Spirit bears witness that God has accepted the believer and adopted the believer into the family of God.

4. The Holy Spirit bears witness that there is no further need for sacrifice—that Jesus is the eternal, sufficient, sacrifice for sin. It is the Holy Spirit who provides assurance for sin and security for the believer.

We use the term ‘bear witness’—to affirm testimony. Jonathan Edwards wrote; “The Spirit of God is given to the true saints to dwell in them, as his proper lasting abode; and to influence their hearts, as a principle of new nature or as a divine supernatural spring of life and action.”

The Holy Spirit lives in us and changes us!

16“This is the covenant that I will make with them after those days, says the Lord: I will put My laws into their hearts, and in their minds I will write them,”

This is the second time the writer has quoted Jeremiah 31:31-34 (see 8:8-12).

What is the difference and why is it repeated? In the earlier citation the author points out that God intended to replace the Mosaic Covenant with a new Covenant. The Old is obsolete. Now he cites the passage again to demonstrate a complete remission of sins—and no further need for sacrifices.

What else? The covenant is not just a new covenant and a superior covenant—but one that would produce an internal change—change the person from the inside out! We would carry God’s Law in our hearts and in our minds. This is not the Old Testament Law—but rather the Law of Christ.

The Puritan Preacher John Owen noted; “God works immediately by His Spirit in and on the wills of his saints.”

God changes us. His Spirit changes us.

17then He adds, “Their sins and their lawless deeds I will remember no more.”

Jeremiah 31:34 makes the astonishing statement of a full and final pardon; forgiveness of sins.

How does the writer of Hebrews interpret the passage? He cites its provision for sin!

How could a Holy God—a righteous God—a just God—remember sin—no more?

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Because of the sacrifice of Jesus—the blood of Jesus—and we are the beneficiaries of all its power! Our sins are fully and finally remitted. It should be obvious to everyone—there is no longer any necessity for sin offerings of any sort!

The writer of Hebrews—is trying to convince the Hebrew—Christians—who seek to return to an Old Covenant—an Old Sacrifice—of the absolute absurdity of such a proposition!

In Roman Catholicism the Mass is based on the absurd notion that Christ's offering must be made over and over again! They may argue the sacrifice is made in symbol—but then teach that the elements become the real body and blood of Jesus!

18Now where there is remission of these, there is no longer an offering for sin.

The Old Testament sacrifices brought about a remembrance of sins! But the sacrifice of Jesus brings about a remission of sins. What does that mean? The word remit or remission means “to send away”. Wiersbe: “Our sins have been pardoned and sent away forever” (*Wiersbe's Expository Outlines of the New Testament; p.704; and cites Psalm 103:12; and Micah 7:19*).

In the Old Covenant the sacrifice was a reminder of sins; in the New Covenant the sacrifice is a remover of sins! But there is more—the promise of remission—in the New Covenant—means **there can no longer be an offering for sin! Does the New Testament believer have some practical obligations? Yes! Does this include sacrifices for sin? NO.**

In Acts 10:43; Peter is preaching to the Gentiles in the house of Cornelius—about salvation through faith. “To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins”.

Matthew 26:28; “For this is My blood of the new covenant, which is shed for the remission of sins”.

Jesus separates the sinner from his or her sin! Human forgiveness means the remission of a penalty deserved. But divine forgiveness by God—always—follows the execution—of the penalty—“The priest shall make atonement for his sin that he has committed for many for the remission (sending away) of sins”. “Without the shedding of blood there is no remission (Heb. 9:22).

The word remission is a synonym for forgiveness. Who is the author's audience? Jews. Hebrews—who have heard about Jesus. To the Hebrew the word remission—refers to the act of letting something pass by—in this case—as in Romans 3:25—it is the sins of the Old Testament saints.

Paul writes; “Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, though the forbearance of God” (Romans

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3:25). Forbearance—remission—the word forbearance means—the act of holding something back—in this case the wrath of God upon those who sin—“Who in times past suffered all nations to walk in their own ways” (Acts 14:16); “and in the times of ignorance God winked at; but now commanded all men everywhere to repent” (Acts 17:30).

Remission—is not an addition word—it is a subtraction—word—it is the one word in the vocabulary of salvation that makes something go away!

Our stain is gone. Our conscience is cleansed. We are justified, purified, our sin forgotten.

Psalm 103:12; “As far as the east is from the west, So far has he removed our transgressions from us.”

Micah 7:19; “He will again have compassion on us, And will subdue our iniquities. You will cast all our sins Into the depths of the sea.”

Think of it. God does not deny our sin or hide our sin or lessen our sin. He takes our sin on Himself. He does this lawfully and lovingly.

Conclusion

Jesus is the fisherman—who catches us—and cleans us.

Francis Shaeffer wrote; “We must remember throughout our lives that in God’s sight there are no little people and no little places. Only one thing is important: to be consecrated persons in God’s place for us, at each moment.”

*On the mount of crucifixion,
Fountains opened deep and wide,
Through the floodgates of God’s mercy,
Flowed a vast and gracious tide,
Grace and love like mighty rivers,
Flowed incessant from above,
Heaven’s pece and perfect justice,
Kissed a guilty word in love.*