

Sermon Transcript

05.03.2026

Hebrews 10:11-18

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- Good morning. Please open your Bibles to Hebrews 10. We'll be in vss. 11-18 this morning.
- As you do, in honor of the 150th anniversary of my alma mater, Texas A&M, I want to talk about traditions.
- If you aren't from Texas, all you might know about A&M is Johnny Football and Aggie jokes. I'd tell one, but you probably wouldn't get it.
- But one of the things that A&M is most known for is its unique culture and, in particular, its many traditions.
- Most of them don't make a lot of sense to outsiders. In fact, there's even a saying that goes from the outside looking in, you can't understand it. From the inside looking out, you can't explain it.
- Which sounds just like a cult. Now, truth be told, each tradition has a story. Its easy to make jokes when you don't understand the story because we just seem weird.
- For example, you can walk on some campus grass, but other grass is off-limits. I heard a guy joking about it once, so I informed him that this isn't some Boomer obsessed with landscaping screaming get off my lawn—it's a memorial dedicated to the memory of the 1,000 Aggies who have given their lives in war. In other words, it's not really a "lawn," it's more like a military cemetery. To walk on that grass carries the stigma of stomping all over a fallen soldier's grave.
- As you can expect, that guy went from making jokes to feeling like a jerk while I felt quite smug...just like a good cult follower should.
- We have traditions called Muster, Silver Taps & Elephant Walk. We have wildcats, midnight yells & rink dunks. We say howdy, Gig'em & whoop. We go to Fish Camp or T-Camp to learn about these & more.
- But one of the more well-known customs is the tradition of the 12th man. In fact, A&M even trademarked the phrase and licenses its use to others like the Seahawks.
- The tradition started back in 1922 and the Dixie Classic which was the forerunner to the Cotton Bowl. The Aggies were playing the defending national champion Centre College.
- The game was hard fought and though the Aggies were winning and would go on to win, the effort was taking its toll on the team. In fact, so many players were injured that Coach Bible, his real name, feared that he wouldn't have enough men to finish the game.
- That's when he noticed E. King Gill in the stands. Gill was a basketball player, but Coach Bible pulled him out of the stands, gave him a uniform, and told him to standby in case he was needed.
- He never went in the game, but stood there in case he was needed. There were 11 men on the field which made him the "12th man."
- And that created the tradition in which Aggie students stand the entire game with the exception of halftime.
- The idea is that as long as the game isn't over, we're still playing, still fighting, still standing to show our support, ready to go into the game if needed.
- And that's the image that I get of this text. We've briefly talked already about the significance of Christ's posture and the fact that He is sitting down rather than standing, but today we see the author finally draw out the implications of that fact.

- Christ's sitting isn't incidental, its fraught with theological significance.
 - Likewise with the upright posture of the OT priests.
 - The fact that the Levitical and Aaronic priests had to remain standing was a sign of the insufficiency, the imperfection of their work whereas Christ has sat down at the right hand of God as a sign that His work is finished.
 - That's what we'll see this morning so let's pray and we'll dive in together.
 - Self, others, me
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- This is around our 40th sermon in the book of Hebrews. We have about 20 left which means we're about 2/3 of the way through the book.
 - And by now, many of its dominant themes should be second nature. For instance, what three-word phrase best summarizes the book? Christ is better.
 - He's better than the angels and Moses and provides a better land and Sabbath than Joshua. He's a better priest who has offered a better sacrifice to inaugurate a better covenant on the basis of better promises bestowing better access and better rewards.
 - In any and all ways, Christ is better. Christ is better. Hard stop.
 - The book of Hebrews is about the supremacy & superiority & substance of the Son compared to the insufficient shadows of the old covenant.
 - And if He is better, why would you fall away, fall back, turn back?
 - That's the context of the book.
 - These Hebrew Christians are being persecuted. They're being imprisoned and having their good confiscated and so forth. So they're being persecuted and the temptation is to recant. To retreat to the seeming safety of the synagogue. To yoke themselves back to the traditions, the Mosaic Law and so forth.
 - But the author shows that there is no sufficiency in those shadows.
 - That's the image that he's used. The New Covenant reality has cast a shadow back over the Old Covenant and what we see there are shadows. Shadows that can't provide substance, but instance foreshadow the substance to come.
 - Shadows like the Aaronic priesthood and Levitical sacrifices and the tabernacle.
 - This is what's called typology, the study of types, which is from the Greek *typos* meaning patterns or examples. What are types? Types are parallels between the old and new covenants marked by correspondence and escalation.
 - For instance, in Romans 5:14 we read this:
 - *Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.* (Romans 5:14)
 - Notice the word type. In context we see similarity, an analogy, a parallel between Adam & Christ, the one who was to come. That's why you might sometimes hear Christ called the New and Better Adam. That's typology. Parallels marked by correspondence & escalation.
 - By correspondence, we mean that there is an analogy, a parallel, a genuine resemblance between the old covenant type and the new covenant anti-type, the substance, the fulfillment.
 - There is a genuine analogy, a similarity.
 - But like all analogies, the analogy ultimately breaks down and that is where we also see escalation. The new isn't merely new, but better. Christ isn't merely like the Passover lamb, He is the better Passover lamb. He isn't merely the new David, but a better David. Not merely the new temple, but a better temple.
 - For an example of that, consider two of the promises of the old covenant. The Mosaic covenant promises long life in the land of Israel. But when that promise is refracted through the new

covenant lens, there's expansion. Rather than long life, there's now a promise of eternal life. And rather than a tiny sliver of land in the middle east, the promise encompasses the entire earth.

- The promise is still life & land, but its escalated & expanded beyond the original borders
- As Christ says, new wine can't be contained in old wineskins. New wine needs new wineskins.
- There was a planned obsolescence to the old covenant. It was never intended to be ultimate and permanent. It was always intended to be supplemented and supplanted and superseded. It was always temporary and transient and transitional.
- We'll see that again in our text today so let's dive in to vs. 11.

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

- Focus in on that word stands. That's why I started with the opening illustration that I did.
- In vs 12, we'll see that contrasted with the verb sat.
- One type of priest stands, one type of priest sat. That's not a superfluous detail, that's theologically profound.
- So that's the contrast.
- What does it mean?
- Well, look at Dt. 10:8
 - *At that time the LORD set apart the tribe of Levi to carry the ark of the covenant of the LORD to stand before the LORD to minister to him and to bless in his name, to this day.* (Deuteronomy 10:8)
- That's one of the passages where standing is commanded of the Levitical priests. And what are they doing? Ministering to the Lord. Waiting on the Lord. Serving the Lord.
- So standing is the posture of a servant. Think of going out to eat. You head over to PF Changs or Mi Cocina and you need a refill and you notice your waiter sitting down at another table. How does that feel?
- Why is that inappropriate? Because the job isn't finished. Until that bill is paid and you stand up to leave, your waiter is on call. Otherwise, he or she is quite literally sitting down on the job.
- So that's the significance of the priests standing.
- I think I mentioned before a summer where I worked construction shiftwork. I'd do a week of 7am-4pm, the next week 4-11pm, and the following week 11pm-7am. Well, the day and evenings shifts would be fairly similar. There would be phonecalls and it was the heat of the humid summer days along the coast so it would take us our entire shift to hit our quota.
- But the 11-7am was appropriately called a graveyard shift. No one would interrupt us, no deliveries or phone calls, and it was a lot cooler so we would typically finish by 6 or 6:30 and then we'd just sit on the loading docks watching the trains. My coworkers all spoke Spanish so they might talk, but I'd just sit and stare.
- Sitting for us represented completion of the task. But as long as our quota wasn't met, unless it was our 30 minute lunch break or the times we'd be driving a fork lift...without a license, I might add...we were always standing.
- Standing was the posture of being on duty, of the task being unfinished, the work incomplete.
- And that's the idea of Hebrews.
- The priest was standing. We talked about this as we looked at the furniture in the holy place and the most holy place in chapter 9. If I walk into any of your homes, I would imagine that an

essential aspect of your décor revolves around a couch or chairs. Within most rooms, there are places to sit, around a table, in front of a tv, or on the porch.

- And yet when you see how the tabernacle was described, there is no couch, no love seat, no papasan or stool. In fact, there was only one thing called a seat. Its the mercy seat, the covering of the ark of the covenant. And yet, no priest would have dared to presume to climb up on the ark and sit down on the mercy seat. That would have been the height of blasphemy.
- There was no sitting allowed. It was a standing room only.
- And notice what the priest was doing as he was standing.
- He would offer repeatedly the same sacrifices. Perhaps you recall the image of the tragedy of Sisyphus from Greek mythology, doomed to roll the same boulder up a hill each and every day. Day after day after day after day.
- That was the life of a priest.
- The fact that the priest had to offer the “same” sacrifices and the fact that he did so daily all symbolized the insufficiency, the incompleteness, the imperfection of their work.
- And it was never finished because those sacrifices couldn’t atone. He was offering sacrifices that couldn’t take away sin.
- Like a placebo that couldn’t actually cure a disease, so these sacrifices were ineffective. They were like monopoly money that represents money in the context of the game, but can’t actually buy your dinner.
- We read about this 2 weeks ago at the beginning of chapter 10 which says:
 - *For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near.* (Hebrews 10:1)
- As a shadow of a cloud can’t provide rain or a shadow of a steak provide sustenance, so the shadow Christ doesn’t provide what Christ Himself provides.
- As we read in vs. 4
 - *For it is impossible for the blood of bulls and goats to take away sins.* (Hebrews 10:4)
- Why couldn’t those shadows provide the substance? Why couldn’t those sacrifices atone?
- For both subjective and objective reasons.
- First, the subject of the sacrifices were imperfect. Those priests were themselves tainted. As we’ve read before, they had to first offer sacrifices for their own sin which demonstrated that they weren’t unblemished; imperfect priests offer imperfect sacrifices.
- And second, the object of the sacrifices were insufficient. Human sin needs human blood and animals couldn’t volunteer as tribute as we talked about last week.
- So that’s why the priests were continually standing and constantly offering the same sacrifices, day after day, week after week, month after month, year after year after year. They did so as a sign of the insufficiency and inadequacy of the old to foreshadow the new.
- Let’s keep going. Vss. 12-13.

But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet. (Hebrews 10:12-13)

- We’ve already seen an emphasis in Hebrews on the repetitive nature of the Levitical priests contrasted with the unique once for all sacrifice of Christ.
- For instance, in chapter 7 we read:

- *He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself.* (Hebrews 7:27)
- And in chapter 9
 - *Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself.* (Hebrews 9:25–26)
- So the Levitical and Aaronic priests offered daily, weekly, and annual sacrifices, whereas Christ offered for all time a single sacrifice for sins.
- BTW, we've talked before about how Hebrews repudiates certain presuppositions of RC theology. This is one of those places.
- Notice how the English renders the verb had offered. In Greek, it's clear that the offering is complete, finished. But in the Vulgate, the Latin translation of the Bible, used for millennia as the official version of the RC church, the verb is rendered in the present tense as if it's an ongoing offering. That helps to explain why Christ is still on the cross on RC crucifixes and why they have doctrines like purgatory and the perpetual sacrifice of Christ in the mass. All of that makes sense if you view the work of Christ as not quite finished, as being in process. As we've said before, RC theology is marked by insufficiency. Christ's mediation is insufficient, so you need the mediation of Mary. The 39 books of the OT are insufficient so you need the apocrypha. The Bible itself is insufficient so you need the magisterium, the teaching authority of the church. The work of Christ is insufficient so you need works and purgatory.
- But this emphasis on insufficient is contrary to the picture of Hebrews which stresses the finality and efficacy of Christ's once for all work.
- In fact, Hebrews was one of the main books which Calvin used to argue for the reformation over against medieval Catholic doctrine.
- He said that Christ alone was fit to offer Himself & therefore no priest was worthy to offer Him. And to assume that purgatory is needed is to assume that we aren't purified already. What's more, Christ's sacrifice was once for all & so it's useless & irreverent to speak of repeating the act.
- It was never repeated because it didn't need to be repeated. It was already perfect. It was forever effective.
- And as evidence of that, notice what He did. He sat down.
- Now, that's pregnant with meaning.
- First, the fact THAT He sat is significant because, again, sitting signified completion. It signified that the work was finished.
- Hebrews saying He sat down is like John writing it is finished. That's the significance.
- As commentator F.F. Bruce notes:
 - *"A seated priest is the guarantee of a finished work and an accepted sacrifice."* (F.F. Bruce)
- Second, notice WHERE He sat. He sat at the right hand of God.
- This is referring to Psalm 110 which we've seen a number of times in Hebrews and indeed is the most quoted OT chapter in the NT.
- Over the past few chapters, we've seen the author draw from vs. 4 which says:
 - *The LORD has sworn and will not change his mind, "You are a priest forever after the order of Melchizedek."* (Psalm 110:4)
- But now the author returns to vs. 1 which he had quoted earlier in the book and which says:

- *The LORD says to my Lord: "Sit at my right hand, until I make your enemies your footstool."* (Psalm 110:1)
- Back in chapter 1, the fact that Christ sits at the right hand of the Father is seen as evidence of His superiority to the angels.
- After all, no one is allowed to sit on God's throne but God Himself.
- So, whereas the Levitical and Aaronic priests have a position of servitude and submission, always standing, Christ has the posture of the sovereign, sitting on the throne, exalted to the right hand of the Father.
- And what's He doing? Waiting.
- Waiting for what?
- For the consummation, the end. Waiting for His enemies to be made a footstool for His feet, which is again from Psalm 110.
- And this brings us back to an idea that we've talked about before called inaugurated eschatology. The end has begun, the kingdom is already, but not yet.
- There is a sense in which Christ has defeated His enemies, but they are not yet destroyed.
- There is a sense in which the work is finished, but another sense in which we still wait the fullness.
- We see this same image in 1 Corinthians 15:25-26 which says:
 - *For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death.* (1 Corinthians 15:25-26)
- Notice, Christ is reigning now. And yet, there is a fuller future manifestation of that reign that will come in the end. The end is both already and not yet.
- Since the 1940s, theologians have used the imagery of D-Day and V-Day to describe this idea of inaugurated eschatology and the already, but not yet feature of the kingdom.
- On D-Day, June 6, 1944, when the Allies broke the back of the German forces at Normandy, victory was inevitable. And yet it wasn't for another year that the war was formally and finally ended in Europe.
- Or if you think back to the promise of Genesis 3 and what is called the protoevangelion, the first gospel. God promises that the serpent will be defeated by saying this:
 - *I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.* (Genesis 3:15)
- The offspring of the serpent will deal a blow, but the offspring of the woman will ultimately conquer.
- As a wise man once asked, what is more serious, a head injury or a foot injury?
- Anyone who has ever chopped the head off a snake knows that though the snake is dead, there is still danger. He can still bite for a few hours.
- That's the image of Satan's defeat. On the cross, the head was severed. And yet, there is another sense in which His defeat is pictured as being something for the future.
 - *The God of peace will soon crush Satan under your feet...* (Romans 16:20)
- And then Revelation 20:10 reveals the ultimate defeat of the devil like this:
 - *and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.* (Revelation 20:10)
- Notice that rather than the common caricature of a pitchforked Satan in his red onesie ruling in hell, the devil is tormented day and night.
- And later in the chapter, death and Hades were thrown into the lake of fire as well.

- And thus all of the enemies: death and Hades and Satan and so forth were all judged and subjected to the sovereign rule of Christ.
- And until that day, Christ is sitting.
- Why then does Stephen say that He sees Christ standing in the book of Acts?
 - *And he said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God."* (Acts 7:56)
- Is that a contradiction? Is He standing or sitting?
- We've talked before about how there is a sense in which Christ's work is done and another in which He is still working. His work of propitiation is done, but His work of mediation is ongoing. He lives to make intercession as we read about elsewhere. In other words, as a defense lawyer stands up and yells I object, so Christ stands at the martyrdom of Stephen as a symbol of that intercession and ongoing ministry.
- So Christ is seated in regards to the work of atonement, making purification for sin, propitiating the wrath of God, but He is standing in regards the ongoing work of making intercession and holding the universe together by the word of His power.
- And His enemies have been already defeated in one sense, but not yet in another.
- As we've said, 1 of the great dangers in biblical interpretation is the tendency to try to smooth out the rough edges of Scripture. To dilute it by reducing it to its lowest common denominator.
- Almost all heresy starts out as an honest intent to exalt one truth of Scripture, but it does so at the expense of another truth. We need to be wary lest we neuter the word of God by simplifying what God has intended to be complex. Half-truths might be easier to understand, but they hardly produce awe and worship.
- Rather than watering down and streamlining our convictions, we should instead marvel at the mystery, eager to respond like Paul did after expounding upon the glories of election by writing:
 - *Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! "For who has known the mind of the Lord, or who has been his counselor?" "Or who has given a gift to him that he might be repaid?" For from him and through him and to him are all things. To him be glory forever. Amen.* (Romans 11:33–36)
- Let's keep going. Vs. 14.

For by a single offering he has perfected for all time those who are being sanctified. (Hebrews 10:14)

- Again, we see a contrast between Christ & the Lev priests. They offered their sacrifices day after day after day, year after year whereas Christ offered a single, solitary, self-sufficient sacrifice.
- And that one sacrifice, because it was sufficient and efficient, or effective, or efficacious, because it didn't just foreshadow or symbolize forgiveness, but achieved it, only had to be offered once.
- And because it was effective, that one sacrifice has therefore perfected for all time those who are being sanctified.
- You may recall that the word perfected is from the same root as tetelestai, it is finished. The idea of perfection is completion.
- Notice that He has perfected for all time. And contrast that with what we've seen before in Hebrews of the Levitical priesthood and the law

- *Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek... (Hebrews 7:11)*
- *For on the one hand, a former commandment is set aside because of its weakness and uselessness (for the law made nothing perfect)... (Hebrews 7:18–19)*
- *...According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper... (Hebrews 9:9)*
- *For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. (Hebrews 10:1)*
- Throughout chaps 7-10, the author of Hebrews has made it abundantly clear that the Mosaic law and Mosaic covenant and Levitical priesthood did not and indeed could not perfect God's people.
- And yet, as Romans 8 says:
 - *For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. (Romans 8:3–4)*
- What those priests could not do, Christ has done. What the flesh and blood of bulls and goat could not do, the flesh and blood of Christ has done.
- Namely, He has perfected for all time. Not only the body, but the conscience has been purified, perfect forgiveness has been affected.
- And notice that this is done. He has perfected. Last week we noted the use of the perfect tense in the phrase "have been sanctified." We talked about how a perfect tense verb signifies a completed action with ongoing results.
- We see that again this week. The verb perfected here is appropriately in the perfect tense. Its a completed action with ongoing results. What results?
- We are "being sanctified."
- As we talked about last time, Scripture speaks of three dimensions to sanctification: past, present, and future. There is the past sanctification that we call positional sanctification. You have been sanctified. And there is the present tense ongoing aspect that we call progressive sanctification. You are being sanctified. And there is also a future consummate aspect that we call future sanctification, you will be sanctified.
- So here we see two of those aspects. We have been perfected. We've been positionally sanctified. And we are being sanctified, that's progressive.
- Now, the Bible emphasizes the positional accomplished aspect of sanctification, but never at the expense of the ongoing reality.
- We need to embrace all three of those dimensions if we want a well-formed theology of sanctification.
- If you emphasize the progressive to the neglect of the positional, then you'll tend to wander off into legalism, attempting to strive for something that's already been accomplished. But if you stress the positional to the neglect of the progressive, then you'll tend toward licentiousness or a disinterest in seeking to grow in holiness.
- Neither approach is right. We need to embrace both the positional and the progressive nature of sanctification to avoid either pitfall.
- As Luther said, we are simul iustus et peccator. We are simultaneously saint and sinner.

- Some of you feel weighed down by sin, you need to bear in mind that you are sanctified, you are a saint, one set apart in Christ.
- But others of you are drifting, negligent, indifferent. For those, they might need to focus a bit on the lingering presence of sin and take seriously the call to pursue holiness in the fear of the Lord. You might need to focus a bit more on the reality of progressive sanctification.
- In the coming weeks, we'll see the author shift to a strong warning about the need for the progressive aspect, but here the emphasis is on the positional perfected nature of God's work.
- In Christ, you are purified. Perfected. Cleansed. Sanctified.
- And the implication of that in the context of Hebrews is that you are therefore welcome to draw near, to approach the throne of grace with confidence. What was inaccessible under the old covenant is now wide open in Christ.
- Let's keep going. Vss. 15-17.

And the Holy Spirit also bears witness to us; for after saying, "This is the covenant that I will make with them after those days, declares the Lord: I will put my laws on their hearts, and write them on their minds," then he adds, "I will remember their sins and their lawless deeds no more." (Hebrews 10:15–17)

- Back in chapter 8, the author quoted Jeremiah 31 and the prophecy of a new covenant.
- Here he appeals to that text once more and shows how Christ is not plan B, but is the fulfillment of what was always anticipated.
- Notice that the author attributes this to the Holy Spirit. As we talked about last week, this helps us to build a theology of dual authorship and inspiration. When asked who wrote scripture, we can speak of the human author or the divine author.
- And notice the implicit evidence of the Spirit's divinity. In Jeremiah, this prophecy was spoken by YHWH and here the author says that it was spoken by the Holy Spirit which implies that the Spirit is YHWH.
- As we've seen in Pastor Ed's examination of the deity of Christ, these foundational doctrines like the deity of the Son or Spirit are not just based on one or two isolated proof texts, but can be inferred from dozens of other passages if you look closely.
- And we see two aspects of the new covenant that are demonstrated here.
- First, it goes beyond the external to the internal, the laws is written on our hearts and minds. As we've seen before, this was a distinctive of the new covenant. As an evidence of that, consider the fact that the old covenant included the sign of circumcision which is obviously external and bodily, but according to the OT, the circumcision of the flesh foreshadowed the circumcision of the heart. That was what was ultimately necessary. For God to remove the heart of stone and give a heart of flesh, a new nature.
- We needed more than an external reformation, we needed absolute regeneration and we get that in the New Covenant as He puts His laws on our hearts and writes them on our minds.
- Whereas the old testament was written on tablets of stone, the new is written on our hearts.
- Therefore, we obey not under the compulsion of law, but by the promises of the gospel, the empowerment of the Spirit.
- That's the first element that he mentions. The second is that He will remember our sins and lawless deeds no more.
- That's the real relevance to the author's argument. The idea is that whereas the old never truly accomplished forgiveness, Christ has. That's why the new is superior to the old.

- This is one of the reasons that I'm not a Presbyterian or a paedobaptist. Because I think the nature of the new covenant is different than the old in that it promises forgiveness to every member of the new covenant.
- What I mean is that you could be a member of the covenant community of Israel and yet not be forgiven, not be saved.
- But in the new covenant, to be a member of the body of Christ, is by definition to be saved, to be forgiven, to be in Christ.
- There is no elect remnant w/in the body & bride of Christ. She IS the remnant chosen by election
- To be in covenant with God in this new covenant sense is to be in Christ and to be forgiven of sin, to have all of your sins and lawless deeds forgotten, not merely overlooked, not merely ignored, but forgotten and forgiven.
- Let's keep going. Vs. 18.

Where there is forgiveness of these, there is no longer any offering for sin. (Hebrews 10:18)

- Now he ties it all together. If there has been forgiveness, there is therefore no need for sacrifices.
- Once your home is paid off, there is no need to continue to pay a mortgage. Once the sickness is cured, there is no need for the medicine. Once the not guilty verdict has been rendered, there is no need to continue to argue the case. Once the enemy has surrendered, there is no need to keep fighting. Once you've graduated high school, there is no need to keep going to class.
- Again, tetelestai, it is finished. You have been perfected.
- Your sins and lawless needs are forgiven and forgotten.
- And if your sins have been forgotten and forgiven, there is no need for further payment.
- That would be akin to double jeopardy. That would declare God an unjust liar.
- Starting next week, we will begin to move from exposition to exhortation. We'll see the implication of Christ's sufficiency as we are encouraged to draw near, but before then, I just want to recap what we've seen in comparing and contrasting Christ with the Levitical law, priests and sacrifices.
- Let's begin with some of the similarities the author has mentioned.
 - First, both Christ and the Levitical priests were appointed for their ministries.
 - Second, both offered sacrifices.
 - Third, both of those sacrifices involved blood.
 - And finally, both can sympathize with the human experience.
- But the similarities end there. So let's look at the dissimilarities. Remember typology involves correspondence and escalation. So how is Christ not only like those priests, but better?
 - First, Christ offered one type of sacrifice vs. the many different ones that they offered.
 - Second, related to that, Christ offered one sacrifice for all time whereas they offered daily, weekly, and yearly sacrifices over and over.
 - Third, Christ is by nature eternal and by office raised immortal whereas those priests were prevented from continuing in office because they kept dying.
 - Fourth, Christ didn't have to offer a sacrifice for Himself since He was sinless whereas they were morally blemished and a deficient priest implies an inefficient sacrifice.
 - Fifth, He is sovereign, they are mere servants.
 - Sixth, He sat down whereas they had to stand.
 - Seventh, He offered His own blood whereas they offered the blood of others.

- 8th, He offered human blood, they offered the blood of bulls and goats.
- 9th, He entered into the heaven of heavens whereas they just entered the holy place or holy of holies which were shadows or copies of heaven.
- 10th, His sacrifice penetrated beyond the external to actually deal with the root, the heart, the conscience.
- There could be other differences that I'm forgetting, but that's at least 10 ways in which the author of Hebrews has demonstrated that Christ is superior, supreme, better.
- Those shadows have served their purpose and are now superseded by the substance, the reality, the one to whom those shadows pointed.
- Whereas the Old Testament sacrifices had a temporal nature, they made provision for the day or year, only to need repeating the next day or year, in contrast to that Christ saves completely and secures an eternal salvation, an eternal redemption, an eternal inheritance. We are now "made perfect forever" and our sins are "remembered no more."
- What this means is that nothing needs to be done for our sins to be wiped away.
- We are clean. Fully.
- So why would we go back? Back to shadows that don't sanctify? Back to offerings that don't suffice?
- None of us are probably tempted to go sacrifice a goat or bull to earn God's favor, but every one of us is tempted to find our hope and satisfaction and security in something other than Christ. All of us are tempted to clean ourselves up, to add to the work of Christ, thus implying that His work wasn't really perfect.
- You see that? If you aren't already perfected then that means that Christ's work wasn't perfect.
- And that's what our efforts towards self-righteous, self-cleaning imply.
- Like the offerings under the Levitical system, those efforts leave us unsatisfied. We enslave ourselves to perpetual insufficient labor.
- If you are lacking in assurance, lacking in confidence, the problem isn't that you are doing enough, it is that you are doing too much. Looking too much at your own works, you've traded gospel for law, faith for works.
- Yes, we work as a result of faith, but our work is always an overflow and response to God's love, never the cause or ground of it.
- Christ has done everything necessary to cleanse us, perfect us, reconcile us to God, and grant us access to the throne of grace.
- So when we're tempted to despair and discouragement and lack of assurance, we can either pull ourselves up by our bootstraps and metaphorically slay another sheep or we can fix our minds and hearts on the offering of the true and better Lamb.
- By a single offering, He has perfected for all time those who are being sanctified.
- May the Spirit grant us the ability to believe and rest in that this morning.
- Let's pray.

Communion

- Fence table
- As mentioned earlier, the text will shift next week and will demand a degree of introspection so this week I just want to give one more opportunity to feel the weight of the objective accomplishment of the cross.
- A couple of months ago we recited a traditional prayer of confession and I want us to do that again and then I'll declare a traditional assurance of pardon.
- Will you recite the following with me:

- “Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.”
- On the basis of this sincere confession, we are confident that this meal means that we are perfected, forgiven, justified and sanctified. By the authority of the gospel of Jesus Christ, the meal represents the entire forgiveness of all our sins, past, present, and future, in the name of the Father, and of the Son, and of the Holy Spirit.
- Because on the night...