

**Christ's Sacrifice Takes Away Sin
Hebrews 10:11-18**

And hopefully all this will come alive for us this morning as we return to our study of Hebrews. So what have we learned so far about this book?

The book of Hebrews was written to a group of struggling Hebrew believers, living in Rome, who under a great persecution, were in danger of turning away from Christ and returning back to Judaism.

And how did the author of this book counter this danger? The author countered this particular danger by focusing on Christ's superiority. So what have we seen so far?

We have seen the author setting forth the superiority of Christ to prophets, to angels, and to Moses and now we are seeing him setting forth the superiority of Christ's priesthood over all other **priesthoods**. So how has the author been seeking to demonstrate this particular superiority so far within our study?

The author began by focusing on Christ's appointment as high priest according to the order of Melchizedek in **Hebrews 5:1-7:28** and then he began to focus on Christ's superior offering beginning in **Hebrews 8:1**. It is this section of scripture that he is now bringing to a conclusion in **Hebrews 10:1-18**. And what is noteworthy about this conclusion?

As the author brings the superiority of Christ's offering section to a conclusion in Hebrews 10:1-18, he revisited certain themes that he has already introduced within this section.

So what was the first theme that this author revisited? It was this: The sacrifices prescribed by the Law could not take away sin (Hebrews 10:1-4). This was the first theme that the author revisited. And where did we find this theme in our text? We found it in **Hebrews 10:1-4**.

So what was the second theme that this author revisited? The second theme that this author revisited was this: Christ's sacrifice did take away sin (Hebrews 10:5-10). And where did we find this in our text? We found it in **Hebrews 10:5-10**.

This morning we finish this concluding section that deals with the superiority of Christ's offering as we consider two more additional themes that this author revisited. So now we will move on to the third theme. So what was this third theme? It was this:

MESSAGE

The sacrifices prescribed by the Law, though repeated, could never take away sins but the one singular sacrifice of Christ did (Hebrews 10:11-14). Let me read for you **Hebrews 10:11-14**, **“Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; (12) but He, having offered one sacrifice for sins for all time, sat down at the right hand of God, (13) waiting from that time onward until, His enemies be made a footstool for His feet. (14) For by one offering He has perfected for all time those who are sanctified.”**

So do these verses actually communicate to us that the repeated sacrifices prescribed by the Law could not take away sins but Christ's singular sacrifice did? Yes, these verses do!

The fact that the repeated sacrifices prescribed by the Law could never take away sins was communicated in Hebrews 10:11.

And how did the author begin this verse? He began by highlighting the repetitive nature of the sacrificial ministry of the Levitical priests by saying this about them, **“Every priest stands daily ministering and offering time after time the same sacrifices...”**

Now this is interesting, in **Hebrews 10:1-10**, the focus had been on the repetitive yearly sacrifices of the high priests of the nation of Israel on the Day of Atonement. But here we see a change from the yearly sacrifices of the high priests of the nation of Israel on the Day of Atonement to the daily sacrifices of **“every priest.”**

So what did this change of emphasis accomplish? This change of emphasis in effect communicated very clearly the ineffectiveness of the yearly sacrifices. For if the yearly sacrifices had in fact sanctified the people in a

total, complete and lasting sense then there would have been no need **“for every priest (after those yearly sacrifices) to stand daily ministering and offering time after time the same sacrifices.”** But **“every priest”**, in light of the ineffectiveness of those yearly sacrifices, did in fact stand daily ministering and offering time after time the same sacrifices according to **verse 11**.

So what does this phrase **“every priest”** mean exactly? Does this mean that every single priest within the nation of Israel on any given day was offering up the same sacrifices time after time in the courtyard of the temple? No! Logistically that would have been impossible for there were thousands of priests. So what did the author mean when he talked about **“every priest?”**

The priesthood of Israel was divided according to **1 Chronicles 24:1-19** into **24 courses** with each course, based on **1 Chronicles 9:25**, lasting 7 days starting on a Sabbath and ending on a Sabbath, according to **2 Chronicles 23:8**. So, based on this understanding, were all the priests of Israel in the courtyard of the temple on any given day offering up sacrifices? No! But though all the priests were not there on any given day all the priests of Israel were there on their respective designated days. And this is how I believe we should understand the reference to **“every priest.”** Yes, **“every priest”** was in fact involved in the offering up of the same daily sacrifices time after time, just not all at once.

So were these daily offerings of **“every priest”** of Israel more effective in taking away sins than the yearly offerings of the high priests of Israel? No! They were no more effective than the yearly offerings of the high priests. What did the author say about these daily offerings at the end of **verse 11**? He told his readers that they **“can never take away sins.”**

So whether the sacrifices prescribed by the Law were the yearly sacrifices or the daily sacrifices neither of these were able to take away sins. For no prescribed sacrifices under the Law no matter how many times they were repeated could do that and this is exactly what the author has made clear to us here in **verse 11**.

So if this was made clear to us by this author in **verse 11** that no prescribed sacrifices under the Law no matter how many times they were repeated

could take away sins, where in our text was the fact made clear to us that the one sacrifice of Christ did take away sins?

The fact that Christ's one sacrifice did take away sins was clearly communicated in Hebrews 10:12-14. So how did this author in these verses go about communicating this? First of all ...

The author in Hebrews 10:12-13 quoting from Psalm 110:1 drew a contrast between the standing posture of the Levitical priests and the sitting posture of Christ.

Let us begin by looking at **verse 12** and see if this is not so and this is what it says, **“But He (OR IN OTHER WORDS CHRIST IN CONTRAST WITH THE LEVITICAL PRIESTS) having offered one sacrifice for sins for all time sat down at the right hand of God.”** This phrase **“sat down at the right hand of God”** is a quote from **Psalm 110:1**.

So did this author in **verse 12** quoting from **Psalm 110:1** draw a contrast between the standing posture of the Levitical priests and the sitting posture of Christ? Yes, he did! Absolutely!

So why did this author in **verse 12** draw this contrast? He drew this contrast because he wanted to show by the ongoing standing posture of the Levitical priests the unfinished nature of their sacrificial ministry in spite of their repeated sacrifices over and against the finished nature of Christ's sacrificial ministry, who after just one single sacrifice was able sit down at the right hand of God. And why was He able to sit down after that one single sacrifice? He was able to sit down after that one single sacrifice because He through that one single sacrifice was able to take away sins, not just for a little while but **“for all time.”**

So how long will Christ remain seated at God's right hand, after having completed that one single sacrifice, according to **verse 13**? He will wait in this seated position, **“... until His enemies be made a footstool for His feet.”** So what does this mean?

When Christ died on the cross He won a great victory. He conquered **“him who had the power of death, that is, the devil”** according to **Hebrews 2:14**, He conquered the fallen angels according to **Colossians 2:14-15**. And

He conquered every ruler and authority that was opposed to Him according to **Colossians 2:15**.

But though He has in fact conquered all these enemies at the cross, through His one singular sacrifice, this victory has not as yet been fully manifested but one day it will be. And when will His victory be manifested? It will be manifested when His enemies are made a footstool for His feet or in other words when Christ returns from His seated position at the right hand of God, to establish His Millennial Kingdom. For it will be at that time these enemies that He had conquered at the cross will be visibly subdued in a manner that will be apparent to all.

So HOW ELSE did this author in **verses 12-14** communicate the fact that Christ's once for all sacrifice took sins away totally, completely and forever, other than through having drawn this contrast in **verses 12-13**? Let us now go down and read **verse 14**, "**For by one offering He has perfected for all time those who are sanctified.**"

So based on **verse 14**, how else did this author communicate the fact that Christ's once for all sacrifice took sin away totally, completely and forever other than through the contrast that he had already drawn in **verses 12-13**?

The author in Hebrews 10:14 declared that Christ's once for all sacrifice **perfected** for all time those who are sanctified. So what does this mean?

The word translated "**has perfected**" (a perfect tense of TELEIOO which means "complete" or "whole") serves as the clause's main verb and connotes a past action with present results. Therefore when this author declared in **verse 14** that Christ's once for all sacrifice perfected for all time those who are sanctified he meant this:

Those who are sanctified, or in other words, Christians who have exercised faith in Christ have been forever made acceptable to God in Christ or in other words have been forever made complete or whole in Christ.

And what does this mean for us practically? It means this: Because we have been forever made acceptable to God in Christ we can at any time enter into God's presence and enjoy the benefits and blessings of His presence.

So what was the third theme that this author introduced in this concluding section dealing with the superiority of Christ's priesthood? The sacrifices prescribed by the Law though repeated could never take away sins but the one singular sacrifice of Christ did (Hebrews 10:11-14). But we are not yet done. There is still a fourth and final theme. And what was that fourth and final theme. It was this:

The New Covenant confirms the finality of Christ's sacrifice (Hebrews 10:15-18). This is the fourth and final theme.

So now let me read for you **Hebrews 10:15-18** and see if this is not so, **“(15) And the Holy Spirit also testifies to us; for after saying, (16) ‘This is the covenant (or in other words the New Covenant) that I will make with them after those days (or in other words after the days of the Old Covenant) says the Lord; I will put My laws upon their heart, and on their mind I will write them,’ He then says, (17) ‘And their sins and their lawless deeds I will remember no more. (18) Now where there is forgiveness of these things, there is no longer any offering for sin.”** So based on these verses does the New Covenant confirm the finality of Christ's sacrifice? Yes, absolutely!

So let us begin with **verse 15** and how does it begin? It begins with these words, **“And the Holy Spirit also testifies to us...”** Earlier in **Hebrews 10** in **verses 5-7** the author introduced a quotation from **Psalms 40:7-9** where Christ was speaking about the finality of His future sacrifice. And now what is the author doing at the beginning of **verse 15**? He is adding further testimony concerning the finality of His sacrifice. But this time the author is not representing that testimony as coming from Christ but rather as coming from the Holy Spirit.

In support of this assertion concerning the finality of Christ's sacrifice, the author in Hebrews 10:16-17 went on to supply a loose rendering of two different portions from **Jeremiah 31:31-34**. So what did the first portion emphasize?

The first portion emphasized the transformative inward change under the New Covenant (Hebrews 10:16 cf. Jeremiah 31:33).

So let me now read for you **Hebrews 10:16** and see if this is not so. And what does it say? It says this, **“This is the covenant (or in other words the New Covenant) that I will make with them after those days (or in other words after the days of the Old Covenant) says the Lord; I will put My laws upon their heart, and on their mind I will write them...”**

So based on this verse can we say that invariably any person who becomes a participant in the New Covenant through faith in Christ would experience a transformative inward change? Absolutely! And what is that transformative inward change? They will want to obey God’s laws. Why? Because God’s laws as a result of God's New Covenant promise to them will have been written on their hearts and on their minds.

And what makes this possible? The finality of Christ’s sacrifice! And what did the second portion of **Jeremiah 31:31-34** emphasize?

The second portion emphasized the fact that sins and lawless deeds would be remembered no more under the New Covenant (Hebrews 10:17 cf. Jeremiah 31:34).

So now let me read for you **Hebrews 10:17** and see if this is not so. And what does it say? It says this, **“And their sins and their lawless deeds I will remember no more.”** So what does this mean? Does this mean that God cannot remember the sins and lawless deeds of those under the New Covenant? No! But it does mean that the sins and lawless deeds of those under the New Covenant will be remembered again no more.

And what makes this possible? The finality of Christ’s sacrifice! For Christ through His single sacrifice has taken away all sin for all time.

And what does this mean? This means that no further sin offering is required, which is clearly stated in **Hebrews 10:18**, **“Now where there is forgiveness of these things, there is no longer any offering for sin.”**

CONCLUSION

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May we by the grace of God understand that because of Christ's superior sacrifice we will always have access to God for we have been forever made acceptable to God in Christ.