

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected forever them that are sanctified. 15 Whereof the Holy Ghost also is a witness to us: for after that he had said before, 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 And their sins and iniquities will I remember no more. 18 Now where remission of these is, there is no more offering for sin." (Heb 10:10-18)

God has given to us, His people, a great hope. It is impossible to live without hope and it is not too much to say that every human activity has hope of some kind connected to it. No farmers plant seed, people get married, go to school, make investments, go off to war, preach sermons, and engage in all sorts of similar and other activities because they cling to a promise spoken or implied that there will be some benefit to themselves or to those whom they love. Or to put another way, these activities are motivated by hope.

Now we have seen thus far in the book of Hebrews that God has given to man a very great hope, a very great inheritance. God created man for the purpose of setting man over all the works of His hands in the world to come, a privilege that not even the angels enjoy, for they also will be placed under the dominion of man.

But because the first man, Adam, who represented us all, disobeyed God and fell under the power and curse of sin, as God foreknew he would, this purpose of God to place man over all the works of his hands was denied to Adam and his natural seed. But God promised that a new man would arise, made of the seed of the woman, and God would through Him overthrow the works of the devil and give this inheritance to the Him, Jesus of Nazareth. He, Jesus of Nazareth, would be a priest after the order of Melchizedek, was perfected by the things that He suffered, so that He became the author of eternal salvation to those who are called by faith in Him. For sin had dashed man's hope for eternal life, left him ruined and under the bondage of sin and death and hell, without hope and without God in the world. This hope would be restored to all those who believed in Christ. They would be a people who would be born of the Spirit of God, taken from the sons of Adam, according to the natural birth, but appointed by God to eternal life through being born again and faith in Christ.

Hence, a sign and seal of this promise was given to Adam after the fall, for all men, through Adam, were given the hope of eternal life if they would believe the promise represented by the figure of the offering of a bloody sacrifice of the first of the flock, a sacrifice that was offered by the godly from Abel and the patriarchs. The redeemer would come and men like Lot and Job and Melchizedek, even though not of direct descent from Abraham, would still inherit the promise because of their faith.

For the figure of the bloody sacrifice for sins was incorporated into the covenant made with the twelve tribes of Israel through Moses at Mt. Sinai, and other signs were given to Moses and Israel concerning the coming of the Redeemer and the inheritance that God had for them and for us. Israel itself became a symbol of the people of God, elect, redeemed from the bondage of sin and misery, carried by God through tribulation, into the land of their inheritance. But all these things were not the reality itself, as is testified by the life of Abraham himself, for he got no inheritance in Canaan, even though he became the very example of one who walked faith. Moses himself did not enter Canaan, though he looked for a city that hath foundations, whose builder and maker is God: Moses knew where his true inheritance was and he did and could not lose his true inheritance, even though he was denied the land of Canaan.

But all the bloody sacrifices that were made though out the history of the world until the coming of Christ did say two very important things. 1. That the shedding of blood was necessary in the plan and purpose of God for the removal of man's sin, the barrier to man's inheritance. "Without the shedding of blood, there is no remission of sins." 2. There was a constant reminder that the blood of animals could not really take away sins, for if sins were really taken away, there would no longer be any use for the sacrifices. Instead, the sacrifices were a reminder that sins were not yet purged, but there was one coming who would take away sins.

Then, in the beginning of chapter ten, as we saw last week, the whole business of bloody sacrifices to atone for sins was not something that men made up on earth, that God agreed to, or even something that God thought up Himself in order to react to man's sin, but the whole idea of sacrifice was conceived in eternity before the world began.

For God was never satisfied with the blood of bulls and goats, for the very reason that they could never take away sins. The offerings made by Aaron and all the priests up to the coming of Christ, including those offered by Abraham and all the prophets could never take away sins in and of themselves. They were shadows of much better things, a better high priest and better sacrifices that had their origin in the counsels of the Triune God. Just as the creation of the first Adam was the result of a council in Heaven: "Let us make man in our image," so the coming of the Last Adam, the Lord Jesus, was the result of a council in Heaven, as we saw last week. The Lord Jesus came to satisfy the justice of His father who could not be satisfied with the blood of bulls and goats, and the Holy Spirit responded to that sacrifice, being sent by the Father and the Son to bring forth a new creation, a new man in Christ Jesus, the result of a better hope, better promises, and a better priest and king: greater than Moses, greater than the angels, greater than Aaron, greater than David, greater than all the prophets. The Son of God, the Second Person of the Holy Trinity, was given by the decree of the Father and the power of the Holy Ghost, was given and took to Himself a true human body and soul, a human body and soul, though without sin, was perfected through the things that He suffered to be a perfect sacrifice to God for the remission of sins, putting an end to all such sacrifices, for by His sufferings He put away sins forever.

And so the triumphant words of the writer of Hebrews: [10:9] "Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." All the old of Moses is taken

away with Moses' tabernacle and temple on earth, to make way for the tabernacle and house of Christ in heaven forever. So now that brings us again to verses 10-17 of chapter 10 which we read a moment ago. I want to make 3 simple points.

1. The people of God are sanctified through the offering up of the body of Christ.
2. All the enemies of Christ and His people are overthrown by this one offering.
3. The Holy Spirit is the earthly witness and guarantor of the promise of the New Testament.

I. The people of God are sanctified through the offering up of the body of Christ. They are made holy.

A. See John 15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 16 They are not of the world, even as I am not of the world. 17 Sanctify them through thy truth: thy word is truth. 18 As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

1. This we may call the covenant of grace, which appears on earth because of the Covenant of Redemption that was performed in Heaven, as we saw last week.
2. This is lived on the earth, as a witness to the world.
3. Christ was sanctified, made perfect, so that we might be sanctified through the truth. His sufferings perfected Him so that our sufferings might perfect us.
4. His perfection was without sin, for He was not born of Adam, but of God. Our sanctification does not apply to what we receive from Adam, but only to that which we receive from Christ, so we have turmoil, and sufferings and conflict with the sins that cling to us until the resurrection of the dead

B. See Ephesians 5: 25 [Read without comment]: Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

C. See Titus 2: 11 [Read without comment]: For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 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.

D. 1 Peter 1: 18 [Read without comment] Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 21 Who by him do believe in God,

that raised him up from the dead, and gave him glory; that your faith and hope might be in God. 22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: 23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

II. All the enemies of Christ and His people will be overthrown: vs. 12, 13.

A. We walk by faith, for we do not see all the benefit yet. Time consists of past, present, and future.

1. The benefits of Christ's death are applied to all believers from the beginning of the world, for Moses suffered the reproach of Christ, and Abraham saw His day and was glad. Even Enoch saw the coming of the Lord in judgment and Job rejoiced in the resurrection.
2. There is only one eternal covenant of Redemption, but the church took different forms and was under other forms of government before the coming of Christ in these last days. Only Moses has passed away as far as government is concerned, but families, nations and other institutions remain.

B. Christ sits in heaven and actually rules the earth as our Mediator and for our good. He does not replace the families and the nations, but works through them by His word and Spirit.

C. He, through the church, is discipling the nations, not by the sword or carnal methods primarily [though He does use them just as God did under Moses], but through His word and Spirit.

III. The Holy Spirit is the earthly witness and guarantor of the promise of the New Testament.

A. The church will remain on the earth until the Second Coming of Christ: she will fulfill her mission.

B. The Lord's Supper is the sign and seal of this promise: "Til I come."

C. The New Covenant is written, not on stones, but on the fleshly tables of the heart:

1. First of all on God's only begotten Son.  
"6 ¶ Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. 7 Then said I, Lo, I come: in the volume of the book *it is* written of me, 8 I delight to do thy will, O my God: yea, thy law *is* within my heart. 9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest. 10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation." (Ps 40:6-10 AV)
2. Then on the hearts of His people: vs. 16: This is the Holy Spirit's work. To make a new man, by having Christ born in us.
3. This work can be summarized in one word: faith. Faith is the substance of thing hoped for, the evidence of things not seen. We do not yet see all our enemies put under the foot of Christ, but we walk by faith. Nothing can separate us from the love of God which is in Christ Jesus our Lord.
4. Sins are taken away through the blood of Christ: When the application of His sacrifice is fully realized all sins: past, present, future; all corruption of nature; all the

works of the world, the flesh, and the devil will be overthrown and God's mercy and truth will be vindicated and established that He might be glorified in His creatures forever and ever. Amen.

#### Summary and Application:

1. We are called to be saints, to be holy and without blemish. We are to walk in the light of faith, for we have been sanctified by the offering of the body of Jesus Christ once for all.
2. Our guilt is perfectly and forever taken away, though we need to be reminded of this again and again: hence, the Lord's Supper.
3. We are not yet perfectly conformed to Christ, but have been predestined to that perfection which we will know at His coming: Hence, the Lord Supper. 1John 3:1-3: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 3 And every man that hath this hope in him purifieth himself, even as he is pure."
4. Hence, let us put off the old, and put on the new, for this is the will of God in Christ Jesus:

"5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. 6 Therefore let us not sleep, as *do* others; but let us watch and be sober. 7 For they that sleep sleep in the night; and they that be drunken are drunken in the night. 8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. 9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 10 Who died for us, that, whether we wake or sleep, we should live together with him. 11 Wherefore comfort yourselves together, and edify one another, even as also ye do. 12 And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; 13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves. 14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*. 15 See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *men*. 16 Rejoice evermore. 17 Pray without ceasing. 18 In everything give thanks: for this is the will of God in Christ Jesus concerning you. 19 Quench not the Spirit. 20 Despise not prophesyings. 21 Prove all things; hold fast that which is good. 22 Abstain from all appearance of evil. 23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 24 Faithful *is* he that calleth you, who also will do *it*." (1Th 5:5-24)

Amen and Amen. God bless you!