

A Greater Offering

Jesus is Greater #16 - Pastor Gary Combs - November 10, 2024 - Hebrews 10:1-18

INTRO: Good morning church! We are continuing our series entitled, “JESUS IS GREATER: An Exposition of Hebrews.” Remember our theme verse is:

Hebrews 1:4 (NLT) This shows that the Son is far greater than the angels, just as the name God gave him is greater than their names.

Today, we’re in part #16 of our series in a message entitled, “A Greater Offering.” Jesus has made a greater offering.

ILL: Have you ever run up a debt on a credit card and find that you’re only able to pay the minimum payment? The minimum payment for most credit cards is 2% of the balance. Example: \$5000 balance at 21% interest it would take over 30+ years to payoff. The total amount paid would be \$25,857.21.

That must’ve been what it felt like for the Jewish people to constantly bring sacrifices to the Temple, knowing that they were never going to pay off their sin debt. They weren’t even making minimum payments.

Need: Many people struggle with feelings of guilt. They can’t believe that God would forgive all their sins in Christ Jesus. They struggle with shame over past sins. Others have received forgiveness and the joy that goes with it, but they struggle with perfectionism, thinking that God will love them more if they perform some great work for Him, or follow some list of rules and rituals more perfectly. But perfectionism leads to exhaustion, not rest. It leads to thinking of your relationship to God as one of earning favor, rather than being favored as His very own child.

Trans: The people of the old covenant needed a perfect sacrifice that could fully cleanse them, free them from the burden of sin, and restore them permanently to God. Like them, we need assurance that our sin is fully dealt with—that we don’t need to rely on our own strength or efforts to be right with God. We can trust that Christ’s perfect offering is sufficient.

BODY: In Hebrews 10:1-18, the author told the Hebrew believers that the offering of Christ is greater than the offerings of the old covenant. We can understand that the offering of Christ is greater than the offerings of the old covenant. Why is the offering of Christ greater than the offerings of the old covenant? The text gives **four reasons** the offering of Christ is greater than the offerings of the old covenant.

Read text: Hebrews 10:1-18 (ESV) ¹For 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. ²Otherwise, would they not have ceased to be offered, since the worshippers, having once been cleansed, would no longer have any consciousness of sins? ³But in these sacrifices there is a reminder of sins every year. ⁴For it is impossible for the blood of bulls and goats to take away sins. ⁵Consequently, when Christ came into the world, he said, ‘Sacrifices and offerings you have not desired, but a body have you prepared for me; ⁶in burnt offerings and sin offerings you have taken no pleasure. ⁷Then I said, ‘Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.’ ⁸When he said above, ‘You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings’ (these are offered according to the law), ⁹then he added, ‘Behold, I have come to do your will.’ He does away with the first in order to establish the second. ¹⁰And by that will we have been sanctified through the offering of the body of Jesus Christ once for all. ¹¹And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. ¹²But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God. ¹³Waiting from that time until his enemies should be made a footstool for his feet. ¹⁴For by a single offering he has perfected for all time those who are being sanctified. ¹⁵And the Holy Spirit also bears witness to us; for after saying, ¹⁶‘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.’ ¹⁷then he adds, ‘I will remember their sins and their lawless deeds no more.’ ¹⁸Where there is forgiveness of these, there is no longer any offering for sin.

THE OFFERING OF CHRIST IS GREATER BECAUSE...

1. The old offerings could never perfectly cleanse us.

EXP: (1-4) Look at v.1, “the law... can never by the same sacrifices that are continually offered every year, make perfect those who draw near.” The old covenant sacrifices could offer a temporary covering, but not a perfect cleansing. It could not “take away sins” (4).

“**Law**” (1) (νόμος, *nomos*) - The totality of the Old Testament, the Mosaic Law.

“**Shadow**” (1) (σκιά, *skia*) - shadow; an image cast by an object and representing the form of that object. The law and its sacrifices are but a shadow of Christ and His perfect sacrifice!

“**Good things to come**” (1) - “Sums up everything Christ purchased and accomplished for us by virtue of his life, death, and resurrection” (R. Albert Mohler Jr., *Exalting Jesus in Hebrews*, 146).

“**Continually**” (1) (διηνεκῆς, *diēnekēs*) - perpetually, continually. “The very fact that they were repeated showed that there was some deficiency in them as to the matter of cleansing the soul from sin” (Barnes).

“**Offered, offering**” (1, - 14x) (προσφέρω, *prosphero*) - to bear towards, present unto, to offer.

“**Make perfect**” (1, 14 - 2x) (τελειόω, *teleioō*) - to perfect, complete; accomplish, finish. The old covenant and its sacrifices could not bring to spiritual maturity nor completion.

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“**Cleansed**” (2) (καθαίρω, *kathairō*) - to cleanse, of filth impurity; to prune.

“**Consciousness of sins**” (2) (συνειδησις, *suneidēsis*) - the old sacrifices did not bring inner peace. For they could not cleanse the soul, the consciousness of sins.

“**Reminder**” (3) (ἀνάμνησις, *anamnēsis*) - a remembering, recollection. The continual sacrifices only served to keep reminding them of sin. They didn't completely cleanse them of sin.

“**Impossible**” (4) (ἀδύνατος, *adunatos*) - without strength, impotent, impossible

“**Take away sins**” (4, 11) (ἀφαιρέω, *aphaireō*) - to take from, take away, remove.

ARG: Remember what our author said back in chapter 9? The law is a “symbol” that cannot perfect us.

Hebrews 9:9-10 (HCSB) This is a symbol for the present time, during which gifts and sacrifices are offered that cannot perfect the worshiper's conscience.

If the law is only a “shadow” and a “symbol,” then what good is it?

THE GOOD PURPOSES OF THE LAW:

1) It **REMINDS** us of our guilty condition (Heb.10:3; Jas.1:22-25).

2) It **RESTRAINS** our sinful behavior (Gal.3:23).

3) It **REVEALS** our need for a Savior (Gal.3:24-25).

APP: That's how it feels trying to deal with our sins through self-effort or religious rituals. It's like trying to pay the minimum, but never getting it paid off. There has to be a better way! What are the “good things to come?”

2. He offered His own sinless body once for all.

EXP: (5-10) Look at v.10: “sanctified through the offering of the body of Jesus Christ once for all.” Our author again preaches Christ from the OT, here he quotes a psalm of David, Psalms 40:6-8, from the Greek Septuagint, which translated “thou hast given me an open ear” with “a body didst thou prepare for me.” This should not trouble us for “an open ear and a surrendered body amount to the same. Christ has opened his ear to God's Word and surrendered his body for God's work” (Raymond Brown, *The Message of Hebrews*, 178).

“**When Christ came**” (5) - the 1st advent. The author sees Christ as the author of Psalms 40 “he said...”

“**Not desired**” (5) (θέλω, *thelō*) - to will, to desire. God didn't desire sacrifices, but heart change.

Psalms 51:16-17 (ESV) ¹⁶ For you will not delight in sacrifice, or I would give it; you will not be pleased with a burnt offering. ¹⁷ The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise.

“**Body**” (5) (σῶμα, *sōma*) - physical body. “**Prepared**” (5) (καταρτίζω, *katartizō*) - to render, to complete.

“**Will**” (7,9, 10 - 3x) (θέλημα, *thelēma*) - Christ came to obey God's will, something mankind couldn't do. He did. Christ lived a sinless, obedient life. He said, “Not my will but thy will be done” (Luke 22:42).

“**Written of me**” (7) (γράφω, *graphō*) - to write. Christ's coming was written in the OT.

“**Does away with the first**” (9) (ἀναιρέω, *anaireō*) - to take away, abolish. Christ has done away with the old offerings, which didn't please God apart from obedience.

“**Establish the second**” (9) (ἱστημι, *histēmi*) - Christ's sacrifice established a new and 2nd covenant.

“**Sanctified**” (10, 14) (ἀγιάζω, *hagiazō*) - to separate from profane things and dedicate to God, make holy.

“**Once for all**” (10) (ἐφάπαξ, *ephapax*) - all at once; once for all (time) and perhaps (believers).

ARG: Christ was sinless, but became our sin offering that we might become His righteousness.

2 Corinthians 5:21 (ESV) For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

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ILL: Christ's illustration is the Lord's Supper: "This is my body, which is given for you. Do this in remembrance of me... This cup that is poured out for you is the new covenant in my blood" (Luke 22:19-20).

APP: We can rest in the fact that Christ's perfect obedience and sacrifice covers us fully. There is no need to add to His work; we're invited to trust fully in His perfect offering.

3. His single offering perfects us completely.

EXP: (11-14) Look at v. 14: "For by a single offering he has perfected for all time those who are being sanctified." Unlike the priests who stood daily to offer sacrifices that couldn't take away sin, Jesus "sat down" (12) after His sacrifice, indicating that His work of salvation was completely finished. This is the finished work of Christ.

"**Appointed for man**" (27) (ἀπόκειμαι, *apokeimai*) - to be la "**Stands daily**" (11) (ἵστημι, *histēmi*) - same word as establish in v.9

"**Service**" (11) (λειτουργέω, *leitourgeō*) - to do a service, perform a work; of priests and Levites who were busied with the sacred rites in the tabernacle or the temple

"**Single**" (12, 14) (εἷς, *heis*) - cardinal numeral one; single

"**Sat down**" (12) (καθίζω, *kathizō*) - to sit down; to have fixed one's abode; to settle, settle down; to set, appoint, to confer a kingdom on one

"**Enemies should be made a footstool**" (13) (ὑποπόδιον, *hypopodion*) - to make one a footstool of one's feet, i.e. to subject, to reduce under one's power

Psalm 110:1 (ESV) The Lord says to my Lord: "Sit at my right hand, until I make your enemies your footstool."

"**Perfected**" (14) (τελειόω, *teleioō*) - same word as v. 1, here in the perfect tense meaning an action that has been completed in the past, once and for all, not needing to be repeated.

ARG: **Christ's salvation work is finished. It is perfect. There is nothing for us to add, but to live for Him!**

Romans 6:10-11 (ESV) ¹⁰ For the death he died he died to sin, once for all, but the life he lives he lives to God. ¹¹ So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

Christ bore our sins in his body on the cross.

1 Peter 2:24 (ESV) He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.

ILL: Jesus' last words on the cross were "**It is finished**," and he bowed his head and gave up his spirit (John 19:30). The Greek is τετέλεσται (*tetelestai*), which means Christ's work of redemption was fully accomplished—His mission was completed, and the debt of sin was paid in full.

APP: We can rest in the security of Christ's finished work, knowing there is nothing more we need to add to His sacrifice. His "once-for-all time" offering brings us lasting and perfect peace.

4. His offering bears the Spirit's assurance of forgiveness.

EXP: (15-18) Look at v. 15: "the Holy Spirit also bears witness to us." What does the Spirit say? He reminds us of the words He spoke through the prophet Jeremiah (Jer. 31:33-34). These are words of assurance of "forgiveness" (18).

"**Holy Spirit also bears witness**" (15) (μαρτυρέω, *martureō*) - witness. "Also?" Who was the first witness? It was Christ who "said" (5) the words found in Psalm 40:6-8. Now, the Spirit speaks from Jeremiah 31.

"**Covenant**" (16) (διαθήκη, *diathēkē*) - covenant, testament. Here, the new covenant is in view.

"**Put my laws on their hearts... minds**" (16) - because of Christ, we have a God's law internalized.

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“Remember” (17) (μνάομαι, *mnaomai*) - God has chosen to forget our sins and law-breaking.

“Lawless deeds ... no more” (17) (ἀνομία, *anomia*) - contempt and violation of law, iniquity, wickedness

“Forgiveness” (18) (ἄφεσις, *aphesis*) - since we are completely forgiven, no further sacrifices are needed.

ARG: In Christ, we are forgiven and free from condemnation. The Spirit assures us of our new identity.

Romans 8:1-2, 16 (ESV) There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death... The Spirit himself bears witness with our spirit that we are children of God

ILL: Have you ever paid off a loan and received the note back from the bank marked “Paid-in-full.” It feels good. You feel assured. That’s what the witness of the Holy Spirit provides.

APP: Will you let knowing that we are fully forgiven inspire a life of thankfulness, obedience, and love, grounded in the perfect offering of Jesus and the inner witness of the Holy Spirit who gives us assurance?

CONCLUSION: As we reflect on the greatness of Christ's offering, we can see that it is, without question, perfect and complete in every way.

First, where the old sacrifices could never fully cleanse us, Christ's offering does what those could not—it removes sin completely, freeing us from guilt and its constant reminder.

Second, in offering His own sinless body, Jesus did for us what we could never achieve through religious rituals. His sacrifice was a willing, complete act of obedience to the Father, “once for all,” a gift no other offering could provide.

Third, Christ's single offering truly perfects us, conforming us to Christ to full spiritual maturity and sanctifying us, making us holy like Him. By His life, death, and resurrection, Jesus completed all that was necessary for our salvation.

And finally, we have the Holy Spirit's witness, assuring us deep within that we are indeed forgiven. We can live with confidence, knowing that through Christ's offering, we stand sanctified before God.

Today, if you're struggling to feel forgiven, remember: nothing more is required. Jesus paid it all. We can rest in His completed work and live in the freedom, peace, and assurance that it brings. So, let us honor His sacrifice by living fully in the grace He's provided.

Let's pray.