

October 19, 2014

Reconciliation with God is the Have our Debts Paid in Full

Hebrews 10:1-18

- I. We have been look at Reconciliation over the last couple of weeks.
 - a. Last week reconciliation with God is returning home. The image of the prodigal Son
 - b. The week before wit was that we now have peace with God
 - c. Today we will look at one of the implications of reconciliation. Let's read Hebrews 10:11-14

- II. How many have ever purchased something on credit Borrowed, when you did not have the means of buying it outright?
 - a. In a lot of ways that is what's wrong with the world. When we go back to the Garden of Eden, we find that Adam and Eve tried to loan out God's responsibility of "knowing good and evil."
 - b. They incurred a debt they could not pay, we call it sin. And that debt was so large it has been passed down to every generation since.
 - i. What worse is that the debt has been compounded by every choice that seeks to replace God from his throne?

- III. God's initial plan was to provide us with a deferment until payment could be made. We see this plan in action throughout the Old Testament.
 - a. The sacrificial system was God way of holding of calling in our debt.
 - b. However, people have this tendency to try doing things their own way.
 - c. This just messed everything up.
 - d. The system was designed to point us to the one would pay. What ended up happening was that people saw it as an end itself.

- IV. As New Testament believers we no long practice atonement under the sacrificial system because Jesus has done away with it.

- a. Not because it was broken, but because the debt had been paid. There was no longer the need for the deferment.
 - b. In this letter to the Hebrews we are confronted with the reality that what Jesus did can never be undone, but, more importantly, he has satisfied the payment of our sin-debt.
- V. In the next few moments I would like to point you to the reason of this passage, then highlight the conclusion we should arrive at.
- a. Vv. 1-3: The sacrificial system point to Jesus and would come to an end.
 - i. They, the sacrifices, were imperfect because nothing changed. Our consciences were not renewed, they were merely placated
 - b. Vv. 4-7: The blood of bulls and goat were ineffective because they were involuntary participants.
 - i. They did not give their lives willingly.
 - ii. This means that what was missing from the sacrifice was a true act of sacrifice. A sacrifice that must chosen.
 - c. Vv.8-10: So, when Jesus comes, he willingly, voluntarily submits to the requirements of the law, thereby, satisfying God's desire for a worthy sacrifice.
 - i. Jesus was not shying away from the goal. He came specifically to accomplish the redemption of creation through his death.
 - d. Vv. 11-14: Jesus's sacrifice is different than the service offered by the priests of the Old Testament.
 - i. A comparison of the ministries

They	Jesus
• Offered repeatedly	• Once and for all
• Same sacrifices	• Unique sacrifice
• The sacrifice does not take away sin; only covers it	• Sacrifice takes away our sin
• Need for never sacrifice never ended	• Ned for sacrifices are over
• The priest's job was never done	• Jesus sits down
• We could not become what God desired	• We are now what God desires

- ii. We have been perfected while we are being sanctified/purified/changed into the image of Christ.

- e. Vv. 15-18: The witness of the Holy Spirit is that Jesus accomplished his mission and purpose for coming.
 - i. Verse 18 is interesting because it tell us if forgiveness has taken place, no more sacrifices are needed. That means if you have repented and accepted the forgiveness offered, no more sacrifices needed.
- VI. Some have fought against the doctrine of security because they do not understand it.
- a. You have a home you can't pay for. You love it, want to keep it.
 - b. Someone comes and pays the mortgage and give you enough money to renovate it. What do you do?
 - i. Throw away the money and start taking hammer to the walls?
 - c. No! You honor the giver of the gift. Why would you damage your own home?
 - d. But, this is exactly what we do. The gift of eternal life is offered and we reject it. The gift of eternal life is offered and we accept it and then live as if we will get another bail out.
 - i. If you have accepted the gift, honor the giver. To do otherwise is to trivialize Jesus' sacrifice on the cross.