

Sermon Series
The Superiority of Jesus Christ
January 9, 2022

Title: Christ's Sanctifying Sacrifice

Subject: Perfection of Saints, Sanctification, Christ's Exaltation, Jesus Christ, Atoning Sacrifice, Christ's Victory, The Once for All Sacrifice: Priestly Service

Theme Text: Hebrews 10:12-14 (ESV) ¹² But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, ¹³ waiting from that time until his enemies should be made a footstool for his feet. ¹⁴ For by a single offering he has perfected for all time those who are being sanctified.

Theme Illustration: One of the glaring weaknesses of the old order concerns the issue of sanctification or perfection. Let's be clear we cannot be made personally perfect in this life because of the flesh and our battle with the flesh, the world, and the devil. Final perfection is the work of God through the resurrection of the body at the Lord's return. God sanctified Israel by setting her apart from the nations by making an exclusive covenant with the people. He gave them commands, laws, and sacrifices to prefigure the ultimate forgiveness of sins through the once for all sacrifice of Christ. The artifices of the Old Order had no power to perfect the people. In other words, those sacrifices had no power to finish the growth of the individual believer to the perfection of God's moral laws. Redemption was accomplished for the nation bringing them out of Egypt by the Lord's act of power alone. Israel had no power to redeem itself. Their redemption was monergistic, that is the sole work of God. Monergism means from the Greek "One work". This is opposed to synergism, the complementary work of more than one person.

Our salvation, redemption, and sanctification are also monergistic, the work of God alone. He births faith into our hearts by His grace. In a stunning

revelation, the Holy Spirit declares the supremacy of Christ's work by revealing that our perfection is already accomplished even as we are amid sanctification. This I believe confirms that sanctification is also monergistic, the work of the One True God in Trinity.

Read: Hebrews 10:11-14

Introduction: It is important to remind ourselves from Hebrews 10:5 – 6, that the expiration of the old covenant and its sacrifices was planned before the foundation of the world. Christ accepted the Father's will that His incarnation was necessary because the Son already knew that the Father had no pleasure in burnt offerings and sin offerings because they were by Divine decree, purpose, and will not able to perfect the believer.

We would be in error to surmise that the old covenant was superseded because God lacked the foreknowledge to see Israel's constant dalliance with idolatry and rebellion. In other words, it would be erroneous to believe that the new covenant was God's plan B. Both the old and the new covenants are stages in God's plan A.

Christ, before His incarnation, willingly accepted His role by exclaiming, **Psalm 40:8 (ESV) ⁸ I delight to do your will, O my God; your law is within my heart.** The Christ was zealous for the Father's glory. He agreed to the task of magnifying God's law and making it honorable. Christ honorably and heartily agreed to the Council of the Trinity. None of the Father's will was forced upon Him. This was wonderfully foreshadowed in Genesis chapter 22.

There we read of a human father, Abraham, willing to sacrifice his beloved son, Issac, upon the altar by God's command, and there to see his human son willing to be slain. Notice these wonderful words, **Genesis 22:8 (ESV) ⁸ Abraham said, "God will provide for Himself the lamb for a burnt offering, my son."** So they went both of them together. Of course, I want you to notice that last phrase. Christ did not go to the cross alone.

It is important for us to be reminded of the determination of the eternal covenant, the Father will creation and the great work of redemption, the Son accepted the task to carry it out, and the Holy Spirit applies the effects to the elect. The origin of our salvation is the sovereign will of the Father.

Of course, we know that God was under no compulsion to save anybody, **2 Peter 2:4 (ESV)** ⁴ **For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment...** If it would have pleased God, He could have done the same with the whole human race. Mercy is always a personal prerogative and requires no justification or explanation.

The phrase “the will of God.”, used in Hebrews 10, is that eternal, gracious, free purpose by which God determined in Himself to recover or save His elect out of a lost human race and to permanently remove their sins, sanctify them and bring them into an eternal enjoyment of Himself. His merciful and gracious acts were without any meritorious cause foreseen in the objects of His mercy. It was His own free and uncaused act by which He purposed to do. God determined that His people should be saved to remove all grounds for boasting in themselves and to glory in God alone. Our salvation is therefore found only in the sovereign will of God.

Transition: In verse 11, we view:

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

Once more the Holy Spirit emphasizes the contrast between the all-sufficient offerings of Christ and the ineffectual offerings under the law.

We first recognize many priests served. This contrasts with the One Man who is competent to do all of this by Himself. Secondly, we see that those priests stood because their work never ended. Thirdly, they were employed daily, which again emphasizes they were unable to once for all serve in a

way that would satisfy God. Their sacrifices could not meet the infinite demands of justice, expiate sins, nor give rest to the excited conscience.

Those priests had to offer the same kind of sacrifice which proves that those sacrifices were incapable of satisfying God. This demonstrates that no sacrifice, whether commanded by the law of God or of human invention for appeasing God, is utterly worthless and cannot calm the conscience. All human attempts at moral reformation designed to make peace with God and calm the conscience are all vain attempts it works righteousness. Salvation cannot come to any soul by these attempts, **Titus 3:5-6 (ESV)** ⁵ **he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit,** ⁶ **whom he poured out on us richly through Jesus Christ our Savior...**

Transition: We now view the contrast between the permanent priestly frustrations of the old covenant with:

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

The difference between the priestly frustration of the old covenant and the priestly satisfaction of the new covenant is found in the quality of the priest and the sacrifice. The priestly work of Christ is in view here. He came as the High Priest and provided the once for all sacrifice of Himself on God's altar of atonement.

It would be helpful at this point to summarize some of the contrast. Those priests were many, Christ, ministered alone, humanly speaking. They offered many sacrifices, Christ offered but one. They continued to offer the sacrifices, Christ's sacrifice was complete and final. Their offerings were powerless, while Christ's removes sins. They stood, He sat down. They

ministered to God, Christ is seated at God's right hand. They ministered one day a year. Christ is on high forever.

Christ entered heaven for or on behalf of God's people. He is given a place of honor higher than any archangel. Christ is the only one who deserves to be there. As her obedient Adam, Christ represents us.

Verse 13 is the seventh reference to Psalm 110. This is a promise to the Son from the Father. Christ's place in heaven is until all of His enemies are completely subjugated. This describes two effects of Christ work, the saving of God's elect and the defeat of all rebellion against God, **Acts 17:31 (ESV)** ³¹ **because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead."**

The Savior now awaits the fulfillment of the Father's promise, **1 Corinthians 15:25-27 (ESV)** ²⁵ **For he must reign until he has put all his enemies under his feet.** ²⁶ **The last enemy to be destroyed is death.** ²⁷ **For "God has put all things in subjection under his feet." But when it says, "all things are put in subjection," it is plain that he is excepted who put all things in subjection under him.**

The wrath of the Lamb is as much a divine perfection as the love of God. In his overthrow of God's enemies, He will reflect His glory as much as His work of redemption. God has supplied us with a foreshadowing of this. During the days of His earthly ministry, enemies pursued him with relentless hatred and opposed him at every turn. His wrath was poured out in 70 A.D. in the sending of the Romans to do His work, **Luke 19:27 (ESV)** ²⁷ **But as for these enemies of mine, who did not want me to reign over them, bring them here and slaughter them before me."**

Christ can destroy his enemies in the twinkling of the eye yet He is biding his time until that day that God has appointed. Every enemy of His church will be thrown down, not reconciled.

Transition: In verse 14, we now view Christ's:

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

We need to first define the phrase “perfected for all time” and answer the question of who is “those who are being sanctified”. Perfected forever is the truth that by one sacrifice Christ has perfected his elect forever. Our perfection has been consummated. This perfection refers to our present standing before God and not our experience. This present perfection is the. The imputed righteousness of Christ. We have been justified. We are accepted fully by God as one of his worshipers. We have full pardon for our sins and are at peace with God. Christ's complete obedience earned him infinite merit which he gives to us. We are both perfectly justified and perfectly sanctified. All of this through Christ our head.

Experientially, this truth is being worked out in time as we walk with God. Our right to heaven is founded on Christ's righteousness imputed to us. We are precious in the sight of God. According to the precipice of Christ himself. Thus, our sanctification began in our election is being worked out in time by the power of Christ.

Conclusion: We need to remember that our perfect objective sanctification does not eliminate our constant need for cleansing in time by the Spirit's use of the word of God, **John 13:10 (ESV) ¹⁰ Jesus said to him, “The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you.”**

If we trace out this salvation to its originating source, it is the sovereign will of our God. This text is most blessed. The entire process is the one work of our triune God. Saints, we have been sanctified and we are being sanctified. It is Christ who is working out in time what God through Christ has already accomplished. This is glorious news for those of us who have been sanctified. Just as God finished his work of creation. He will finish his work of re-creation.