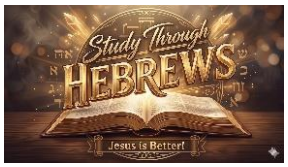
Five Astounding, Amazing, Grand Declarations
(Hebrews 10:1-18)
(Lesson #18)



To download lesson guides or other study resources visit our webpage: http://truth-seekers.net

10:1-2 For 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. 2 Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins?

The writer has mentioned this a couple of times, but here it serves to emphasize the absolute necessity of Christ's once-and-for-all sacrifice.

It was in the repeated repetition of the sacrifices within the Old Covenant system that its real limitations were highlighted.

First, as the writer has told us multiple times, the law, the Old Covenant, the Levitical priesthood, and the whole sacrificial system was a shadow of the good things that were to come. It was not the true form; it was not the substance. It was the *type* that was pointing forward to the *archetype*—the shadow pointing forward to the substance.

Notice though, and it is important to see this, that it shadowed "good things" that were to come. The writer had already said something very similar back in chapter 9, where he wrote:

> *"But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation)" (Heb 9:11, ESV).*

It is worth noting that these "good things to come" have now come in the person and work of Jesus Christ (Heb 9:11)!

These good things to come include the full and final salvation in Jesus Christ, the reality that by His one sacrifice He has forever perfected those who place faith in Him, and the reality, as we just read last week, that He will appear a second time, not to deal with sin, but rather to save (eternally) those who are eagerly waiting for Him!

Second, the author once again reminds us that the Old Covenant and the Mosaic law can never—as in an absolute impossibility—bring perfection to those who are approaching God through the line of sacrifices offered each and every year.

Now, of course, sacrifices were offered daily, but it seems with the author saying "every year" he is focusing primarily on ***Yom Kippur***, the Day of Atonement.

The Greek word translated ***"perfect"*** is ***teleioō***. It has a host of meanings, but they all refer to bringing something to **a planned completion**, to **accomplishing a planned task**, or to **fulfilling a desired requirement**. Those offerings, numerous and often as they were, **lacked the strength**; they were **impotent** to make the worshipper **perfect**.

As I have mentioned a couple of times in our study in Hebrews, when the author mentions **making someone perfect**, he has in mind accomplishing all that needs to be accomplished to bring them into the **presence of God**. The writer also made this clear back in Hebrews 9:

8 By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing 9 (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, (Heb 9:8–9, ESV)

Third, as the author has done previously, he reminds his audience that all of these animal sacrifices, although they had a purpose in the plan and economy of God, could not fix the real problem.

They could not clear our sin debt, and they could not provide us with a complete righteousness, which is absolutely necessary for us to be perfected (to stand in God's presence).

But we must recognize that the **ineffectiveness** of the old system was **part of the way** in which God **exposed the real human need** and caused us to **long for a solution** that could **truly fix** our sin problem.

Verse 2 — The author makes the point that he has been making throughout the letter: the repetition built into the old shadow system proves the ultimate fatal flaw in the system.

The repetition indicates that the problem was only being **covered** and not **corrected**. If those sacrifices could have made the worshipper perfect, then there would have been no need for them to be repeated. If they could have fixed the problem, then they would have **ceased to be offered**, because at that point, the worshipper would have been cleansed!

The Greek word translated ***"cleansed"*** is ***katharizō***. It is the process of making someone **ritually clean**, and it is often used of **healing someone of leprosy** (such as in the Gospels).

The author is using it here to highlight the **spiritual cleansing** that was **unobtainable** in the Old Covenant system, but which is **freely given** in the **New Covenant.**

Again, the proof is that the worshipper never got their conscience cleared. The reality is that the worshipper would **leave the offering sensing something was not quite right**. All of this points to the desperate need for the New.

The author has built the **undeniable conclusion** that the **Mosaic system** could not fix man's sin problem and usher them into God's presence. Thus, the sacrifices continued—day after day, month after month, and year after year!

APPLICATION:
In our modern lives, we often fall into a "repetition trap" remarkably similar to the ancient Day of Atonement. We try to manage our guilt, shame, and recurring failures through self-help routines, religious box-checking, or cyclical penance, constantly attempting to clear our own conscience by our own efforts.

Yet, like the worshipper leaving the temple year after year, we walk away sensing that "something is not quite right"—because a temporary fix can never satisfy a permanent problem. Hebrews 10 reminds us that Jesus Christ's sacrifice was offered ***once for all***, our cleansing is definitive, our debt is completely paid, and our conscience can finally rest.

Vs 3 But in these sacrifices there is a reminder of sins every year.

Here something **paradoxical** occurs. The **continuous** and **perpetual** nature of these offerings highlighted their inability to truly remove guilt; conversely, and surprising, they caused the worshipper to be **"reminded"** of sins year after year.

The continuation of the sacrifices—day after day, month after month, and year after year—served as a **persistent reminder** of the **problem with sin**. They served as a reminder that the **old system** could not actually, fully, completely, and totally deliver humanity from sin.

In referring to the sacrifices under the Old Covenant—including the daily morning and evening burnt offerings and the collective sacrifices on the Day of Atonement—the text points to a recurring ***"reminder of sins, every year."*** The Greek word for ***"reminder"*** here is ***anamnēsis***, which carries the strong sense of **bringing a past reality** or **debt back to active**, **conscious thought**.

Instead of erasing the record of wrongdoing, the ceremony actually reinforced the worshippers' awareness of their guilt "every year."

Again, it is likely that by referencing "every year," the author specifically has Yom Kippur (the Day of Atonement) in mind, where the high priest entered the Holy of Holies annually, bearing witness that the **barrier between God and man still technically stood.**

APPLICATION:
Human nature has a powerful way of burying guilt, hiding shame, or trying to move past moral failures by simply distracting ourselves until the next crisis hits. Yet, true peace cannot be found through avoidance. Under the old system, God designed the annual rhythm of Yom Kippur not to offer permanent relief, but to **lovingly pierce human rationalization**, ensuring the worshipper confronted their standing before a holy God.

Because Jesus absorbed our final judgment, our memories of past sin no longer serve as an annual indictment, but as a profound reminder of the staggering grace that has permanently set us free.

Vs 4 For it is impossible for the blood of bulls and goats to take away sins.

Here we have the writer's **First Grand Declaration**.

The author makes a statement that would have **utterly rocked** his original Jewish Christian audience. While he has been building toward this point in a **veiled fashion throughout the letter**—such as in chapter 9:

> *9 (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, 10 but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation. (Heb 9:9–10, ESV)*

And again:

> *13 For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, 14 how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God. (Heb 9:13–14, ESV)*

Here the author makes it **crystal clear** and **completely unveiled**: it is **impossible** for the blood of bulls and goats to take away sins!

Let's look closely at two key words, starting first with **"impossible."** The Greek word is ***adynatos***. We have looked at this Greek word before, but we should take a **quick peek** at it again to **grasp its full weight**. What does the author actually mean by ***"impossible"?***

In everyday conversation, we throw that word around rather loosely. But often, we **don't actually mean impossible**. We mean **improbable**, **doubtful**, **unlikely**, **really hard**, or **very difficult**.

So how does the writer of Hebrews use this word? As stated, ***adynatos*** literally means something that is **incapable** of **occurring**, something that **cannot be done**, something that is **strictly**, **truly impossible**. It literally means **"without power," "impotent,"** or **"incapable of happening."**

The author of Hebrews uses this exact word several times throughout the letter. Look at how he uses it elsewhere:

> *18 so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us. (Heb 6:18, ESV).* **(Is he saying improbable or impossible)?**
>
> *6 And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him. (Heb 11:6, ESV).* **(Is he saying improbable or impossible)?**

It is **impossible**—indeed, it was never possible, nor was it ever happening—that the blood of animals was truly **"taking away"** sins.

So, what does the author mean by **"taking away"**? The Greek word the author uses here is ***aphaireō***, which means to **remove**, to **cut off**, or to **take away entirely**.

Consider this specifically regarding the Day of Atonement: the annual celebration where Israel's sins were symbolically covered. The blood of a bull was offered by the High Priest for his own sins and the sins of his family, and the blood of a goat was offered for the sins of the nation.

Yet, despite the **solemnity** and **divine institution** of these rites, it is ***adynatos***—not improbable, unlikely, or difficult, but **absolutely impossible**—for the blood of animals **to take away**, **remove**, **expiate**, **eliminate,** or **eradicate sins.**

APPLICATION:
We live in a culture obsessed with quick fixes, substitutes, and temporary cover-ups for deep moral failures. Hebrews 10:4 reminds us of a humbling yet liberating truth: our moral and spiritual ledger cannot be balanced by human effort or symbolic substitutes. Sin is too deep, and God's holiness is too absolute, for a superficial fix. It is the precious blood of Jesus Christ, that can actually remove our guilt forever.

Vs 5-7 Consequently, when Christ came into the world, he said, "Sacrifices and offerings you have not desired, but a body have you prepared for me; 6 in burnt offerings and sin offerings you have taken no pleasure. 7 Then I said, 'Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.' "

"**Consequently**," "**therefore**," "**wherefore**," "**that is why**..." Building on the absolute impossibility of animal blood taking away sin, the author turns to a dramatic turning point: when Christ came into the world, He spoke, and we are given our first **Old Testament quotation in this section**.

As we have done previously, we will first look to understand the passage as the writer is **presenting it** to his **audience**, and then we will **examine the quotation** in its **original Old Testament context.**

To the author's point: Because the blood of bulls and goats can never take away sins, when Christ came into the world, He made a declaration.

The first question you might have: *Who is the **"he"** in **verse 5?***

Typically, an antecedent pronoun points back to the closest noun, and the last noun mentioned was Christ. So, when Christ came into the world, He (Christ) said to the Father: ***"Sacrifices and offerings you have not desired..."***

Here, citing Psalm 40:6–8, the writer of Hebrews points us to a **profound, eternal dialogue** that took place within the divine Godhead **prior to the Incarnation.** The writers transports us back in time, and opens a door that we would know nothing about unless the Father reveals it, and through Psalm 40 we are exposed, we are informed of this ancient conversation.

Look at verse 5 again: ***when He came into the world, He said…*** **The Son acknowledges** that the Father has had **His fill of animal sacrifices and offerings**—even burnt offerings and sin offerings no longer bring pleasure to the Father. This is likely for two reasons, the people's continued rebellion and they were only **shadows pointing to a greater reality. The greater reality is moments away from stepping onto the stage of history!**

In this divine exchange, the Son declares two additional, **monumental truths**:

1. **He acknowledges** that the Father has **prepared a body for Him**.
    A. This is an amazing Old Testament declaration that the Father has prepared for the Son a body (the incarnation).
2. He also declares that He (the Son) **has come to do God's will** as written in the scroll of the book.

Let's examine how this quote appears in different translations and in its original context. First, let's look at the standard English translation of the Hebrew text (such as the ESV):

> *6 In sacrifice and offering you have not delighted, <u>but you have given me an open ear</u>. Burnt offering and sin offering you have not required. 7 Then I said, "Behold, I have come; in the scroll of the book it is written of me: 8 I delight to do your will, O my God; your law is within my heart." (Ps 40:6–8, ESV)*

That seems a little different from what the author said! Let's go look at the Jewish translation of the **Tanakh** (Old Testament):

> *Sacrifice and meal-offering Thou hast no delight in; <u>mine ears hast</u> Thou opened; burnt-offering and sin-offering hast Thou not required. 8 Then said I: 'Lo, I am come with the roll of a book which is prescribed for me; Psalm 40:7–8 (JPS 1917)*

Is the author confused on what he is quoting? Not at all, let's take a peek at how the **Septuagint** (the ancient Greek translation of the Old Testament):

> *6 Sacrifice and offering thou wouldest not; but a body hast thou prepared me: whole-burnt-offering and sacrifice for sin thou didst not require. 7 Then I said, Behold, I come: in the volume of the book it is written concerning me, (Ps 39:6-7, BrLXX)*

There can be no doubt the author is quoting the Septuagint, so now let's go take a look at his quotation in its fuller context, and we will use the Septuagint:

> *4 Blessed is the man whose hope is in the name of the Lord, and who has not regarded vanities and false frenzies. 5 O Lord my God, thou hast multiplied thy wonderful works, and in thy thoughts there is none who shall be likened to thee: I declared and spoke of them: they exceeded number. 6 Sacrifice and offering thou wouldest not; but a body hast thou prepared me: whole-burnt-offering and sacrifice for sin thou didst not require. 7 Then I said, Behold, I come: in the volume of the book it is written concerning me, 8 I desired to do thy will, O my God, and thy law in the midst of mine heart. 9 I have preached righteousness in the great congregation; lo! I will not refrain my lips; O Lord, thou knowest my righteousness. 10 I have not hid thy truth within my heart, and I have declared thy salvation; I have not hid thy mercy and thy truth from the great congregation. (Ps 39:4-10, BrLXX)*

Psalm 39:4–10 is a breathtaking portrait of the Son speaking to the Father:

- In verse 5, the Son acknowledges the Father's matchless, unnumbered works.
- In verse 6, the divine dissatisfaction with mere ritual sacrifice is stated.
- In verse 6b, *"but a body hast thou prepared me."* This is an amazing Messianic declaration.
- In verses 7–10, the Son steps forward: *"Behold, I come: in the volume of the book it is written concerning me, I desired to do thy will, O my God..."*

This is Jesus. This is what He willingly did when He stepped out of eternity into human history. This is an amazing preincarnate promise that a body would be prepared for Him!

This is our Great High Priest, whose ultimate motivation was complete, **unreserved surrender** to the will of the Father. Jesus speaking, I have come to do your will oh God at it is written.

APPLICATION:
We often treat God's will as a backup option or a last resort when our own plans fail. Hebrews 10 call us to follow the Son in his obedience to the Father's will. Jesus calls us to join Him in stating from the heart: ***"Not my will, but Yours be done!"***

Vs 8-9 When 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), 9 then he added, "Behold, I have come to do your will." He does away with the first in order to establish the second.

Here the author divides his **quotation** into two parts to ensure the audience fully understands its **monumental significance**.

The author **first outlines** what God has **abolished**, and then **describes** what God has **established**. He quotes Psalm 40:6a once again, rearranging the words slightly for impact and adding his own **precise interpretive comments.**

First, the author reminds his audience that the One speaking in the Psalm is declaring the **Father's rejection**—stating that He no longer takes pleasure in sacrifices, offerings, burnt offerings, and sin offerings.

He then inserts his interpretive comment: ***("these are offered according to the law.")*** Of course, that is entirely correct; the entire Mosaic Covenant is based on the Mosaic law. All of these offerings are outlined in the Torah—in Leviticus in particular—and are strictly in accord with the legal requirements of the old system.

Next, the author quotes Psalm 40:7a. The ***"He"*** the author has in mind is Jesus—our Great High Priest, the Mediator of the New Covenant. Jesus says, *"I have come to do your will,"* speaking of the sovereign will of the Father. That this was **Christ's defining life mission** is **fundamentally** affirmed elsewhere in the New Testament:

> *30 "I can do nothing on my own. As I hear, I judge, and my judgment is just, because I seek not my own will but the will of him who sent me. (Joh 5:30, ESV)*
>
> *38 For I have come down from heaven, not to do my own will but the will of him who sent me. (John 6:38, ESV)*

This statement about Jesus coming to do the will of the Father prepares the **pastor's audience** for something he has implied **multiple times** but is now going to **state directly**.

It introduces his interpretive comment on Psalm 40:7a, which brings us to his **Second Grand Declaration**!

Verse 9b — He does away with the first in order to establish the second.

Christ **does away with**, Christ **abolishes**, the **first order,** the **first covenant** so that He may **establish the second!**

As commentator Gareth Cockerill notes: ***"It would have been difficult for the pastor to have found words stronger than "abolish" and "establish." Both were often used in contemporary sources for the annulling and promulgating of laws."***

God's **repudiation** and **rejection** of the **old covenant sacrifices legally** and **practically** annulled the first system as a **method to approach** God.

The **Son ratified that annulment** in His **incarnation** and through His humble submission to the will of the Father—submission that culminated at Calvary, where He offered Himself as the ultimate and **fully accepted offering for sin!** Thus, He does away with the first order so that He might establish the second.

Vs 10 And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.

Christ's perfect obedience to God's will becomes the **ultimate source** of our **sanctification**. **It is by that will**—the will of Jesus Christ, the will that was fully and totally committed to the Father, the will that led the Savior to Calvary on our behalf—**that we have been sanctified.**

And by that will—the will of the Father, the will that the Son perfectly executed, the will that Jesus delights to do—we have been sanctified through the offering of the body of Jesus Christ ***once and for all.***

Again, the author has been making this point over and over again: **sanctification, once and for all**, is not possible through the Mosaic Covenant, **but only through the New Covenant**. And the promised New Covenant was, of course, the sovereign will of the Father!

It is through the offering of the body of Jesus Christ that we have been sanctified ***"once for all."*** Every term in verse 10 is running to one and **only one obvious conclusion**: our **sanctification** is **certain and secure** in the **finished**, **unrepeatable** work of **Jesus Christ!**

APPLICATION:
Because the sacrifice of Jesus was done ***once for all***, our position as sanctified children of God is settled permanently. We do not work *for* our acceptance; we live out of the secure, unshakeable reality that **we have already been made holy by His grace and we stand accepted before the Father.**

Vs 11 And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins.

As we read verse 11, do not forget the triumphant words from verse 10 concerning Jesus Christ's ***"once and for all"*** **sacrifice.** Having just established the definitive, finished nature of Christ's work, the author draws a **sharp contrast.**

Every priest **stands daily** at his service, **repeatedly** continuing to offer these **same sacrifices**, which **can never take away sins**.

This is the **direct antithesis** of ***"once and for all"***—it is the **exact opposite** of the once-for-all sacrifice of Jesus Christ!

Day after day, sacrifice after sacrifice, offering the same things over and over, leading us straight to the **Third Grand Declaration:** The priests keep offering sacrifices: ***"which can never take away sins."***

Let's break this down into three key points:

1. **Point 1:** It appears the author has broadened his view from the High Priest and Yom Kippur to ***"every priest."*** This includes the ordinary Levitical priests performing their daily temple duties.
2. **Point 2:** They are still doing it—right now, day after day, they are continuously offering these same sacrifices. They are in the temple today (~65 AD) still offering these sacrifices.
3. **Point 3:** Notice that the text says the priests **stand** daily. In ancient architecture and temple service, there were no chairs in the holy places because a priest's work was never done; he had to stand.
4. **Point 4:** These sacrifices, in their totality, piled all together into a single basket, can ***never take away*** a single ***sin***, they can never remove sins, never eliminate them, and can never **eradicate them**!

You can almost hear the pastoral heartbreak and urgency in the author's voice: ***Do they not see?***

APPLICATION:
There is an exhausting spiritual toll that comes with trying to maintain a standing before God through human effort or religious rituals. When we rely on our own works, we find ourselves spiritually "standing daily"—working endlessly, never sitting down, and perpetually worrying if we have done enough to cover our moral failures.

Because Christ sat down at the right hand of God—signifying that His work of atonement is complete—we are invited to step off the treadmill of endless striving. We are invited to rest in the finished, unrepeatable grace of our Great High Priest.

Vs 12-13 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.

In **sharp contrast** to the **earthly priests** who were **constantly standing** day after day, we find the breathtaking declaration: ***"But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God."***

Let the sheer weight of this contrast sink in. In verse 11, the multiple priests were **"standing"** day after day, week after week, century after century—no sitting allowed, because their work was never finished, and **their sacrifices were never complete.**

But when Jesus offered His single, all-sufficient, all-powerful sacrifice, He did not stand in an earthly temple. **Instead, He sat down at the right hand of the Father!**

In the ancient tabernacle and temple, there was no chair provided for the priests because their service was continuous. **By contrast, Jesus sat down, signaling the ultimate completion of His priestly work of atonement.**

As the author turns to this glorious posture, he appeals once again to his favorite Old Testament text in the entire canon: **Psalm 110**. Here the author is referring to verse 1: Namely that Jesus is at the right hand of the Father:

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

What begins as a reference to Christ seated in majesty at the right hand of God **seamlessly transforms** into a **citation of this royal, messianic psalm.**

As G.L. Cockerill observes: ***"This statement extends the contrast with "every priest" initiated above. They "stood," vainly performing perpetual sacrifices but never able to obtain their goal. He has definitively "sat down" and awaits with expectation the final consummation fully assured by the potency of his sacrifice."***

Jesus is not pacing the halls of heaven wondering if His sacrifice was enough; He is seated in absolute victory, calmly waiting until the **final subjugation of all His enemies is completed by the sovereign hand of the Father.**

Vs 14 For by a single offering he has perfected for all time those who are being sanctified.

Here, to the **Fourth Grand Declaration** of this passage: The reminder of the grand reality that it is by the single offering of Christ that believers have been perfected for all time!

In case his audience has **not fully apprehended** this grand and glorious truth, the author drives home the ultimate conclusion with four stunning pillars:

- **One offering** (not repeated daily or annually)
- **He has perfected** (bringing complete spiritual maturity and eternal standing before God)
- **For all time** (permanent, timeless, and unchangeable)
- **Those who are being sanctified** (those set apart by His grace)

Listen, this idea of ***"once saved, always saved"*** is much bigger than a **modern theological cliché**. **It is deeply rooted in the absolute power and efficacy of the sacrifice of our Great High Priest!**

Those who are ***"being sanctified"*** are those called out of darkness—those whom He has fully redeemed.

It is noteworthy that the author chooses here to apply the merits of Jesus to ***those who are being sanctified***, which is simply another way of describing those who are truly saved.

This highlights the vital theological reality that true, real salvation is a **transformative process of sanctification** that **begins** the very **moment justification occurs**. As the Apostle Paul famously declared:

> *17 Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. (2 Cor 5:17, ESV)*

APPLICATION:
Because Christ's sacrifice was absolute, He has already secured our permanent perfection in the eyes of the Father, even as He tenderly and actively works on us through the ongoing process of sanctification. We can face our weaknesses today without despair, knowing that our eternal security rests entirely on the finished work of our Savior, who is faithfully transforming us into His likeness.

Vs 15-17 And 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," 17 then he adds, "I will remember their sins and their lawless deeds no more."

In Hebrews 8:7–13, the author first introduced the breathtaking promise of the New Covenant announced by the prophet Jeremiah in Jeremiah 31:31–34. Here, he brings his extensive, running explanation of the finished work of Christ to a **magnificent crescendo**, proving that Jesus has **made full provision** to **fulfill every aspect** of Jeremiah's prophecy.

The days that **were coming** have **now officially arrived** in the person and work of the Messiah. The author—and more importantly, the Holy Spirit Himself—is bearing **active witness** to this reality for the **original Jewish audience**, and by extension, for **us today!**

The writer puts the final bow on the package. The Holy Spirit testifies through Scripture: ***"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... then he adds, 'I will remember their sins and their lawless deeds no more.'"***

This is the **ultimate fulfillment** of the promise made in Jeremiah! The **New Covenant has dawned**, and the **divine promise that God will remember our sins and lawless deeds *no more* has fully arrived.**

Shout Hallelujah! Full and free salvation, alongside the permanent forgiveness of our sins, is entirely available.

Why would anyone hesitate? Why would anyone still sit in the bleachers of religious indecision when the old, inadequate, and ineffective system has been completely eclipsed by what the New Covenant can do?

The Psalmist expressed this day like this:

> *10 He does not deal with us according to our sins, nor repay us according to our iniquities. 11 For as high as the heavens are above the earth, so great is his steadfast love toward those who fear him; 12 as far as the east is from the west, so far does he remove our transgressions from us. (Ps 103:10–12, ESV)*

Vs 18 Where there is forgiveness of these, there is no longer any offering for sin.

Bang, drop the mic, phone a friend, shout it from the housetops!

The **need for sacrifices** has **completely** and **finally** ended in the once-and-for-all sacrifice of the Son. God will accept nothing else. The Sun (the *Son*) has risen and has driven out the shadows forever.

Where there is forgiveness of these—referring back to the sins and lawless deeds mentioned in the divine promise of the New Covenant—***there is no longer any offering for sin.***

Think about the logic of the old system: under the Mosaic economy, an Israelite only made an offering for sin because sin had been committed.

It was a perpetual, reactive cycle. But now, in the New Covenant, because sins and lawless deeds are **completely forgiven** and **permanently dealt** with through the **blood of Jesus** (past, present, and future), the entire **mechanism of sacrifice** is rendered obsolete. **There is simply no need for any other offering.**

Here we arrive at the resounding conclusion of the argument—the **Fifth Grand Declaration** of this monumental section of Hebrews: **The complete and final abolition of the sacrificial system because complete forgiveness has been secured!**

If you have truly placed faith in Jesus, He has paid you sin debt, in full, it is finished, there remains no need for further sacrifices! He has washed you and made you whiter than snow (Is 1:18). You are His!