

The Finished Achievement of the Messiah

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[0 : 00] It's hard to imagine what Palm Sunday must have been like the first time around.

As I look at the account that John read earlier in the service from the book of John, as I read the history of the day, I think a people who were longing, a people who were not at rest, a people who knew that there was still something yet to come, filled their hearts.

First century Palestine was a place not of peace, not of ease, but a place of longing.

A place of longing for the promises of God to be fulfilled. A place of longing for one who would come and restore the temple to its glory.

One who would come as a king to win victory over the Roman oppressors and reestablish the people of God in all its glory, in all the things that the Old Testament promised.

[1 : 34] This is Palm Sunday, and when Jesus sat on the donkey and rode into Jerusalem, and they laid down their palm branches before him, and they cried out, Hosanna, Hosanna.

Their hearts were filled with the hope that the king would come. They were looking, hoping, praying that he might be the one.

And yet we know that this same crowd didn't necessarily understand all that Jesus was or what he would do.

Their hopes were fickle, and yet still they longed. Friends, I wonder if that longing is still in our world today.

I wonder if that longing is still around. If you think back just two years ago to the Arab Spring and the hope that rose up in the hearts of many across nations, that their world could be new and that there could be a better place and a better way to live.

[2 : 51] The longing is still there. I think of my favorite musical of all time, Les Mis, which was about an uprising of students in 1840, longing for the world to be a better place.

Do you hear the people sing? Singing of a new day that will come where it will be better than it is today. Friends, this story has been told over and over and over again in human history.

That it's not finished yet. We're still looking for something to come in our hearts. And I wonder if the same thing is true in your personal story as it is in the story of the world.

I wonder if you're living a life looking for something or someone to finally finish your life so that you can hit that place, that sweet spot that your longings are fulfilled, your hopes are realized, your dreams.

And I wonder if the things that drive you is that longing. I wonder if the things that drive you is a desire to see that actually happen in your life.

[4 : 15] Maybe they drive our serial relationships looking from one to the next to the next, hoping this might be the one who will make my life complete.

Maybe it's one rung after another up the ladder in your career, hoping that if I can only get to the next level, maybe then I'll find fulfillment, satisfaction.

Maybe it's another trip to the Barnes & Noble bookstore. I know, people don't do that anymore. To Amazon, again, looking for the next self-help book. Maybe this one will help me figure out what's wrong with me and how I can make my life right.

Friends, the world has lived ever since the fall with this desperate longing for the world to be made right.

For someone to come and finish what feels so unfinished in our lives. For someone to come and complete the thing that feels so incomplete to us.

[5 : 35] And this brings us to the book of Hebrews this morning. Our passage today shows us that, in fact, we need no longer look. The one has already come.

And he has finished the work that we need. So if you want to turn with me in your Bibles. Hebrews chapter 10.

Page 1006, I think. About there. 7. 1007. Hebrews 10.

We're going to read verses 11 through 18. Let's read this together.

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

[6 : 34] But when Christ had offered for all time a single sacrifice for sins. He sat down at the right hand of God.

Waiting for that time until his enemies should be made a footstool for his feet. For by a single offering, he has perfected for all time those who are being sanctified.

And the Holy Spirit also bears witness to us. For after saying, this is the covenant that I will make with them after those days, declare the Lord. I will put my laws in their hearts and write them on their minds.

Then he adds, I will remember their sins and their lawless deeds no more. Where there is forgiveness of these, there is no longer any offering for sin.

Please pray with me. Lord, we thank you for your word. We pray that you would open our minds to understand it and our hearts to receive it.

[7 : 44] God, we pray that you would speak to us. I pray that your Holy Spirit, Lord, would lead me to speak your words. Lord, that your word would come through into our hearts.

Lord, that the glorious, the glorious news of what Christ has done would be sweet and precious to us today. We pray these things in Jesus' name.

Lord, that the glorious news of what Christ has done would be sweet and precious to us today. As we continue in our series of Hebrews, we are at the end of chapter 10, which is the end of a great argument in chapters 9 and 10, which is the end of a greater section that begins in chapter 8, which is the end of a whole section of 10 chapters.

The whole thrust of which is to say that Christ and his finished work is enough for us.

He has finished what needed to be done on our behalf. And if you go on, if you come back, not next week, because next week is Easter, but the week after, we're going to, the rest of the book is about application, about what does this mean for us?

[9 : 04] But for today, what I want to do is sit on this great truth that Christ's finished work is enough for us. What do I mean by Christ's finished work?

The center of our passage this morning, verses 11 through 18, is verse 14. Look with me at it, if you will. It says, for by a single offering, he has perfected for all time those who are being sanctified.

Now, if you've been coming for the last couple of weeks, I hope that that resounds with glorious truth. But if you weren't, let's summarize it so we're all on the same page as we keep going.

What does he mean by this? For by this single offering, Christ, acting as a high priest in a heavenly throne room before the judgment seat of God, has gone in and taken a single offering, his very own life, before God.

In order to pay the penalty for God. In order to pay the penalty for our sin. In order to satisfy the wrath of God against the rebellion of humanity.

[10 : 17] In order to acceptably atone for our sin. So that the punishment of our sin is taken by him.

We've seen this in the last couple of chapters. Why is there a necessity for blood? Because without the shedding of blood, there is no forgiveness of sin.

Our rebellion against our creator God is such an offense that it deserves death. And so blood must be shed for sin.

And the question is, whose blood can satisfy the wrath of God against that sin? And then he talks about the whole Old Testament system. How everything had to be covered with blood.

But he says, but it was the blood of bulls and goats. And the blood of bulls and goats can never take away sin. It is never sufficient. Because how can something not created in the image of God.

[11 : 21] Die for one like us who are created in the image of God. How can one who has no ability to willfully sin. Die for us. When we daily refuse and reject and dishonor God.

By not worshipping him as we ought to. And so, and so, the whole Old Testament system of the temple and the sacrifices was given to us to point ahead.

To prepare us to understand all of these things. So that when Christ offered a single sacrifice for us of his very own life.

He who is able to offer it. Because he had no sin. So he didn't have to die for himself. So he offered it in our place.

He who is God who became man so that he could die for men and women. This is the logic of the gospel. And this is what the last two chapters have been building up.

[12 : 31] Christ's death secures for us a forgiveness of sin. Because he did what only he could do.

Dying in our place. So that God's wrath wouldn't fall on us. So that God could look on us and pardon us. Because he looked on Christ and judged Christ in our place.

And the good news is that this means that we can know God again. Over and over and over again. In this book, we are exhorted to draw near.

We'll see it again in just the following verses. In verses 19 and following. Therefore, because Christ has done all of this. Let us do what?

Let us draw near to God. We finally are able to be God's people. Because of what Christ has done.

[13 : 34] We are restored to being his. Friends, this is the good news of the gospel. This is what he means in verse 14 when he says. For by a single offering he has perfected.

That is, he has brought to its created end and goal. He has brought us, his people. To the place where we were meant to be. From the very beginning.

Before the foundations of the earth. He has accomplished that in Christ. So that we, his people. Could now be restored to him.

He has perfected those who are being sanctified. That is, those who have been set apart to be his. And those who are in the process of becoming his.

And this is the centerpiece of what the writer of Hebrews has been saying over and over again.

- [14 : 34] By the single offering of his own self. Christ has finished this. And the particular contribution that our passage makes.
- To all those things that I just said that we've already heard about quite a bit. Is in verse 12. Look with me in verse 12. But when Christ had offered for all time.
- Do you see the repetition of these ideas? He offered for all time a single sacrifice for sins. He sat down. He sat down at the right hand of God.
- What does this mean? What does it mean that Christ is now, having done what he did, he has sat down. Means two things for us.
- It means that he has finished his work for us as our king. It means that he has finished his work for us as our high priest.
- [15 : 35] Both of these are embedded in here. We're going to look at those in that order. First of all, he has finished his work for us as our king. We read earlier in Psalm 110.
- The promise. This psalm that talked about the Davidic king. The Lord David said to my Lord. Sit at my right hand. Till I make your enemies a footstool.
- For your feet. This promise that was written. That was promising that one would come in the line of David. Who would be the king. And here.
- We see the language. The Hebrew writer. The writer of Hebrews. Picking up that language again. So that we remember that he is. The fulfillment of the longing.
- For that king who would come. And friends. Do not forget. If you were here in September. When we read chapter 1. Verse 3. After having made purifications for sin.
- [16 : 41] Christ sat down at the right hand of God. Or further on in chapter 1. Where he talks about. For it was not to the angels. That God was given this great honor.
- But in fact it was Christ. To whom these words in Psalm 110 was spoken. Sit at my right hand. Until you make an enemy.
- Until your enemies are made a footstool. For your feet. What does the right hand of God mean? It is the place of highest honor.
- It means that having made the acceptable sacrifice. God looked at Christ and said. Come and sit. Your work is finished. Your work is done.
- I honor you for what you have done. I bestow upon you. The authority to sit and reign. As my executive right hand man. In the world.
- [17 : 46] And I give you the right. To be the one through whom. There is access to me. These are all the different meanings. Of sitting at the right hand.
- Friends. Friends. It is. Amazing to think. About this. That when Christ sat down. It meant that there were no more wars.
- For him to fight. You ever think about this? The problem with David. In 2 Samuel. Is that he is sitting. On his throne. When he should be fighting a battle.
- The president of the United States. Does not stay in camp David. When there is a bad war. To be fought. He only goes. For those times of rest. When it's.
- When the world is at peace. And there is no crisis. When Christ sat down. It signified. That he had fought. All the battles.
- [18 : 46] That needed to be won. And what were the battles. That he fought the most. Well. He fought the battle. Against sin. And he overcame it.
- And he fought the battle. Against death. And he rose from the dead. And friends. This whole message. Will be framed. By the fact. That it's Easter week.

And when we look ahead. To Sunday morning. And that Christ is risen. From the dead. The writer of Hebrews. Doesn't explicitly say this. But the only way.

He could go and sit. At the right hand of the father. Is because after having died. He rose again. And having risen again. To conquer sin and death. Then. He is able.

To sit. At the right hand. Of the father. And this. Is a glorious truth. He has sat down. He has sat down.

[19 : 43] In this place of authority. As our king. I wonder. Those of you who have children. If you ever feel like.

If only I could get a minute. To sit down. Those of you who are in graduate school. Who are wondering. If only I could get a minute. To just. Sit.

To know that your work. Is done. Friends. This is something we don't know. In our human lives. Because our work. Never feels done. But friends.

Christ. His work. It is done. He has conquered sin and death. And he sits at the right hand of God.

Reigning over his people. Reigning over this world. And notice. Reigning. He is sitting there. Reigning. Waiting until. His enemies are made a footstool to his.

[20 : 42] This does not mean. That he is hoping. That that might happen someday. It means that it will certainly happen. And as we look at the broader scope of scripture.

We know that the only reason. That all the enemies of God. Have not been put. Under the feet of Christ yet. Is because he is working. His gracious work. Of saving more people.

That's the only reason. Why he has not done it yet. But he will. One day. It is done. It is certain. It will happen. And he is our king.

Not only. Has he sat down as our king. But he is also sat down. As our high priest.

This is what frames the rest of our section. If you look in verse 11. There is a contrast. Isn't there. Between verse 11 and verse 12. Every priest. That is the priest in the temple.

[21 : 43] The Old Testament Levitical priests. They stand. Excuse me. They stand in the temple daily. Offering sacrifices for sin. Over and over and over again.

Doves and lambs and bulls and goats. Offered over and over and over again. For 1500 years they had done this. Offered over and over and over again.

Repeating the same sacrifices. And the writer of Hebrews. Now just. He doesn't even explain it. He just says. And they know. They can't do it.

The very fact that they're repeated. Means that they can't. Take away the sin. They offer ritual cleansing. But they can't get at the heart. And so they can't change our sin.

But Christ. Christ. Offered. For all time. A single. Sacrifice. That is.

[22 : 47] Able. To take away sin. He. Sat down. He sat down. To show. That. There was no more sacrifices.

To be made. Do you see? This is how the writer of the Hebrews. Ends this section. He comes back. In verses 15 through 18. He re quotes. What we've seen multiple times.

The new covenant promise. In Jeremiah. Saying that. That the new covenant. Will be one. That will change our hearts. And not just provide. External. Cleansing. But will provide.

Internal. Transformation. For God's people. But the very foundation of it. Look at the way he says it. In verses 15. After he gives all those promises. Then.

So his focus is on verse 17. I will remember their sins. And their lawless deeds. No more. This is what it means.

[23 : 43] That Christ has sat down. He explains it again. Verse 18. Where there is forgiveness of these. That is their sins. And their lawless deeds.

There's no longer an offering. For sin. What does that mean? What it means is that. The offering has been made. It means that the one thing.

That needed to be done. Had been done. Done so completely. That we no longer need. To think about any more offerings. It has already been finished. And on the basis of that.

It says that God will remember. Our sins. No more. The writer of Hebrews. Has used. Multiple images.

In the last chapters. To help us understand. How. Incredible. The work of Christ is. We have been washed clean.

[24 : 39] We who were stained. Our consciences were stained. With the guilt of sin. We know we've done wrong. We have this nagging sense. That we're never good enough. And we have been purified.

By the blood of Christ. Offered. For us. We have been forgiven. The debt that we owed. Because of our rebellion.

Against God. Is so great. It's a debt we could never pay. And yet Christ has come. And paid the debt. Of death. On our behalf.

We have been. Renewed. By the blood of Christ. Where. In our old. Covenant.

Tending. Way. We so want. We so want. To make the externals. The basis. Of how we relate to God.

[25 : 40] And yet God says. No. I will come. And on the basis of Christ. I'm going to do things. In your heart. I'm going to give you. A new heart. A heart that is now. A able. To love me. And serve me.

And obey me. When you could not. Do it before. And so. There is. No.

More. Offering. For sin. As you meditate. And preparing. For Good Friday. This week. Think.

Think. On this passage. When you read. Christ. Hanging on the cross. And cries out. It is finished.

It's done. Completely done. There is no. More. That needs to be done. For the forgiving.
Of our sin.

[26 : 38] For the restoring. Of a relationship. With God. Friends. Think about this. If your friend.
Owed you. A thousand dollars.

Somebody came. And paid your friend. And said. I'm going to pay that debt. For you. Here's your thousand dollars. What would you.

What would you think. If. If then the next day. You said. Well. Hey friend. How much do I owe you still? Can. Can I give you a little more?

I kind of feel bad. He kind of. You know. Like. I know. But. I. I. I. I. I. I. I. I. I. I. I. I. I. I. I. I. I. I. I. I. I.

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[27:36] l. l. l. l. l. l. l. l. l. l. l. l. l. l.

I. I. I. I. I. only have our past sins been covered, but our present sins have been covered, and our future sins have been covered. The guy didn't just pay the \$1,000 check, he paid the blank check. He said, whatever he owes, I have paid it. Friends, this is the sufficiency of Christ. This is the completeness of what he has done for us. This is why we say, this is why he said, it is finished.

So what does this mean? Briefly, three things. First of all, it means for those who are in Christ, there is assurance. It means that there is no sin that you have committed that is so heinous, or so ugly, that it is unforgivable, because Christ's offering was accepted by God for you, and for the worst thing that you have ever done, or ever thought, or ever said.

Friends, it means that we, in our assurance, are free from guilt. Yes, your sin is reprehensible, it is ugly, it is displeasing to God, and yet, Christ has paid all. He has offered what needed to be offered. And so, in the words of the hymn, he can look on Christ, and see our sin there punished at the cross, and pardon us. And so, there is no more condemnation for those who are in Christ Jesus.

Friends, it means that there is assurance of salvation, no matter how imperfect we remain, how weak our faith may be, how feeble our fruit may seem, how unresponsive our hearts may be, how stubborn our wills may rise up.

[30 : 21] Christ has paid it all. And we have assurance that because we are in Christ, all of it's been taken.

And we are His. And we cannot be taken away. And we cannot get ourselves out. We are free from the despair of our ongoing sin, and we are free to rejoice and be glad in our salvation.

Friends, not only this, but along with this assurance, we also have freedom from our work. Because I know we talked about earlier already in that illustration, but we do want, we do want to atone for our own sins, over and over again in different ways, don't we? I've sinned, I want to make it up to God. I want to try harder to do better. I'm going to be more diligent. I'm going to be, do good works of service, because, because I, oh God.

Friends, we have both religious and irreligious forms of trying to make ourselves acceptable to God on our own basis. Whether we try to make our lives acceptable to God by being good people, or by being really religious Christians, by devotedly doing our spiritual service, by coming to church every Sunday, whatever it is, whatever it is, friends, we don't have to do that anymore. In fact, it's like the guy who goes and tries to pay the debt when it's already been paid. It's not only useless, it's foolish.

Spurgeon said this, cast your deadly doings at the foot of the cross.

[32 : 35] Cease from your own works. Cease from your own righteousness. Cease from resting in your confessions, in your tears, in your prayers, in your going to church or your chapel.

Oh, cease from all of this and in simple faith, accept. Take hold of the divine work of the Lord Jesus Christ. God needs no more sacrifices.

God asks no other atonement. God looks for nothing on your part to propitiate his regard or present you with acceptance. He is satisfied with the divine work of Christ, with his obedience and with his blood shedding.

Friends, renounce your own doings and rest in the finished work of Christ. When you do that, God will expand his arms of love and embrace you.

Take you into a covenant, filial relationship with himself. And from that moment, your path to eternity will be like the sun, growing brighter and brighter until the perfect day.

[33 : 48] All is done. Christ has done it. What can wash away my sin? Nothing. But the blood of Jesus.

What can make me whole again? Nothing. But the blood of Jesus. Friends, I want to simply remark that this is good news for those who know that they need it.

But if you're here this morning and you are still clinging to the hope or the conviction or the desperate claim that you can make yourself acceptable before Christ, that it is up to you and you won't let go of that.

Friends, I have no words of comfort for you. To cling to those things is to reject the offering of Christ. But to let those things go.

Oh, what freedom there is. Oh, what joy and rest there is. Because we no longer have to make ourselves acceptable, but we have been declared acceptable by God.

[35 : 05] He looks upon us as sons and daughters because of Christ. He accepts us in his Spurgeon's sin. Wraps his loving arms around us.

And welcomes us warmly. And promises us eternity with him. What a blessed hope.

Finally, friends. Not only do we have assurance of being Christ. Not only do we have freedom and rest from our own self-work, self-atonement, but we have rest from looking for that something else in life that's finally going to make our lives complete.

We don't have to look any further. All that we have longed for. All that we have most needed. The very depth of the life that we most want.

Ultimately, is found alone in Christ. And Christ has done all that we need to have that.

[36 : 28] We don't need to look any further. This is the whole argument of the book of Hebrews. Don't neglect such a great salvation. Consider Jesus and what he has done for us.

Because he has done this for us, let us draw near to God in full assurance of faith. When we get to chapter 12, lay aside every sin and the things that so easily entangle us.

And let us run the race before fixing our eyes on Jesus, the author, the one who has begun it. And the perfecter, the one who has finished it for us. Friends, stop looking.

Stop looking for another savior. Stop looking for something else to make your life with God complete. Christ has done it all.

The king with all authority became a priest who interceded for us.

[37 : 30] By laying down his own life. To purchase us for him. And so we have a greater king.

And a greater salvation. And a greater victory over sin and death. And a greater rest. And a greater hope. And a greater high priest who serves in a greater heavenly temple.

Offering the greatest sacrifice of his own life. Friends, there is no other like him. There is no other.

And so we can stand fast. And hold firm. And press on. Because he has done it all. Our final application this morning.

Is down there. So. I'm going to come down. We're going to come to the Lord's table. As we come to the Lord's table.

[38 : 41] We celebrate what Christ has done. This here. Is a celebration of the finished work of Christ. And perhaps it's obvious.

But let's say it again. That means that we're not doing it again. We're not sacrificing Christ again. This is. A memorial table.

Where we remember the work of Christ. The finished work. The once for all sacrifice. That was made. On our behalf. It is a table for sinners.

Who know they need a savior. It is a table for those who are in Christ. Who can come. And take the bread and the cup. And remember that great sacrifice.

With sobriety. In the face of our sin. That necessitated this sacrifice. But with great joy. With freedom. Friends, I asked this morning.

[39 : 38] If you are in Christ. Come. Take of this. And remember the assurance you have. The freedom that you have. And the rest that you have in him. If you are here this morning.

And you're not in Christ. If you've never put your faith. In this one. Friends. Do it this morning. There is no one else.

Who has completed the work. Only Christ. Do it this morning. Let the elements pass you by. As you think. Or pray. And take it.

As your first expression of faith. That you believe. That Christ's death for you. Is the only. And the sufficient. Way. That you.

Can be restored. To a relationship with God. I'm going to ask. I'm going to ask. The servers. To come forward. And the music team. To come on up. The apostle Paul.

[40 : 40] Wrote about. What we do. As we celebrate the Lord's Supper. In first Corinthians 11. Says this.

For. I receive from the Lord. What I also delivered to you. That the Lord Jesus. On the night. When he is betrayed. Took bread. And when he had given thanks.

He broke it. And said. This. Is my body. Which is for you. Do this. In remembrance of me. And so we take. These trays.

And this bread. And we remember. The body of Christ. Broken for us. Nick. Will you pray? Let's pray together.

Our Lord Jesus. Thank you for the sufficiency. Of what you've done. That there is nothing lacking. In your body. Broken for us.

[41 : 43] Lord. Thank you for taking. Out of our hands. Our deadly doing. Our striving. Our selfish work. And granting. Granting to us.

Your perfection. Lord. Thank you for giving us. This meal. That we can hold. And taste. And see. Lord. So that we can. Remember. To look to you. And the beauty.

And the completeness. Of what you've done. God. Strengthen our hearts. As we take this. Bread together. For your sake. Lord Jesus. And in your name.

We pray. Amen. Amen. Amen.

Thank you.

[43 : 05] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[45 : 35] Thank you.

Thank you.

Let's pray. Lord Jesus, we thank you for your blood that you shed on the cross.

Lord, we thank you for the new covenant that that brings us into, Lord, the new relationship with you that we have on the basis of your grace and your forgiveness.

Lord, we thank you, Lord, we thank you that in that new covenant, you have written your law on our hearts and on our minds, and it says you have remembered our sins and our iniquities and let us know more, Lord, we thank you, Lord, we thank you that we can walk in newness of life and in the power of your Holy Spirit living in us.

[47 : 32] So, Lord, we pray that you would strengthen us as we take this cup with joy to live the life that you have set before us and that you have won for us at the cross. Amen.

Amen. Amen.

Amen. Amen. Amen. Amen. Amen.

Amen. Amen.

Amen. Amen.

[50 : 34] Amen. Amen. Till I reach the golden strand Just beyond the river In the cross, in the cross
Be my glory ever Till my raptured soul shall find

Rest beyond the river Friends, this cup signifies the blood of Christ In which he tells us I
will remember your sins and your lawless deeds no more Let's drink this together