

Ray Stedman...

It is foolish to prefer reading a cookbook to eating a good meal when one is hungry. Not that there is anything wrong with reading a cookbook—it can be very enlightening—but it is not very nourishing!

Yet some of the original readers of Hebrews were doing something very much like that. They preferred to content themselves with the externals of faith—such as the law, the Aaronic priesthood and animal offerings—and to ignore the fulfillment of these things in the death, resurrection and ascension of Jesus. They wanted the cookbook rather than the meal!

Picture vs the reality - **facetime** - So the law and the tabernacle could never do for believers of any age what the living Christ can do.

This is the continuing argument of the writer in Hebrews chapter 10 -First 18 verses of Hebrews Chapter 10 explains "Finished"

Jhn 19:30 So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit.

**Tetelstai** - it is finished - perfect -

IF the mortgage is paid off - don't keep sending in payments - the debt is paid - it is finished - tetelstai - it is finished - Aramaic - **Kalah = perfection - accomplished - finished**

Law of Moses - two sacrifices every day for the sins of the people (Deut) 9:00 am and 3:00 pm sacrifice - Priest would make a sacrifice and cry out Kalah and then blow the rams horn - 9:00 am Jesus crucified - 3:00 am Jesus - died - Jesus cried out Kalah.

The truth of Jesus Christ says you are perfect - when it comes to keeping the commandments and requirements of the Law

Finished = deliberately, freely, and in perfect love endured judgement in our place

[2Cr 5:21](#)

For He made Him who knew no sin [to be] sin for us, that we might become the righteousness of God in Him.

The righteousness of God is the performance record of Jesus.

On the cross - Jesus was treated as if He did everything we have done - so that we can be treated just as if we had done everything Jesus had done.

We are in the sight of God the Father - just as if we were the Son of God Himself.

Why is it necessary for Jesus to die in this way?

The Annual sacrificial system - was insufficient - the system was only good for a temporary reprieve of conscience - and it was a picture or the better things to come.

[Hbr 10:1](#) For the law, having a **shadow of the good things to come**, [and] not the very image of the things,

A shadow indicates a reality, but has no substance in itself.

See a distinctive shadow on the sidewalk and know who is next to you. Can't actually see them, but you know who is there.

So the offerings witnessed to the person of Christ and his sacrifice, though they were not that reality themselves. They were but his shadow that indicated Jesus was soon to appear reality

**can never** with these same sacrifices, which they offer **continually year by year**, make those who approach **perfect**.

[Hbr 10:2](#) For then would they not have ceased to be offered? For the **worshippers**, once **purified**, would have had **no more consciousness of sins**.

**Insufficiency** of the OT sacrificial system.

can't make those who approach **perfect**. - to make perfect, complete - **a**) to carry through completely, to accomplish, finish, bring to an end - to justify.

**worshippers** = **2**) to serve, minister to, either to the gods or men and used alike of slaves and freemen

**Purified** = Cleansed ([2511](#)) ([katharizo](#) from katharos = pure, clean, without stain or spot; English words - catharsis = emotional or physical purging, cathartic = substance used to induce a purging, Cathar = means to make clean by taking away an undesirable part. To cleanse from filth or impurity.

**Consciousness** ([4893](#)) ([suneidesis](#) [[word study](#)] from **sun** = with + **eido** = know) literally means a "knowing with", a co-knowledge with oneself or a being of one's own witness in the sense that one's own conscience "takes the stand" as the chief witness, testifying either to one's innocence or guilt.

[Hbr 10:3](#) But in those [sacrifices there is] a **reminder of sins every year**.

OLD COVENANT - REMEMBER YOUR SINS - NEW COVENANT - REMEMBER YOUR SAVIOR

The gospel transforms our remembrance from one of **guilt to one of grace** (Philip Hughes, A Commentary on the Epistle to the Hebrews [Eerdmans], p. 394).

Pain Killer - keep taking ibuprofen - pain always comes back  
Cure - source of pain is made well

Ritual and rules only serve to remind us of our inability to keep even our own rules! We need to remember that we are not longer under the law and a sacrificial system but under grace.

The Gospel cure for sin is so complete, that sins are "**remembered no more**"

[Hbr 10:4](#) For [it is] **not possible** that the blood of bulls and goats could **take away sins**.

There are about 362 occurrences of blood in the Old Testament, most of the time referring to sacrifice or violent death.

Likewise in the New Testament, 92 times blood is mentioned usually in reference to violent and bloody death, suffering and pain and death.

blood, it is altogether and profoundly troubling and disturbing because it reminds us of our mortality and our frailty.

Bible - associates the shedding of blood with sin

We're horrified at the sight of blood, we should be horrified equally, if not more so, at the thought of sin.

Leviticus 17:11, "For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar, to deal with sin."

Bloodshed is how sin is dealt with.

Death and suffering is the result of sin. It is the blood that makes atonement for one's life.

If we were participating in the OT first we need to find an animal that we could slaughter.

Most often this was an animal we raised and loved, kind of like a pet.

Named - Fed, Cared, groomed

Best animal - unblemished - Beautiful - Worth a lot of money - 4H - prize stock

The animals would be worth a lot of money. No cash - animals are a commodity.

Bring it to the temple, it to the priest, and lean into the animal, and lay hands on the animal because this animal was going to be a substitute. It was going to die for your sin.

Take as long as it took - to remember your sin - and say it out loud - transfer to the beloved pet.

Then you would watch as innocent animal was slaughtered. You would see the knife slit the throat of and blood gush out, and you would see the animal twitch and wail and cry and kick as it was held down to bleed out.

You would weep bitterly, knowing that your sin caused death and bloodshed and suffering and pain. You'd walk away, knowing that that is exactly what you deserved. You deserved to have your blood shed. We deserve to die for our own sin.

That's animal cruelty. That's injustice. That's pain. That's suffering. That's evil. That's wrong - **Yes.**

It's supposed to shock us and horrify us because our sin, doesn't shock us and doesn't horrify us.

And so God makes the horror of sin visible so it's shocking and horrifying so we realize how shocking and horrifying sin is to Him.

Hebrews 10:4 It says that **it is impossible for the blood of bulls and goats to take away sin.**

Now, you would think that after going through this traumatic ordeal of sacrifice - that that would be enough, but **sin is so deep and so real and so altogether awful that** it cannot take away sin.

**Sin is deeper and more vile and more troublesome than even this kind of sacrificial system can deal with.**

**Impossible** (102) ([adunatos](#) from a = without + dunatós = possible, able, or powerful from dunamai = to be able or have power)

Therefore we need something - **someone** - superior to this sacrificial system.

The blood of Jesus is superior to animal blood. Because there is power in the blood of Jesus - The blood of Jesus had the dunamis to take away sin.

Jesus comes and in His perfect obedience to God's will unto the cross He fulfills and sets aside the Old Testament sacrifices and provides for us perfect standing before God.

[Hbr 10:5](#) Therefore, when **He came into the world**, He said: "**Sacrifice and offering You did not desire, But a body You have prepared for Me.**"

Incarnation - Jesus is our exemplar - of Obedience - obedient unto a sacrificial death - baptism and mount of transfiguration - "This is my son in whom I am well pleased"

[1Sa 15:22](#) So Samuel said: "Has the LORD [as great] delight in burnt offerings and sacrifices, As in obeying the voice of the LORD? Behold, to obey is better than sacrifice, [And] to heed than the fat of rams."

The words (from [Psalm 40:6](#)) "a body you have prepared for me" were taken from the [LXX](#) (Septuagint) and are an interpretative paraphrase of the Hebrew text.

Hebrew is actually "the "digging" or hollowing out of the ears"

Most likely means "opened mine ears" means attentively listening and obedient to do what God wills for me to do: to be the sacrificial Lamb of god who takes away the sin of the world

The cross was the direct will of God.

1 Peter 1:20 - Christ was chosen before the foundation of the world -

This is significant because many think that God thought up a plan in the OT, that somehow went dreadfully wrong.

Then in recognizing the defect in the system he came up with a second plan - to correct a system that had become faulty - Bible says nothing is further from the truth.

### **The Son was always the plan for sin.**

Work of the atonement is grounded in the plan of the God the Father from all eternity - so you can be in right standing before God.

Pardon and Righteousness of God through Jesus is **Not a human initiative or contrived religion.**

[Hbr 10:6](#) In burnt offerings and [sacrifices] for sin **You had no pleasure.**

Psalm 51:16. "You do not delight in sacrifice or I would bring it. You do not take pleasure in burnt offerings."

The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is His delight. ([Pr 15:8](#))

Good things done with the wrong motive are sin and need to be repented of. God will judge motive not just action.

Something that looks so good to us can look horrible in God's eyes because the heart that is wrong.

In God's eyes the beauty of an act is the outworking of inward beauty, and the ugliness of an act is the outworking of an inward ugliness.

Since God always looks on the heart ([1Sa 16:7](#)), He always sees our outward acts not as man sees them, but as extensions of what He sees on the inside.

Paul teaches the same thing when he says in [Ro 14:23](#) "Whatever is not from faith is sin."

[Hebrews 11:6](#) "Without faith it is impossible to please God."

[Hebrews 11:4](#) says, "By faith Abel offered to God a more acceptable sacrifice than Cain."

**no pleasure** (2106) ([eudokeo](#) from eu = well, good + dokeo = to think) means literally to think well of and so to be well pleased, to take pleasure or delight in. The idea is to find satisfaction in something or someone or to view with approval.

[Rom 4:5](#)

But to him who does not work but believes on Him who **justifies the ungodly**, his faith is accounted for **righteousness**,

When you are justified - absolutely righteous and loved - absolutely accepted - in your self you are absolutely unworthy - you are ungodly - therefore there is nothing in you that is the basis for this justification - **nothing - Parable of the workers in the field**

If I am totally saved by Grace, through faith, in Christ - is totally free grace - nothing to do with me.

If when you loose all fear of punishment - and you also loose your incentive to good - then your only incentive to do good was - self preservation - it was all about you - not God.

The fear is selfish - actions based on what you are afraid to loose - (blessing)

When you live a good life so that God will bless you - and take you to heaven - it is by definition not good - because it is all for you - you are not serving God - you are not helping the needy - you are serving and helping yourself.

Justifying faith - apart from it they will never do anything out of Love for God and others - they will only do it out of love for themselves, out of fear of being condemned.

If you think your good deeds are good - then they are no good - if you think they are good and therefore God owes you something - they are no longer good - form of self-salvation - preservation - self-blessing

Your selflessness to gain blessing is selfishness = sin (The Older son in the Prodigal Son)

If you think your Good deeds are absolutely worthless - they are of no value when it comes to your righteousness before God - then you truly have good deeds - because you are not trying to added value to your standing - because there is no more to be added.

Do them just to please God and help the person you are helping.

Repentance - is not just for sins of doing bad things - but the sin of doing Good things for points - what do you boast about - that defines your justification - gives you validation - identity - security

Christians - repent of their justification - their false justification - need a heart wound - need to see your righteousness could not save me -

[Isa 64:6](#)

But we are all like an unclean [thing], And all our righteousnesses [are] like filthy rags

AND TO LOVE HIM WITH ALL THE HEART AND WITH ALL THE UNDERSTANDING AND WITH ALL THE STRENGTH, AND TO LOVE ONE'S NEIGHBOR AS HIMSELF, is much more than all burnt offerings and sacrifices." ([Mark 12:33](#))



[Hbr 10:8](#) Previously saying, "Sacrifice and offering, burnt offerings, and [offerings] for sin **You did not desire, nor had pleasure [in them]**" (which are offered according to the law),

[Hsa 6:6](#)

For I desire mercy and not sacrifice, And the knowledge of God more than burnt offerings.

The ritual sacrifices were useless without a contrite heart along with them.

Sacrifices are supposed to be an expression of heart, love, obedience.

Animal had no conscience of what was going on - other than a sense of rising panic - coercive and non-rational

Someone once said that "**Sacrifice** is the ecstasy of giving the best we have to the one we love the most."

Christ's obedience to God's will at the cross set aside the Old Testament sacrifices once and for all.

[Hbr 10:9](#) then He said, "**Behold, I have come to do Your will, O God.**" [\[fn\]](#)

[Jhn 4:34](#)

Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work.

[Jhn 5:30](#)

"I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.

[Jhn 6:38](#)

"For I have come down from heaven, not to do My own will, but the will of Him who sent Me.

In the Garden Jesus began to taste of the suffering He would take upon Himself.

[Luk 22:42](#)

"Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done."

Jesus - full awareness and willing - Jesus is the only person God said do everything I tell you to do and you will experience my anger, hatred, and wrath.

[Rom 12:1](#)

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, [which is] your reasonable service.

Sacrifice - something needs to be put to death - you are putting to death your right to choose - the right to live the life as you choose - you put to death the idea that you get to live for yourself - you put to death the idea that you know what is best for you - you know what you should do with your life

It feels like a death to think you know best - and you don't and you choose to die to self and surrender my life to your will, guidance, direction and power.

I don't choose anymore - feels like death - but on the other side is life.  
That is why it is called a living sacrifice

Take your hands off your life - I no longer decide what is right and wrong in my life - what I should and shouldn't do to be a living sacrifice - essence is not living a good life - it is giving up your rights for self regulation.

Living sacrifice - become a servant - can't be a passive participant anymore

Jesus Christ is the ultimate example of voluntary submission - in the garden of Gethsemane - began to taste the horror of the cross - do you still want to do this - Jesus said yes -

Why did Jesus offer Himself - we did he take his hands off his life - because of His love for you

### **He takes away the first that He may establish the second.**

In Luke 22:19-20 at the Last Supper - The Passover. Jesus Christ with his disciples is celebrating the Passover where God in the Old Testament had blood shed to cover his people so that death and judgment would pass them by.

The Passover had been celebrated for a few thousand years, and there were certain order of words to be spoken just as God intended, and Jesus changed the tradition.

Jesus took the cup filled with wine, and he raised it up, and he said, **"This is my blood, the blood of the New Covenant, that will be shed for your sins."** That had never been said before.

Jesus was saying that all of the blood shed throughout the whole Old Testament up to that day was just preparatory and anticipatory for his blood shed and His death for our sin.

By Christ's obedience to God's will at the cross, we receive perfect standing before God once and for all.

[Hbr 10:10](#) By that will we have been **sanctified** through the offering of the **body of Jesus Christ once [for all]**.

Sanctified here - in the context of sacrifice for sin - better translated justified.

**Justification** is an instantaneous legal act of God in which he thinks of our sins as forgiven and Christ's righteousness as belonging to us and declares us to be righteous in his sight! (Wayne Grudem's Systematic Theology pg. 723)

Jesus Christ, the Lamb of God, died to take away the sins of the world. That's how good Jesus is, without spot, stain, wrinkle, blemish. Sinless God became a man, suffered, died, shed His blood for you.

Praise God. We're loved. We're forgiven. We're saved. We're embraced. We're in the New Covenant. We get a new heart. We get a new life. We get a new relationship with God that continues forever.

This is made possible through what the Bible calls faith, trusting Jesus. Believe on the Lord Jesus Christ, and you'll be saved.

## Workers

### The Parable of the Workers in the Vineyard

**1** “For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. **2** Now when he had agreed with the laborers for a denarius a day, he sent them into his vineyard. **3** And he went out about the third hour and saw others standing idle in the marketplace, **4** and said to them, ‘You also go into the vineyard, and whatever is right I will give you.’ So they went. **5** Again he went out about the sixth and the ninth hour, and did likewise. **6** And about the eleventh hour he went out and found others standing idle, [\[fn1\]](#) and said to them, ‘Why have you been standing here idle all day?’ **7** They said to him, ‘Because no one hired us.’ He said to them, ‘You also go into the vineyard, and whatever is right you will receive.’ [\[fn2\]](#)

**8** “So when evening had come, the owner of the vineyard said to his steward, ‘Call the laborers and give them *their* wages, beginning with the last to the first.’ **9** And when those came who were *hired* about the eleventh hour, they each received a denarius. **10** But when the first came, they supposed that they would receive more; and they likewise received each a denarius. **11** And when they had received *it*, they complained against the landowner, **12** saying, ‘These last *men* have worked *only* one hour, and you made them equal to us who have borne the burden and the heat of the day.’ **13** But he answered one of them and said, ‘Friend, I am doing you no wrong. Did you not agree with me for a denarius? **14** Take *what is* yours and go your way. I wish to give to this last man *the same* as to you. **15** Is it not lawful for me to do what I wish with my own things? Or is your eye evil because I am good?’ **16** So the last will be first, and the first last. For many are called, but few chosen.” [\[fn3\]](#)

## Prodigal Son

### The Parable of the Lost Son

**11** Then He said: “A certain man had two sons. **12** And the younger of them said to *his* father, ‘Father, give me the portion of goods that falls *to me*.’ So he divided to them *his* livelihood. **13** And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. **14** But when he had spent all, there arose a severe famine in that land, and he began to be in want. **15** Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. **16** And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him *anything*.

**17** “But when he came to himself, he said, ‘How many of my father’s hired servants have bread enough and to spare, and I perish with hunger! **18** I will arise and go to my father, and will say to him, “Father, I have sinned against heaven and before you, **19** and I am no longer worthy to be called your son. Make me like one of your hired servants.” ’

**20** “And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. **21** And the son said to him, ‘Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.’

**22** “But the father said to his servants, ‘Bring [\[fn2\]](#) out the best robe and put *it* on him, and put a ring on his hand and sandals on *his* feet. **23** And bring the fatted calf here and kill *it*, and let

us eat and be merry; [24](#) for this my son was dead and is alive again; he was lost and is found.' And they began to be merry.

[25](#) "Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. [26](#) So he called one of the servants and asked what these things meant. [27](#) And he said to him, 'Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.'

[28](#) "But he was angry and would not go in. Therefore his father came out and pleaded with him. [29](#) So he answered and said to *his* father, 'Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. [30](#) But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.'

[31](#) "And he said to him, 'Son, you are always with me, and all that I have is yours. [32](#) It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.' "