

Sermon Quotes

June 18th, 2006

Study of Hebrews- The Necessity and sufficiency of Christ's Sacrifice

"These sacrifices were external oblations (offerings) that dealt with external defilement. They were only able to cleanse worshipers temporarily so that they might have ceremonial purity in relation to the old covenant system. But these offerings had no power to cleanse the conscience (heart) of the worshiper and they faded in contrast to the final offering made by Christ."

-George H. Guthrie

"Many of our contemporaries have a loosely arranged mental construct that they think of as morality (i.e. concepts of right and wrong). This construct may be made up of teachings from parents, professors, friends, movies, television, commentaries, novels, self-help books, or experiences. In other words, the contemporary person sets the standard of morality, picking and choosing ideas that will be included in the moral system. Popular choices might include, "tolerance is right; exclusivity is wrong," "free choice is right; restrictions are wrong," "helping others is right; harming others is wrong," and the list goes on. Wrong takes the form of "not being true to oneself," "not being inclusive," or perhaps the obvious acts of harm or violence against others; but the lines are fuzzy at best. Since most of us are not likely to label our own tendencies as "sin" – an unpopular word anyway in our culture- the need for forgiveness may be considered outdated. It would not be unusual for us to hear someone say, "I consider myself a basically good person." When a person sees the whole of morality in terms of whether or not one is "doing good" -certainly an admirable pursuit in itself- this may dull our sense of need for forgiveness of what the Bible terms sin."

-George H. Guthrie

"What exquisite pain it must have caused our first parents; how keenly it must have touched the fine sensibilities of their nature! Blood! Ah! How they must have shuddered as they saw the warm life-fluid flowing forth from the innocent victim. It must have seemed to them to be a very horrible thing, and very properly so, for God intended them to feel outraged. He meant them to take to heart the anguish of the victim, and learn, with many a shudder, what a destructive and killing thing sin is. He meant them to see before their eyes a commentary upon his threatening, "In the day that thou eat of it, thou shalt surely die." He meant Adam and Eve to witness the harrowing appearance, as the sentence upon sin was executed, stabbing at the very heart of life, convulsing all the frame, sealing up the senses, and leaving behind but a wreck of the beautiful creature, and not a relic of happiness for it in the world."

C.H. Spurgeon

"I suppose that the outer court of the Jewish temple was something worse than ordinary shambles. If you will read the lists of the multitudes of beasts that were sometimes slain there in a single day, you will see that the priests must have stood in gore, and have presented a crimson appearance,—their snow-white garments all splashed over with blood as they stood there offering sacrifice from morning till night. Every man who went up to the tabernacle or to the temple must have stood aside for a moment, and have said, "What a place this is for the worship of God! Everywhere I see signs of slaughter." God intended this to be so. It was the great lesson which he meant to be taught to the Jewish people, that sin was a loathsome and a detestable thing, and that it could only be put away by the sacrifice of a great life, such a life as had not then been lived,—the

life of the Coming One, the life of the eternal Son of God, who must himself become man, that he might offer his own, immaculate life upon the altar of God to expiate the guilt, and put away the filth and the loathsomeness of human transgression.”

C.H. Spurgeon

“One of the greatest hindrances to keeping the gospel central in our lives is our creeping tendency toward legalism. It’s an age old foe to God’s plan of salvation through faith alone. From the earliest days of the church, legalism has thrown Christians off course and sidetracked them all over the place. And it’s just as active and destructive today as it ever was. It’s important to understand that a legalist isn’t just someone with higher standards or more rules than you. A lot us wrongly stereotype a legalistic person as one who doesn’t go to the movies, or who thinks that any music with a beat is evil. Legalism is much more subtle and serious than that. Here’s is a simple definition that I use: Legalism is seeking to achieve forgiveness from God and acceptance by God through obedience to God. Legalism claims that the death of Jesus on the cross was either unnecessary or insufficient. It essentially says to God, “Your plan didn’t work. The cross wasn’t enough and I need to add my good works in order to be saved.”

C.J. Mahaney

Romans 3:23 *...for all have sinned and fall short of the glory of God, 24 and are justified (declared righteous) by his grace as a gift, through the redemption that is in Christ Jesus, 25 whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. 26 It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.*

“Condemnation is something we all deal with at one time or another. It comes in different degrees. It’s a mistake to think that condemnation is a problem only for people who have committed “major” sins. We can become condemned over any sin, past or present, great or small. The common element is a sustained sense of guilt or shame over sins for which you have repented to God and to any appropriate individuals. Don’t buy the lie that cultivating condemnation and wallowing in your shame is somehow pleasing to God, or that constant, low-grade guilt will somehow promote holiness and spiritual maturity. It is just the opposite! God is glorified when we believe with all our hearts that those who trust in Christ can never be condemned! Without Jesus we all deserve to be condemned and punished for sin. But in Romans 8:1 the Bible tells us, “There is now no condemnation for those who are in Christ Jesus.”

C.J. Mahaney

What happened in Jesus death was that the power of sin was defeated. He has borne the “sin of many”; he has taken into himself the judgment. Therefore he is coming back not to punish but to rescue his own. Because of the sufficiency of his death, the perfection of his sacrifice, he does not have to come back to “deal with sin”; sin has already been vanquished. He comes instead to gather his brothers and sisters, those who do not fear his coming but who trust him and “are eagerly waiting for him.”

-Thomas G. Long
Commentary on Hebrews