

# GROWING IN GOD

PODCAST



## GIG74 – Did Christ Suffer Enough?

This podcast is born out of a conversation that my wife and I had following our morning prayer the other day. We got into a conversation about the fact that so many believers are really tormented, or wrestle with, a difficulty of remembering their sins and their problems, and trying to deal with those sins through their life in a way that really hinders their walk with God. So I thought it would be important, especially because we are at the beginning of a new year, and in this year I think that we should set our hearts on appropriating the fullness of what Christ has done for us. He has done a complete work, and He has left nothing undone. All that remains is for us to appropriate the free gift of God that is our salvation.

I want to talk today about Hebrews the tenth chapter. I am going to go through the first twenty-five verses of this chapter and talk about an expository teaching, if you will, of what Paul is really saying here, so that we can free ourselves from the constant torment in our minds of what we were in our former life as sinners, or what mistakes that we have made; and see that the completeness of the suffering of Christ at the cross is appropriated into our lives, and that we are free from sin.

So let's begin. We are at Hebrews the tenth chapter, beginning at verse 1. He says, "For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near." Paul here is beginning to talk about the sacrifice for sin that we find in the Hebrew Scriptures. And he is pointing, as we see here and as we go along, really to the Day of Atonement, which was done on a yearly basis. It is important that we understand his emphasis here on the Day of Atonement, because in the Day of Atonement there was a special, prophetic value that shows us that there will come this event where sin is completely done away with, and the very nature of that sin is done away with from our lives. This is what we have to appropriate, if we are going to really receive the fullness of salvation.

He is saying that the sacrifices which they offer continually year by year are not able to make perfect those who are participating in the sacrifices. Verse 2 says, "Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins?" Now, think about what he is really saying here, because it is sort of a play on terminology. He is alluding to the fact that if the worshiper really was cleansed in his consciousness – not conscience, don't confuse this with your conscience, but your consciousness; in other words, a knowledge of the sin – if the worshiper was cleansed, they literally would have forgotten to have celebrated the Day of Atonement, because they would not have an awareness of sin.

Now I want to look at this word consciousness, because it is such a key here. I looked it up in the Merriam-Webster dictionary online, and here was the number one definition of it. It has three parts to it. 1.a is, "The quality or state of being aware especially of something within oneself." And this is the way this sin plays against us in our own minds. We are aware that within us exists this sin or this iniquity that we have done in the past, and is constantly there in our awareness. Point b is, "The state or fact of being conscious of an external object, state, or fact." C is, "Awareness. Especially: concerning some social or

political cause." But it is just the definition, "Awareness"; and this is really what we are dealing with, that people are aware of their former life. They are aware of these sins that they have committed, and there is this ongoing consciousness of that sin in their life. Paul is trying to deal with this by saying, "Otherwise, would they not have ceased to be offered?" – that these sacrifices would not be offered.

There is a way in which Christians are constantly trying to re-offer. In fact, it concerns me because many people take Communion with this consciousness as the forefront of their Communion experience. Now, the Lord said we were to do this "In remembrance of Me" – not in the remembrance of our sin; in the remembrance of Him who was the answer to sin and iniquity, to free us. It was not just to remember His suffering and His cross, but His resurrection and His life. We are to remember Christ in Communion, not remember and be tormented over the thoughts and remembrances of our sin. So Paul is saying here that, to the point of ceasing the offerings themselves, worshipers, having once been cleansed, would no longer have a consciousness of sin. That is the way we, as believers, should live. We should not live with a consciousness of our sin, our errors or mistakes, the things that we have done. We should be cleansed through Christ of these things to the point where they are not remembered. And we are going to go to the fact that God Himself doesn't remember them, as we progress through this podcast.

We must be free from this consciousness. Now it is something that is constantly an awareness in many people. And I know Satan doesn't forget, of course. The Word says that he accuses us day and night before the Lord. So there is this ongoing psychic force that is faced, where he wants you to remember what God has forgiven and forgotten. And if he can make us conscious of sin, he can pull us away from the very Presence of God, because only when we are totally freed from this consciousness are we free to enter into the Presence of the Lord.

Let's go on with verse 3: "But in those sacrifices there is a reminder of sins year by year." Paul was recognizing in the Hebrew Scriptures that they were reminded by the very offering that they were making themselves year by year of the sin that they were being forgiven of. And one thing we have to remember is that in the Hebrew Scriptures – because people say, "Oh yeah, there was no forgiveness" – there was absolutely forgiveness in the Old Testament sacrifices. God promised that He would forgive and pardon their sin. That is different than having the sin removed from you, and having the consciousness of sin removed from you. Paul is making that point very clear, that in the sacrifices there literally was a reminder of what had been done, and therefore there was a reaching for forgiveness; and that was different than the terminology that he uses here in the Greek, which is *aphesis* – it means "the sending out," or "the point of departure." In other words, Paul is dealing with the fact that in Christ, the sin literally departs.

We have seen in Christian faith, back many years ago, that there was a faith that complete sanctification of sin was a possibility. This is something that existed within many movements. They believed that in Christ, complete sanctification was a possibility, because the sin is sent out. It departs from us; it is discharged from us. In that word is also the idea of forgiveness. But in the Hebrew Scriptures, we see *calach* is the word used, like in Leviticus four and five, in the terminology of the sacrifices being made for sin. That means "to forgive," or "to pardon." It does not mean the departure of the sin, or the discharge of that, the sending out, the sending away. And yet we see the picture of the sending away when we come to the Day of Atonement, because there was the Azazel goat. Hands were laid upon that goat and it was sent out. This is prophetically declaring the coming of Christ, who would remove completely the sin and sin nature and this consciousness of sin at that time.

But we see the very terminology in the Hebrew, *calach*, is that it means "to forgive," or "to pardon"; and so we use that term. In fact, it is the root of the word *slicha* in Hebrew, which means "to pardon me" – like when you are running up through King David Street, and it is all crowded with people hustling and bustling up the street – that's what you say, "Slicha, slicha"; "Pardon me, forgive me, I'm needing to move through here." So the very word of it does not reflect the fact that there is a removal or a departure of sin; it means that God in His grace was forgiving that sin. And we as Christians must recognize that throughout the Hebrew Scriptures, there was true forgiveness, there was true pardon by God for sin through the sacrifices. So we don't demean what God had created and made available to them. "But in those sacrifices was a reminder year by year," as Paul says in verse 3.

As we go on to verse 4, it says, "For it is impossible for the blood of bulls and goats to take away sins." See, again, he is talking about this removal, the removal of the consciousness, the removal of the sin, the sin nature itself. Verses 5-7: "Therefore, when He comes into the world," speaking of Christ, "He says, 'Sacrifice and offering You have not desired, but a body You have prepared for Me; in whole burnt offerings and sacrifices for sin You have taken no pleasure.'" Why was there no pleasure in it? Because God all along was looking for this event of removing the sin from us, where we would have no consciousness of sin, where there would be no reminder of it; but we would be free from it and the nature of it. Sin would never be repeated by us again. So that is why God took no pleasure in it. But He still honored the sacrifice and did bring forgiveness for sin in that process. "Then I said," speaking again, Christ speaking here, "Behold, I have come (in the scroll of the book it is written of Me) to do Your will, O God." We have got to really let this be impactful to us as believers. The will of God is that we be freed from the consciousness of sin, that the very nature of sin be removed from us once and for all. That we be cleansed, as it says in verse 2, going back, "The worshipers having been cleansed" – not forgiven, not pardoned, cleansed – "would no longer have the consciousness of sin." So we are to be cleansed in this process of salvation that Christ brings to us. We must understand that is the will of God, that we be totally cleansed.

Verses 8-10 say, "After saying above, 'Sacrifices and offerings and whole burnt offerings and sacrifices for sin You have not desired, nor have You taken pleasure in them' (which are offered according to the Law), then He said, 'Behold, I have come to do Your will.'" Christ did the will of God. What was the will of God? That we be cleansed and have sin and the nature of it removed from us – spirit, soul, and body. "He takes away the first in order to establish the second. By this will we have been sanctified." By this drive and will of God, and by the will of Christ, we have been sanctified. That is what sanctifies us, not forgives us. Sanctification means the setting apart of the believer unto God. "By this will we have been sanctified through the offering of the body of Jesus Christ once for all." Happens once. When it takes place that once, we are sanctified; and we are not to live in this remembrance and consciousness of sin and struggle with it, and battle with it where it stumbles us and holds us back from our relationship with the Father, with Christ, with the Holy Spirit. We are to be liberated completely and freed from it with no consciousness of it, and thereby be bold and able to enter into His Presence.

Verses 11-14 say, "Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away" – See? It doesn't say never forgive, be forgiven or pardoned; it never takes away the "sins; but He, having offered one sacrifice for sins for all time, sat down at the right hand of God, waiting from that time onward until His enemies be made a footstool for His feet. For by one offering He has perfected for all time those who are sanctified." In Christ, our salvation is not a forgiveness of sin only; it is the process of sanctification. It is the open door of perfection of the believer. And we must know and understand that. The suffering of Christ was enough to remove from us all

consciousness of sin. It was enough to bring perfection. It was enough to bring cleansing and sanctification to the believer.

Verses 15-18 say, "And the Holy Spirit also testifies to us; for after saying, 'This is the covenant that I will make with them after those days, says the Lord: I will put My laws upon their heart, and on their mind I will write them,' He then says, 'And their sins and their lawless deeds I will remember no more.' Now where there is forgiveness of these things, there is no longer any offering for sin." And that is what is tragic, when people are constantly struggling with this consciousness of sin and stumbling and failure that was part of our former life before salvation. We don't carry that through into our life of salvation in God. He made one offering for sin and sat down at the right hand of the Father; and He makes this promise that He will put His Law upon our hearts, and on our minds He will write it. We are not to be conscious of sin. We are to be conscious of His Word. And then He says, "Their sins and lawless deeds I will remember no more." When we are struggling with sin in our mind out of consciousness – I am not saying performing sin; I am saying people who I watch struggle under this thing of what they have done, not really ever getting rid of the consciousness of that specific sin that they performed in their previous life before Christ came into their life, and they remember it – you are remembering something that God is not. He will not remember it any longer.

Verse 18: "Now where there is forgiveness of these things, there is no longer any offering for sin." There is not going to be a second sacrifice, and there is no way that we, as in our own ways or in our own life, can try to deal with sin. It is impossible. Only through the blood of Christ on the cross can the sin nature be dealt with and removed. After that, there is no offering. So don't try to look for something else. Don't feel like, "Well, you know, you just understood, this sin was so heinous, that there is no way I can really believe that God forgave me of that, or that Christ forgives me, or that the Holy Spirit releases me from that." No, you are released and forgiven if by faith you believe. And there is no longer an offering, so don't try to find another way around this problem.

Verse 19: "Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus," – see, once we no longer have this consciousness of sin, we have confidence, and we are able to enter the very presence of the throne room, the very Presence of God. That is why Christ came to reconcile us to the Father – so we would have entrance into His Presence, and not be separated by sin from Him any longer. This is the will of God, that it be removed from us; and that confidently we, as Christ did, enter through the veil of His flesh into the Presence of the Father, into the Presence of Christ, as He is seated by the Right Hand. Christ said, "Where I am, there you will be also." Why? Because His offering was enough to cleanse us and purify us and sanctify us and release us from sin on every level.

Verses 21-22: "And since we have a great priest over the house of God, let us draw near with a sincere heart in full assurance of faith." Come on, friends, we need to have full assurance in this faith of salvation. There can be nothing lacking. There is not more suffering that Christ needs to do. He has done it once for all. And we, in our faith, in our confession, must be fully assured of what He did. "Having our hearts sprinkled clean" – we are cleansed! Again, it is more than forgiveness. It is more than pardon. We are cleansed – "from an evil conscience and our bodies washed with pure water." We are fully sanctified through what Christ did on that cross. Verses 23-25: "Let us hold fast the confession of our hope without wavering." We need to stop wavering. We need to stop going back and reminding ourselves, or being tormented in our conscious minds, of what our life has been in the past. We are washed with pure water, even in our physical bodies. We are sprinkled clean in our heart from an evil conscience. We must lose this memory that we have of our past life and be totally free. Once we repent, it is done. "Let us

hold fast the confession of our hope without wavering, for He who promised is faithful; and let us consider how to stimulate one another to love and good deeds," – we should help each other with this – "not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near."

So we see this tremendous experience that we have – what salvation has provided for us through the suffering, the cross, the death, the burial, the resurrection of Christ the Messiah. And we must appropriate all of it. How do we appropriate it? How do we really receive this? Well, let's look at First John, the first chapter, starting at verse 9: "If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." We believe, we confess, and He cleanses us. You say, "What if I sin today?" Then you confess it before Him, and you know that He forgives; but He does more than forgive and pardon, He cleanses us from all unrighteousness. This is the faith we must have in what He has done for us on the cross.

Romans 10:9-11 says, "That if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness." See, righteousness comes because we believe in what He did on the cross. And we believe that His suffering was enough to cleanse us from everything, no matter what it was. "For with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. For the Scripture says, 'Whoever believes in Him will not be disappointed.'" Lose your disappointment. Know that He has cleansed you completely, and He has opened the door of perfection and sanctification for us.

The Father's determination is not just to pardon or forgive some sin. It really is to remove our sin and our iniquity. Paul in Hebrews was talking out of Jeremiah chapter 31, and I am going to read that, beginning with verses 33-34: "'But this is the covenant which I will make with the house of Israel after those days,' declares the Lord, 'I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. They will not teach again, each man his neighbor and each man his brother, saying, 'Know the Lord,' for they will all know Me, from the least of them to the greatest of them,' declares the Lord, 'for I will forgive their iniquity, and their sin I will remember no more.'" God does not remember. This is such a great prophecy. It is prophetic of the salvation that Christ was to bring. It is still very specifically a prophecy over the Jewish people, and over Israel. But it has also for us the same fulfillment. And we need to pray and know that all Israel, as Paul said, will be saved with this salvation; and they will have this covenant, that He will write the Law within them, and He will be their God and they will be the people. You say, "Well, they don't have this." Well, I think, honestly, Christianity is still struggling with it. That is what this podcast is about. You see, look at verse 34: "They will not teach again, each man his neighbor and each man his brother, saying, 'Know the Lord.'" People are still struggling with this. What are they struggling about? The lack of this sense of cleansing, this consciousness of sin that still remains. So you say, "Well, this is the prophecy that Christ was to come and bring salvation." Well, then we must fully appropriate what it is saying here, because church is all about teaching again your neighbor and your brother, saying, "Know the Lord." It is all about serving Communion in a way that tries to deal with sin in a memory rather than remembering Christ who has done it once for all, and has completed the work and opened the door for perfection through that salvation that He won. God is looking to forget all about your former life through Christ, and we need to follow His example.

In Psalm 103, starting at verses 11-14, it says, "For as high as the heavens are above the earth, so great is His lovingkindness towards those who fear Him. As far as the east is from the west, so far has He removed our transgressions from us." See, all along His intent, His purpose, His will is not just to forgive a sin or pardon us of our iniquity. It is to remove that sin and the transgression. "Just as a father has compassion on his children, so the Lord has compassion on those who fear Him. For He Himself knows our frame; He is mindful that we are but dust." And so He makes the provision, and He does it one hundred percent by Himself, on His own. And it is a complete work.

Isaiah 38:17 says, "Lo, for my own welfare I had great bitterness; it is You who has kept my soul from the pit of nothingness, for You have cast all my sins behind Your back." See, there is nothing that we can do in and of ourselves. We are trapped in the bitterness of our sin, and we are committed to end up in the pit of nothingness. But God has cast our sins behind His back, and He remembers them no more. We are to be free from that consciousness likewise. I really release us in this. Isaiah 43:25 says, "I, even I, am the one who wipes out your transgressions for My own sake, and I will not remember your sins." So, this is what it's all about. It is about the grace of God that He has given us through salvation. And we, honestly, as believers, really need to finally once and for all come to grips with His grace. His grace has done it all.

Romans 4:4-5 says, "Now to the one who works, his wage is not credited as a favor, but as what is due. But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness." See, Abraham was righteous because he believed; but so are we – we are grafted in to the faith of Abraham, according to Paul. And it is a righteousness that comes by one thing only – believing in what He did. For His own name's sake, He did this. "But if it is by grace," Romans 11:6 says, "it is no longer on the basis of works"; otherwise, grace is no longer grace. There is no works that we can perform to free ourselves from our sin, or the consciousness of that sin. We must believe in the work that He did; His suffering was in fact enough for whatever you have done; and you are released by His will and by His Word and by the work and the acts of Christ on the cross.

Ephesians 2:4-9 says, "But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast." No one is going to boast. We have to reach out our hands and receive the gift of His love and grace through the cross and suffering of His Son.

I end this podcast with just a few thoughts for you to remember. One, if you are conscious and in remembrance of your sin, it is because somewhere you did not believe that Christ's suffering was enough. Also, I would have you study and remember Hebrews 10:2, the words of Paul, "because the worshipers, having once been cleansed, would no longer have had consciousness of sins." We, likewise should no longer have a consciousness of sin.

Also restudy 1 John 1:9: "If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness."

Let's pray together and believe that we break through into another level of faith in believing, and we really receive the fullness of Christ's salvation for us. Father, Your Word says if we confess our sin, You are faithful and righteous to forgive us our sin, and to cleanse us from the unrighteousness. And, though You have forgiven and forgotten, we have asked for forgiveness, but we live in an awareness of our sin.

We confess our unbelief of Your Word. And Yeshua, we confess and repent, because we have not believed that Your suffering was enough; therefore we continually remind ourselves of our sin and iniquity, and seek to perfect ourselves rather than living in Your grace. Lord, as Your worshipers, we, having been cleansed by Your blood, will now live conscious only of Your love and grace. We ask it in the name of Yeshua HaMashiach. Amen.