

IMPOSSIBILITY OF TAKING AWAY SIN

The Book of Hebrews declares four impossibilities associated with the plan of God that every believer should understand.

- Impossibility of renewing believer to spiritual growth maturity while in reversionism (6:4-6)
- Impossibility of God lying about His promises (6:17-19).
- Impossibility of animal sacrifices taking away sin (10:1-5).
- Impossibility of believer pleasing God apart from the faith cycle (11:5-6).

This series of four lessons on IMPOSSIBILITIES resulted from a request about the meaning of Heb.6:4-6.

In chapters 9-10, the writer of Hebrews established the superiority of Jesus Christ's one sacrifice for sin, which achieved complete atonement and unrestricted access into the presence of God (Heb.9:6-15, 24-28).

"Otherwise, he would have needed to suffer often since the foundation of the world; *but now once at the consummation of the ages* He has been manifested to put away sin by the sacrifice of Himself." (Heb.10:26)

"His coming has ushered in the great Messianic era, towards which all history has moved (see notes on 1:1-2; 1 Pet.1:20)." (NIV, Heb.10: 26) historical Christology

"He was chosen before the creation of the world, *but was revealed in these last times* for your sake." (1 Pet.1: 20)

**This lesson will study Five aspects of the Impossibility of animal sacrifices (Shadow Christology)
To take away sin.**

We will study our lesson text by the following five homiletical points:

- Shadow (10:1a)
- Substance (10:1b)
- Sacrifice (10:2)
- Sin (10:3-4)
- Substitution (10:5)

1. The writer of Hebrews declares the shadow of Levitical animal sacrifices was inferior to the substance of Christ for taking away sin.

"For the **Law** since it has only a **shadow (skia)** of *the good things to come* and **not the very form (ten eikon / substance)**, can **NEVER** (oudepote) by the same sacrifice year by year, which they offer, continually, make perfect (teleioo/ a.a.infin/ complete) those who draw near." (10:1)

When a tree casts its shadow, you do not know its kind, blossom, or fruit. It is only a shadow of "good things to come."

"But when Christ appeared as a high priest of *the good things to come*, he entered through a greater and more perfect tabernacle, not made with hands, that is to say, not of this creation." (9:11/ historical Christology)

OT animal sacrifices of shadow Christology anticipated the coming of the ultimate sacrifice of Christ for sin (Heb.9-10).

2. Shadow Christology provided a yearly reminder of sin not yet sufficiently atoned for by past sacrifices but with the expectation of the coming day of complete redemptive atonement in historical Christology.

Under shadow Christology, sin was remembered but not remitted (Heb.9: 11-15; 10:1, 14). *“But in those sacrifices there is a reminder of sins year by year.”* (Heb.10:3)

“In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace.” (Eph.1:7)

“For Christ also died for sins once for all, the just for the unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit.” (1 Pet.3:18)

“The sacrifices prescribed by the Law prefigured Christ’s ultimate sacrifice. Thus they were repeated year after year, the very repetition bearing testimony that the perfect, sin-removing sacrifice had not yet been offered.” (NIV, Heb.10: 1)

3. Shadow Christology produced a consciousness of Adam’s original sin (AOS) by the yearly animal sacrifices (10:2-3; Rom.5: 12-21).

The writer of Hebrews explained that if the OT shadow Christology had been adequate there would be no consciousness of sin in the worshipper year after year. *“Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins? But in those sacrifices there is a reminder of sins year by year.”* (Heb.10:3-4)

“Conscience thus had a standard external to itself; by the Law men are taught their inability to yield complete obedience to God that thereby they may become convinced of their need of a Savior.” (Vine’s Expository Dict., pg.640)

4. Old Covenant shadow Christology declared that when Christ came historically, He would take away sin and bring the believer into the completion of New Covenant salvation (Heb.10: 5-18).

“The New Covenant guarantees that sins will be effectively and completely forgiven, with the results that no additional sacrifice for sins is needed.” (NIV, Heb.10:15-18)

Note the OT references in Heb.10: 5-18; 10:5-13; Ps.40: 6-8; 110:1 and Heb.10: 14-18 & Jer.31: 33-34. “For if that first covenant had been faultless, there would have been no occasion sought for a second.” (Heb.8: 7; 8:6-13)

“For we have heard for ourselves and know that this One is indeed the Savior of the world.” (John 4:42)

5. Jesus Christ made one Substitutional offering for the sins of the entire world (John 1:29, 36; 1 Pet.1: 18-19; 2:24).

“For the grace of God has appeared, bringing salvation to all men.” (Titus 2:11)

“And He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.” (1 John 2:2; 4:9-10)

“By this will we have been sanctified through the offering of the body of Jesus Christ once for all.” (Heb.10: 10) (10:10-14)