

SERIES ON THE DOCTRINES OF GRACE
Hebrews 9:11-15, 24-28

Sermon #14
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THE SACRIFICE OF JESUS CHRIST

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For the past thirteen weeks, in our Sunday morning services, we have been considering the doctrines of grace which are taught in the Word of God. This is simply another way of saying that we have spent thirteen weeks examining what the Scriptures have to say about salvation. We are not finished with this because I intend to go on for a few weeks more dealing with some of the practical aspects of the doctrines of grace.

We have seen in the Word what the Bible has to say about the natural condition of all people on the earth: born in sin, in bondage to that sin, at enmity with God, under Satanic control, weak and corrupt, unwilling to have anything to do with God, unable to do a single thing that is pleasing to God, and, worst of all, under divine judgment. We have also seen that God was not under any obligation to man to do anything to deliver him from the consequences of his sin. But we have also seen that God did something anyway. In eternity past He chose a great number of people to be saved from their sins. Christ died to save these people from their sins. Christ did not die just in the hope that some would be saved, but He died to secure the salvation of those whom the Father had chosen. We have also learned that because man is what he is, he will never come to God on his own. Therefore, it is necessary for the Father to draw to Himself through the preaching of the Word and by the power of the Holy Spirit those whom He chose in eternity past. Finally, we have seen that those who are saved are saved eternally, and that they will show outwardly, if they are truly born again, that they are saved. They will manifest this by persevering in the things of God unto the very end of their lives.

Now when I began this series on the doctrines of grace, I was not thinking particularly about Easter. Easter Sunday is the Sunday that has been chosen to remember the death and resurrection of our Lord Jesus Christ. It is observed throughout the world by all who profess to be followers of Jesus Christ and by many who do not make any such profession of faith. I believe I am right in saying that Easter Sunday is observed by millions who have no idea of the true meaning of the death and resurrection of the Lord Jesus Christ. Those who understand His death and His resurrection know that every Sunday commemorates the resurrection of Christ. Christ was raised on the first day of the week. That is the reason that Christians have met for worship on Sunday from the earliest history of the Church. It is not generally understood that Christ's death was a sacrifice for sins. It is not generally understood that He died for others. Yet this is the message that we Page 2

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find all through the Word of God. We see it in the types and prophecies of the Old

Testament. I will refer to some of those in just a moment. It is clearly seen in the Gospel records--Matthew, Mark, Luke, and John--that this is the purpose for which Jesus Christ came to the earth. Then it is explained and proclaimed and emphasized in the Epistles of the New Testament.

If we were to think about the way in which the death of Christ is pictured in the Old Testament, we would see it, for example, in the judgment that was pronounced upon the serpent in the garden of Eden. You find that in Genesis 3:15. We see it also in the provision that God made for Adam and Eve before they were put out of the garden of Eden. God made coats of skins and clothed them which was a picture of the coming sacrifice of Christ when we would be clothed in His righteousness and so be fit to stand in the presence of God. (See Genesis 3:21.) We find that this was what made the offering of Abel acceptable to God and the offering of Cain rejected by God. Abel took of the firstlings of his flock and offered them to the Lord. Genesis 4:4, 5 gives you that account. When Noah came out of the ark after the flood, the first thing that he did was to build an altar and offer burnt offerings to the Lord. (See Genesis 8:20-22.) All of these sacrifices were pictures showing ahead of time the sacrifice of the Lord Jesus Christ.

When Abraham left Ur of the Chaldees and went into the land of Canaan, it is stated that Abraham built altars and offered sacrifices to the Lord. These sacrifices were pictures of the death of the Son of God. When Abraham had the promises of God confirmed to him, he took three animals, cut them in half, and dividing them, he laid them on each side of the path. That which symbolized the presence of God passed between these pieces, indicating that the covenant which God was establishing with Abraham and with his seed was sealed with sacrifices, again foreshadowing the coming of our Lord Jesus Christ, and His death.

Then who can help but see that, when God called upon Abraham to offer Isaac and He said to him, "Take now thy son, thine only son Isaac, whom thou lovest,

The book of Leviticus describes the burnt offering, the meal offering, the peace offering, the sin offering, and the trespass offering--all typical of Christ in relation to His death. Reading through the Old Testament there are many, many instances in which one or more of these sacrifices were being offered to God--and, of course, thousands of times not recorded in the Word of God. Every one of these was a picture of the coming sacrifice of the Lord Jesus Christ.

We could take the Psalms, Psalm 22, just to sight one example. In it we read those words which were uttered by the Lord Jesus Christ on the Cross: "My God, My God, why hast thou forsaken me?" (Psa. 22:1). Going through the Psalms we see many references, prophetic references, to the coming of the Messiah, the Lord Jesus Christ.

If we move into the prophets, we find exactly the same thing. Isaiah 53, perhaps, stands as the greatest example in all of the Old Testament where the death of Christ was anticipated. Isaiah said, "But he was wounded for our transgressions, he Doctrines of Grace -- #14

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was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5).

So when you look at all of these passages in the Old Testament (and there are many more), you see that a sacrifice was anticipated and that the only hope for the removal of the guilt of sin was through that sacrifice. It was through the offering of these sacrifices in anticipation of the coming great sacrifice of the Messiah that the people were forgiven. If you take away the need to approach God by sacrifice and the predictive element of those sacrifices, if you remove these out of the Old Testament, then you really have nothing left. This is the heart of the message that God gave to His people in Old Testament times. So, in speaking of the sacrifice of the Lord Jesus Christ, I am taking

the message which really lies at the heart of the Word of God. To be sure, Easter Sunday commemorates the resurrection of the Lord Jesus Christ, but we cannot understand the resurrection of Christ unless we understand the truth of the death of the Lord Jesus Christ--His sacrifice on the Cross.

Now there are, of course, in view of what I have just said, many, many, many passages of Scripture that I could turn to for my message this morning. But I want to confine myself for the most part to the book of Hebrews, and to chapters 9 and 10 in particular.

If you were here on the last Sunday of March, and most of you were, you would have heard the same Scripture read that you have heard read today. At that time I did not expound this passage. In looking at the doctrines of grace I have not really taken a particular text, but have gathered Scriptures from all over the Word of God. But today I want to deal with this passage in a special way, thinking about this particular subject of the death of the Lord Jesus Christ, and looking in some detail at what the writer of the book of Hebrews had to say in these two chapters: Hebrews 9 and 10.

There are five things that I want to point out and explain.

First of all, I want you to see that the death of Jesus Christ was a sacrifice. Secondly, I want you to see that the Lord Jesus Christ was acting as a High Priest. For believers I can say, as our great High Priest. Thirdly, I want you to see that His sacrifice was presented to the Father. It is stated in a very unique way in these two chapters, especially in Hebrews chapter 9. Then fourthly, I want you to see that it is by our Lord's own blood that He offered this sacrifice. We will see the contrast that is drawn up here in the book of Hebrews when comparing the sacrifice of Christ with the Old Testament sacrifices. Finally, in the fifth place, I want you to see that this was an effective sacrifice. The Lord Jesus Christ really accomplished what He set out to do.

I. THE DEATH OF JESUS CHRIST WAS A SACRIFICE

The first thing is that the death of Jesus Christ was a sacrifice. I say this because there are many people who look upon the death of the Lord Jesus Christ as simply the death of a martyr. Some say that Jesus Christ lived long before His time and that His generation did not understand Him. No generation would have understood the Lord Jesus Christ, but He did not live before His time. He came to the earth in exactly the time that the Father determined that He should come. But Page 4
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Jesus Christ, of all people on the face of the earth, did not deserve to die. You can look in vain at the life of the Lord Jesus Christ and find any reason as to why He should die. You remember how frantic His enemies were to bring witnesses, or to bring some evidence, that would justly bring about His condemnation. They could find none. I am sure that you remember the testimony of Pilate's wife and of Judas and of the centurion and other testimonies that were given. When they sought to bring false witnesses, they could not agree. The only accusation that they could bring against the Lord Jesus Christ was that He claimed to be the Son of God. Of course, this was a just and right claim. But the fact is that when He died, He died for others. When He died, He died as a substitute. He died, as we sometimes say, vicariously. This means that He was acting on behalf of others. When He went to the Cross, He was representing others. He did not die for His own sins because He had no sin. He died for His people. He died for those who had trusted in Him through the offering of these sacrifices prior to His coming, and for those who would trust in Him throughout the rest of time.

This gives me an opportunity to speak just briefly to you about the absolute moral perfection of the Lord Jesus Christ. You see, Jesus Christ was not just a human being. He was and is the God-man. He existed eternally, came to this earth, was born of the virgin Mary without sin, and lived without

sin. He died and rose again and ascended back to the Father without ever being guilty of doing anything that was displeasing to God.

Many have grouped together these passages of Scripture which I want to give you just now. 1 Peter 2:22 says that He "did no sin." 1 John 3:5 says, "In him was no sin." 2 Corinthians 5:21 says that He "knew no sin." Hebrews 4:15 says that He was "without sin." And the writer of this book of Hebrews also wrote,

For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself (Heb. 7:26, 27).

You see, when the high priest went into the Holy of Holies to represent the people of God on the Day of Atonement, the first thing that he had to do was to offer a sacrifice for his own sins, and then he could represent the people. The Lord Jesus Christ had no need of a sacrifice for Himself because He was completely without sin. If Jesus Christ had not been absolutely perfect in God's sight, He could not have been a sacrificial substitute for you and for me. When we talk about the Lord Jesus Christ as a sacrifice, we are confronted immediately with the fact that He had to be perfect. Just as the lambs that were offered, or the animals that were offered in the Old Testament, had to be without spot and without blemish, this foreshadowed the moral perfection, the absolute moral perfection, of the Lord Jesus Christ. Though He was man and God, He was a perfect man and He was God, without sin of any kind.

II. JESUS CHRIST DIED AS A HIGH PRIEST

Secondly, He died as our High Priest. You can see this in Hebrews chapter 9:11, Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building.

Now it was the high priest alone who was permitted to enter into the most holy place of the tabernacle in Old Testament times. There were two rooms in the tabernacle. The first was called the Holy Place, and the priests went into the Holy Place repeatedly, day after day. But beyond the veil, in the Holy of Holies, the high priest alone could go only once a year, on the Day of Atonement. You can see this in verses 6 and 7 of Hebrews chapter 9:

Now when these things were thus ordained, the priests went always into the first tabernacle (that is, into the Holy Place), accomplishing the service of God. But into the second (the Holy of Holies) went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

Now when our Lord Jesus Christ is called the High Priest, you see that He fits into this category. But the thing that I want to stress with you is that God was the One Who determined that the high priest alone could go into the Holy of Holies once every year. The high priest was chosen by God. When you read that the Lord Jesus Christ is our High Priest, it means that He is the One Whom God had determined to exercise this office and to accomplish a sacrifice which would meet the needs of sinful men. God declares who can come to Him. It is not for men to determine this. There is no other high priest who is recognized in the New Testament. Even the Old Testament priests, in the function which they performed, were representing the Lord Jesus Christ. Thus this fact teaches us that Jesus Christ is the only High Priest that God will accept.

This is extremely important because it makes no difference how many people might feel that a

certain way is a way of salvation, or that there is possibly another Saviour, or that we ourselves have the right and privilege of approaching God on behalf of our own salvation, the important question is, Who is acceptable to God? The only answer to that question is, Jesus Christ, God's only begotten Son. God will accept the work of none other. So we may think that we are right, and we may be sincere in what we do to please God, but it is not enough for us to be sincere. We must be right. The only way that we can know that we are right is by taking what the Word of God has to say. The revelation is given here in this passage: "Christ being come an high priest of good things to come." You read your Bible through from start to finish and you will find that there is no other perfect high priest in the New Testament. There is none other recognized as the high priest but our Lord Jesus Christ Himself. He is appointed for this work by God because God knows that He is the only One Who can offer an acceptable sacrifice.

III. THE SACRIFICE OF CHRIST WAS THE OFFERING OF HIS BLOOD

In the third place, the sacrifice of Christ was the offering of His own blood. Christ is presented in Scripture as our High Priest in the most unique way. When the Old Testament priest went to offer His sacrifices, His sacrifice was an animal. The blood of the animal was shed. In the case of the Lord Jesus Christ, He is not only the High Priest, but He Himself was the sacrifice. The Old Testament priests offered the blood of these animals. But our Lord Jesus Christ came with His own precious blood. We read of the sacrifice of His blood in Hebrews 9:12-14,

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit

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offered himself without spot to God, purge your conscience from dead works to serve the living God?

A moment ago I was speaking about Christ as our great High Priest. When I did so, I was referring to His Person. But here, when I speak of His sacrifice, I am talking about His work--the shedding of His blood. This means that not only was the Lord Jesus Christ acceptable to God as a person, but His work is completely acceptable to God.

Four times in the book of Hebrews we read of Christ being seated at the Father's right hand. Those references are Hebrews 1:3; 8:1; 10:12; and 12:2. After He was raised from the dead, He ascended back to the Father. In the book of Hebrews we learn that today He is seated at the Father's right hand making intercession for us. The reason we are told this over and over and over again in the Word of God is so that we will know that, since He has been received back into heaven and seated at the Father's right hand, this is our guarantee--as is the resurrection of the Lord Jesus Christ--that God is pleased, God is satisfied, that the Lord Jesus Christ accomplished the work that He came to earth to accomplish. When He went to the Cross, God "laid upon Him the iniquity of us all" (Isa. 53:6). Then we read in Hebrews 9:26 that He "put away sin by the sacrifice of himself." This means that when the Lord Jesus Christ went to the Cross, God placed our sins upon Him that His death might be in our behalf. Hebrews 9:26 says that He has "put away" those sins. And the testimony that we have from Scripture is that the sins of those for whom our Lord Jesus Christ died are "put away." The question of sin has been settled. All of that is to be seen in the fact that today the Lord Jesus Christ is seated at the Father's right hand. You see, if there had been any way in which our sins had remained upon the Lord Jesus Christ, if He had not "put away" our sins, if He had not satisfied God concerning our sins, the Lord Jesus would never have been received back into heaven. The fact that He is there is our guarantee that He did put away our sins by the sacrifice of Himself.

IV. THE DEATH OF JESUS CHRIST WAS EFFECTIVE

My last point has to do with the effectiveness of the Lord's death on the Cross.

Many people (and I suppose all of us have had this idea at one time or another) have had the idea about the death of the Lord Jesus Christ that He simply made a provision. It is there if you want it, but if you do not want it, forget about it--leave it alone. But when you read the Scriptures you find that the Lord Jesus Christ, by His death, actually accomplished the salvation of His people. He secured the salvation of His people.

In our studies of the doctrines of grace we have seen that in eternity past God chose for salvation a vast number of people, which no man can count, and that throughout the generations God has been bringing this vast throng of people to Himself. He is not through bringing them. People are still being saved as the Father draws them to Himself through faith in the Lord Jesus Christ. We see that God is accomplishing a work day after day, generation after generation, that was guaranteed by the death of the Lord Jesus Christ on the Cross. In other words, He did not merely attempt to do something; He did something. You see, if God had sent His Son to die on the Cross with just the hope that people in every generation would realize their need and would put their faith in the Lord Jesus Christ, then Doctrines of Grace #14

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it was entirely possible that Jesus Christ could have died and no one would have been saved. Surely if God had left it up to us, nobody would ever come to Christ. As I have said again and again, quoting the Scriptures, "There is none that seeketh after God" (Rom. 3:11). There is not a person who has ever lived who on his own would seek God, who on his own is capable of understanding the Gospel. The salvation of every individual is traceable to the fact that not only did Christ die to secure their salvation, but the Spirit of God has brought them under conviction, the Father in His infinite grace has drawn them, and they have been born again by the power of the Gospel of the Lord Jesus Christ, and made eternally secure in that wonderful salvation.

I want you to see how these truths are stressed here in Hebrews. Look at what is stated in Hebrews 9:12:

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

You see something of the same emphasis in verse 15.

And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called (notice this emphasis that when our Lord Jesus Christ died He had in view the salvation of a particular group of people) might receive the promise of eternal inheritance." You see, it is eternal redemption in verse 12 and it is eternal inheritance in verse 15. If you can get it and then lose it, it is not eternal. When God saves us, He saves us eternally. The Lord Jesus Christ obtained this eternal redemption and obtained this eternal inheritance by virtue of the shedding of His precious blood on the Cross. If anything ought to cause our hearts to overflow in thanksgiving and praise to God, that certainly should. He obtained eternal redemption. The death of Jesus Christ was not a failure. The death of Jesus Christ accomplished everything that He intended for it to accomplish--everything that the Father intended for it to accomplish in view of His eternal plan determined before the foundation of the world.

Secondly, when we think of the effectiveness of Christ's work on the Cross, we learn from Scripture that He has purged our consciences, the consciences of those who believe. Look at verse 14:

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

It is interesting here that he mentions works, isn't it, because, if a person comes to the realization that he is a sinner and that he is under the judgment of God, usually the first response that he has in his heart is, "I've got to do something about this; I've got to do something to change this." So what does he do? Well, the first thing that he may do is to go to church. That is a good place to start. I am in favor of people going to church. But you can go to church all your life and that will never earn salvation for you. Another person says, "I will go to church and give my money." And yet you could give every penny that you have or any penny that you will ever have and it will never purchase salvation for you. Salvation is not to be bought with money. Perhaps he would say, "Well, I have some bad habits, and I know that I am not satisfied with these myself; surely God cannot be satisfied with them. So if I try to change my life maybe I will bring myself

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into a place of acceptance with God."

Do you know what happens when a person does all those things? He never has the assurance in his heart that he is really doing the right thing, or that he is ever doing enough. His conscience still bothers him that that old question of his relationship to God, his judgment before God, is not settled. His conscience just eats away at him, and his conscience is going to eat away at him until he takes shelter under the only provision that can not only bring about cleansing from the guilt of sin, but can bring to his conscience peace with God. That is what this passage says that the blood of Jesus Christ can do. You see, when you come to God through the Lord Jesus Christ, your conscience is set at rest. This is what Paul had in mind in Romans 5:1 when he said, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." That is the only way that your conscience and my conscience can ever be at rest. He has purged our consciences from those dead works, those works that might be good in themselves, but they can never produce salvation. He has purged our consciences from dead works to serve the living and true God. How does it come about? By the blood of Christ. By the death of Christ. By the sacrifice of Christ.

The third thing that I want you to see about the effectiveness of our Lord's work is that He has established "the new testament," or covenant. See Hebrews 9:15. We speak of an Old Testament and a New Testament in our Bibles. We could just as easily say, the old covenant and the new covenant. When the writer of the book of Hebrews mentioned "the first covenant," he was referring to the Law. But remember that the Law never produced a saint. The Law never brought about anybody's salvation. The Law exposes our sin. The Law shows us our need. The Law sets before us the requirements of God. But salvation is not by the Law. To be under the old covenant means to be in a state of condemnation and judgment. But Jesus Christ is "the mediator of the new testament," or covenant, "that by means of death . . . they which are called might receive the promise of eternal inheritance."

Sometimes we sing that hymn,
Free from the law, O happy condition,
Jesus hath bled, and there is remission;
Cursed by the law and bruised by the fall,
Grace hath redeemed us once for all.

He is the Mediator of a new covenant, a covenant which rests not upon our obedience to God; but a covenant which rests upon the death and resurrection of our Lord Jesus Christ.

The last thing that I want you to see about the effectiveness of this sacrifice is that it was once for all. There is a special emphasis in the Book of Hebrews on this statement. I am sorry that our translators did not translate it that way so that you could get the impact of it.

You remember that the priests of the Old Testament went again and again and again into the presence of the Lord bringing the sacrifices, day after day. The very repetition suggested that this

problem of salvation and this problem of sin had not yet been settled. If it had been settled, they would not have offered those sacrifices any longer. I want you to see this in this passage. Look at Hebrews 12:9.

Neither by the blood of goats and calves, but by his own blood he entered
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once (that is, once for all, never to be repeated) into the holy place,
having obtained eternal redemption for us.

Look at verses 25, 26.

Nor yet that he should offer himself often, as the high priest entereth
into the holy place every year with the blood of others; for then must he
often have suffered since the foundation of the world: but now once (again, once for all)
in the end of the world hath he appeared to put
away sin by the sacrifice of himself.

You see, the teaching that Jesus Christ is offered again and again through ceremonies that we may go through, is a teaching that is not only foreign to what the Word of God teaches, but it is an insult to Jesus Christ. He does not need to go to the Cross again and again. He does not need to be re-sacrificed again and again. ". . . but now once in the end of the world (or, age) hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26). Look at the first part of verse 28: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." "Once" in both of these verses means once for all.

If I had a little more time I would like to read the first eighteen verses of the tenth chapter. I hope you will do that this afternoon. You will see that emphasis again and again. You have it especially in verse 10: "By the which will (the will of God) we are sanctified through the offering of the body of Jesus Christ once for all."

Nothing could really show the effectiveness of the sacrifice of our Lord Jesus Christ more than this. You see, that is the reason the veil in the temple was rent. The way was opened up into the Holiest of all. Our Lord Jesus Christ by His one sacrifice has forever settled the question of sin. His work was effective in accomplishing what the Father sent Him to do.

Now let me close with a word of exhortation and a word of warning. These are in the tenth chapter. I want to leave these with you in the light of what we have seen about the death of Christ and what the Lord has done in satisfying God, putting away our sin, purging our consciences, doing a work that never needs to be repeated.

In verse 19 of chapter 10, which many feel is the beginning of the practical section of the book, we read,

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; (first) let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water (Heb. 10:19-22).

That is, we can draw near to God with confidence, we can draw near to God with peace, we can draw near to God to worship and adore Him because of what He has done. We come in a full assurance of faith. But secondly, verse 23,

Let us hold fast the profession of our faith without wavering; (for he is faithful that promised).

That is, you do not need to hesitate to make the boldest declaration concerning your salvation because you have a faithful God Who has given His Son and Who has

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accomplished a perfect work. Therefore, hold fast your confession of faith; do not look to anything else but to Jesus Christ. He alone is sufficient for your need. Then verse 24,

And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

You see, if it were not for the fact that Jesus Christ had offered a perfect sacrifice which has satisfied God and met our need, if it were not for that, then there would be no purpose in our gathering together here as we are this morning. It is because of His perfect work that we are not to forsake the assembling of ourselves together. You see, it is the death of Christ which draws us together. It is the death of Christ which gives us the reason for being here this morning. That is why we can meet together as the people of God.

So take courage. I trust that these truths have been an encouragement to you. But let me give you a warning. This is for those who may not know our Lord Jesus Christ. It is here in Hebrews chapter 10 as well, verse 28:

He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? (Heb. 10:28-29).

If you do not know the Lord Jesus Christ as your personal Saviour, I would hope that the Spirit of God would smite your heart with these words. Let me say again that Jesus Christ is not one of many ways to heaven. Jesus Christ is not one of many ways to have your sins forgiven. Jesus Christ is the only way to heaven. Jesus Christ is the only sufficient sacrifice for sins. For you to ignore what He has done, or to seek to earn your own way to salvation, or even to put it off, is to trod under foot the Son of God and to count the blood of the covenant whereby our Lord Jesus Christ was set apart, was sanctified, an holy thing, and to do despite unto the Spirit of grace.

Oh, if God is speaking to your heart, and I trust that He is, will you not trust Him now, if you do not know Him as your personal Saviour. Surely God could not have done anything to express in any greater way the tremendous need that you and I have than He has in sending His Son, and offering His Son, as a sacrifice for sins. He is the only One Who has provided a sacrifice that is sufficient for the forgiveness of sinners.