

In this text the Great High Priest (Jesus Christ) is compared to the high priests of the Old Covenant. Whereas the ancient high priests offered sacrifices “daily” for sins—first for their own sins and then for the sins of the people, Jesus Christ “offered up Himself ... once for all.” The Greek word *ephapax* is translated “once” in the KJV and “once for all” in the NIV and NAS. The powerful meaning of this text is found in translating it as “*Christ died once and for all,*” meaning there is no further payment for sin. This word means “**it ain’t gonna happen again.**”

I. Christ dying *once and for all* makes your efforts to appease God’s wrath look silly.

The temptation of every person who experiences need is to attempt to bargain with God.

“God, if you will only get me out of this situation, I promise I will serve you better ...”

The idea that you can draw on God’s mercy by *your* promises, *your* performance, and your *personal* discipline is an affront to the character and work of Jesus Christ the Anointed One.

There are five things that make the once and for all sacrifice of Christ “*fitting for us*” (v. 26):

1. He alone is ***holy*** ... Christ’s character is represented by the words on the priest’s golden mitre (the headband around his turban) which said “Holy to the Lord.”
2. He alone is ***innocent*** ... without the condemnation of Adam’s sin (born of a virgin), and without the need of personal redemption as were the priests of the Old Covenant.
3. He alone is ***undefiled*** ... in thought, character or deed, He remains without sin.
4. He is ***separated from sinners*** ... the qualities of His character and person separate Him.
5. He is ***exalted above the heavens*** ... in character above all and in position of authority.
He paid the debt that you owe—His Life for your life—and you wish to barter with God?

II. Christ dying *once and for all* makes the gospel good news, not moral platitudes.

The person in bondage to sin desires to change, but real change never occurs until there is a recognition of the power of the cross. The gospel is proclaimed and broadcast and believed.

“But,” you ask, “what about ‘obedience?’” It is called ‘*the obedience of faith*’ (Romans 1:5).

My license plate bears the word *kerusso*, which means in the Greek “I preach.” The root word “keru” comes from the sound a rooster makes when he announces, or proclaims, the rising of the sun. So the word “preacher” means “*one who proclaims or heralds news.*”

A. To preach is not to **moralize** . . . “do this, don’t do this, avoid this, avoid that, etc.”

B. To preach is not to **motivate** . . . “do this better, learn how to be successful, etc.”

C. To preach is to **memorialize** . . . It is to tell others what Christ’s death means to you.

It’s like standing at the American Cemetery Memorial at Normandy and contemplating how the heroic actions of those soldiers have affected your life today in concrete ways.

III. Christ dying *once for all* makes any religious ritual imperfect and Christ *in me* perfect.

The ancient Hebrews went through all their Temple rituals, festivals, and other religious rites because they had been prescribed by the Law. The Law was designed to reveal sin in them.

King David, ‘after the Law’ (vs. 28), reveals that God has sworn an oath to give His Son as a Priest “perfect forever.” This perfection of character becomes yours when you trust Christ.

“*God has manifested this mystery to His saints ... making known the riches of His glory ... which is Christ in you, the hope of glory. Therefore, we proclaim Him*” (Col. 1:27-28).