

The Purpose of the Life and Death of Christ Part 4 The Finished Work of Christ

John 17:1-5

Introduction

John 17:1–5 (NKJV)

Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, ² as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. ³ And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. ⁴ I have glorified You on the earth. I have finished the work which You have given Me to do. ⁵ And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

Introduction

Martin Luther was a giant of history. Some believe he was the most significant European figure of the second millennium. He was the pioneer Reformer, the one God first used to spark a transformation of Christianity and the Western world. He was the undisputed leader of the German Reformation. In a day of ecclesiastical corruptions and apostasies, he was a valiant champion of the truth; his powerful preaching and pen helped to restore the pure gospel. More books have been written about him than any other man of history except Jesus Christ and possibly Augustine. Luther came from hard-working stock. He was born in the little town of Eisleben, Germany, on November 10, 1483. His father, Hans, was a copper miner who eventually gained some wealth from a shared interest in mines, smelters, and other business ventures. His mother was pious but religiously superstitious. Luther was raised under the strict disciplines of the Roman Catholic Church and was groomed by his industrious father to be a successful lawyer. To this end, he pursued an education at Eisenach (1498–1501) and then at the University of Erfurt in philosophy. At the latter, he received a

bachelor of arts degree in 1502 and a master of arts degree in 1505.

Luther's life took an unexpected turn in July 1505, when he was twenty-one. He was caught in a severe thunderstorm and knocked to the ground by a nearby lightning strike. Terrified, he cried out to the Catholic patroness of miners, "Help me, St. Anna, and I will become a monk." Luther survived the storm and made good on his dramatic vow. Two weeks later, he entered the Augustinian monastery in Erfurt. His father was furious over Luther's apparent wasted education, but Luther was determined to follow through on his vow.

In the monastery, Luther was driven to find acceptance with God through works. He wrote: "I tortured myself with prayer, fasting, vigils and freezing; the frost alone might have killed me... . What else did I seek by doing this but God, who was supposed to note my strict observance of the monastic order and my austere life? I constantly walked in a dream and lived in real idolatry, for I did not believe in Christ: I regarded Him only as a severe and terrible Judge portrayed as seated on a rainbow." Elsewhere he recalled: "When I was a monk, I wearied myself greatly for almost fifteen years with the daily sacrifice, tortured myself with fastings, vigils, prayers, and other very rigorous

works. I earnestly thought to acquire righteousness by my works.”

In 1507, Luther was ordained to the priesthood. (His dread of the God as the Judge was manifest in his fear of an image of Christ that was everywhere among the churches of that mid-evil time. It was a carving of Christ with a sword coming out of His mouth. The picture we are given in Revelation 19 of Jesus coming back.

He would get up early so that he could walk the long way around the church on the way to class just so he would not see the carvings of Jesus with the sword.

Upon the very first Mass he was to observe as a priest, He was confronted as he approached the altar, with a slab on the floor of a carving of the Image of Jesus with the Sword. He would have to bow down prostrate on the floor seeing that image and say to God. “To Thee the living, the eternal, the Holy God,.....He was shaking. His knees were knocking, He was terrified. Overwhelmed with fear. (Dr. Stephen Nichols) ... and add to this the fact that When he celebrated his first Mass, as he held the bread and cup for the first time, he was so awestruck at the thought of transubstantiation that he almost fainted. “I was utterly stupefied and terror-stricken,” he confessed. “I thought to myself, “Who am I that I

should lift up mine eyes or raise my hands to the divine majesty? For I am dust and ashes and full of sin, and I am speaking to the living, eternal and true God’.” Fear only compounded his personal struggle for acceptance with Go

Roman Catholicism denies the once-for-all sacrifice of Christ in its understanding of the Lord’s Supper. Roman Catholics celebrate the sacrament in the Mass, wherein the giving of the bread and the wine is seen as the representation of Jesus’ sacrifice to the Father. Protestants often say that Christ is offered up as a sacrifice for human sin again in the Mass, although this is not how official Roman Catholic documents tend to describe the service in our day. It is hard to conclude, however, that Rome does not view the Mass as a re-sacrifice of Jesus, at least in some sense. Paragraph 1367 of the Catechism of the Catholic Church reads: “The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice... . In this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner.” Rome may see the Mass as an “unbloody” sacrifice, but they see it as a sacrifice nonetheless.

<https://www.ligonier.org/learn/devotionals/once-for-all/>

Luther study of the Scriptures convinced him of Justification by faith alone in Christ alone through the one time sufficient death of Christ on the cross.. These solas of the Reformation clashed with Rome's teaching of justification by faith and works. Thus, the pope denounced Luther for preaching "dangerous doctrines"...

Luther went on to say that the authority of the pope was a recent contrivance. Such religious superstition, he exclaimed, opposed the Council of Nicaea and church history. Worse, it contradicted Scripture. By taking this stand, Luther irritated the major nerve of Rome—papal authority.

In the summer of 1520, the pope issued a bull, an edict sealed with a *bull*, or red seal. The document began by saying: "Arise, O Lord, and judge Your cause. A wild boar has invaded Your vineyard." With these words, the pope was referring to Luther as an unrestrained animal causing havoc. Forty-one of Luther's teachings were deemed to be heretical, scandalous, or false.

With that, Luther had sixty days to repent or suffer excommunication. He responded by publicly burning the papal bull. This was nothing short of open defiance. Thomas Lindsay writes, “It is scarcely possible for us in the twentieth century to imagine the thrill that went through Germany, and indeed through all Europe, when the news spread that a poor monk had burnt the Pope’s Bull.” But though he was hailed by many, Luther was a marked man in the eyes of the church.

In 1525, Luther married Katherine von Bora. This amazing woman was an escaped nun committed to the Reformation cause. The two repudiated their monastic vows in order to marry. Luther was forty-two and Katie was twenty-six. Their union produced six children.

In early 1546, Luther traveled to Eisleben, his hometown. He preached there and then traveled on to Mansfeld. That evening, Luther fell ill. As the night passed, Luther’s three sons—Jonas, Martin, and Paul—and some friends watched by his side. They pressed him: “Reverend father, do you stand by Christ and the doctrine you have preached?” The Reformer gave a distinct “yes” in reply. He died in the early hours of February 18, 1546, within sight of the font where he was baptized as an infant.

<https://www.ligonier.org/blog/fortress-truth-martin-luther/>

Roman Catholicism denies the once-for-all sacrifice of Christ in its understanding of the Lord's Supper. Roman Catholics celebrate the sacrament in the Mass, wherein the giving of the bread and the wine is seen as the representation of Jesus' sacrifice to the Father. Protestants often say that Christ is offered up as a sacrifice for human sin again in the Mass, although this is not how official Roman Catholic documents tend to describe the service in our day. It is hard to conclude, however, that Rome does not view the Mass as a re-sacrifice of Jesus, at least in some sense. Paragraph 1367 of the Catechism of the Catholic Church reads: "The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice... . In this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner." Rome may see the Mass as an "unbloody" sacrifice, but they see it as a sacrifice nonetheless.

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There is nothing so damaging to the saving gospel than to deny the single, solitary, all sufficient death of Jesus Christ.

He alone once and for all satisfied the Justice of God to open the flood gates of mercy and grace.

To deny this in any form is a slap in face of God

A rejection of His Word

and the production of a false god.

Lesson:

The Glory of God in Foreordination

The Glory of God in Predestination

The Glory of God in Salvation

The Glory of God in Completion

The Gory of God in Concentration

I. The Glory of God in Foreordination.

1. Jesus spoke these words, lifted up His eyes to heaven, and said:

“Father, the hour has come. Glorify Your Son, that Your Son also may glorify You,

II. The Glory of God in Predestination

“Father, the hour has come. Glorify Your Son, that Your Son also may glorify You,² as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him.

III. The Glory of God in Salvation

The desire of the Father to Save and Glorify himself thru the salvation of sinners

² You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him.

3 And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

IV. The Glory of God in Completion

⁴ I have glorified You on the earth. I have finished the work which You have given Me to do.

εγω σε εδοξασα επι της γης
το εργον ετελειωσα ο δεδωκας
μοι ινα ποιησω

1. The Glory Accomplished
2. The Work Completed.

1. The Glory Accomplished.

⁴ I have glorified You on the earth.

εγω σε εδοξασα επι της γης

This is what it is all about... The Glory of God.

⁴ I have glorified You

εγω σε εδοξασα emphatic

The goal of salvation of Sinners is not the deliverance from Hell, because God can be glorified by His justice displayed in righteous indignation against those who hate him.

But the Goal is the full display of God's glory, because he is a loving, gracious and merciful God desirous of forgiving the iniquity of thousands

John 17:1 (NKJV)

Glorify Your Son, that Your Son also may glorify You,
John 17:5 (NKJV)

⁵ And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

John 17:22 (NKJV)

²² And the glory which You gave Me I have given them, that they may be one just as We are one:

John 17:24 (NKJV)

²⁴ “Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me;

The Glory of God is the central theme of Scripture.

It is the reason for all of Creation.

It is the reason for the creation of the Angels

It is the reason for the creation of Man

It is the reason for the ordination of evil to exist

It is the reason for the judgment of the world and the 2nd Coming of Christ

It is the reason for the permanence of Hell.

It is the reason for the beauty of Heaven

Psalm 19:1–3 (NKJV)

- 1 The heavens declare the glory of God;
And the firmament shows His handiwork.
- 2 Day unto day utters speech,
And night unto night reveals knowledge.
- 3 *There is* no speech nor language
Where their voice is not heard.

Psalm 8:3–9 (NKJV)

- 3 When I consider Your heavens, the work of Your
fingers,
The moon and the stars, which You have
ordained,
- 4 What is man that You are mindful of him,
And the son of man that You visit him?
- 5 For You have made him a little lower than the
angels,
And You have crowned him with glory and
honor.
- 6 You have made him to have dominion over the
works of Your hands;
You have put all *things* under his feet,
- 7 All sheep and oxen—
Even the beasts of the field,
- 8 The birds of the air,
And the fish of the sea
That pass through the paths of the seas.
- 9 O Lord, our Lord,
How excellent *is* Your name in all the earth!

Ephesians 1:5–6 (NKJV)

⁵ having predestined us to adoption as sons by
Jesus Christ to Himself, according to the good

pleasure of His will, ⁶ to the praise of the glory of His grace, by which He made us accepted in the Beloved.

Ephesians 1:11–14 (NKJV)

¹¹ In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, ¹² that we who first trusted in Christ should be to the praise of His glory.

¹³ In Him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, ¹⁴ who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

Philippians 2:9–12 (NKJV)

⁹ Therefore God also has highly exalted Him and given Him the name which is above every name, ¹⁰ that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, ¹¹ and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

Revelation 4:8–11 (NKJV)

⁸ *The* four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying:

“Holy, holy, holy,
Lord God Almighty,
Who was and is and is to come!”

⁹ Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, ¹⁰ the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying:

¹¹ “You are worthy, O Lord,
To receive glory and honor and power;
For You created all things,
And by Your will they exist and were created.”

This is what is so serious about the sin of
refusing to acknowledge the Glory of God.

Romans 1:18–21 (NKJV)

¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, ¹⁹ because what may be known of God is manifest in them, for God has shown *it* to them. ²⁰ For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse, ²¹ because, although they knew God, they did not glorify *Him* as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.

⁴ I have glorified You on the earth.

εγω σε εδοξασα επι της γης

This statement is specific to the life and mission of Christ.

This is what he did ON Earth.

not heaven, not in the past, not in future. But in his incarnation, while on the earth in his flesh.

He came from Heaven to earth to accomplish the plan of God.

He would be

1. Born of the Virgin Mary
2. Grown thru a normal childhood to Adult learning the Word and Law of God.
3. He would live in perfect obedience to the law
4. He would fulfill all righteousness
5. He would perform many miracles, signs and wonders
6. He would be betrayed into the hands of the Authorities
7. He would be falsely accused and misrepresented by sinners
8. He would be beaten, have the flesh of his body torn from his back, spit on, have his beard ripped from its roots, given a crown of thorns, nails by his hands and feet to a cross, and hung naked to die.

9. He would be buried for 3 days

10. He would resurrect from the dead and be seen by the apostles and women and many other disciples.

11. He would Ascend to Heaven in the sight of his followers.

That by itself is amazing and glorious. Glory and praise to God for an amazing perfect life and a willing death on the Cross.

But that is not all it is.

It is not just a perfect man loving sinners a perfect way.

It is not just about selflessness and sacrifice on behalf of others.

John 13:28–31 (NKJV)

²⁸ But no one at the table knew for what reason He said this to him. ²⁹ For some thought, because Judas had the money box, that Jesus had said to him, “Buy *those things* we need for the feast,” or that he should give something to the poor.

³⁰ Having received the piece of bread, he then went out immediately. And it was night.

³¹ So, when he had gone out, Jesus said, “**Now the Son of Man is glorified, and God is glorified in Him.**”

There are 2 accomplishments on the Cross that make of the other benefits of the Cross possible

Propitiation

Imputation.

Propitiation

hilastérion: propitiatory

Original Word: ἱλαστήριον, ου, τό

Part of Speech: Noun, Neuter

Transliteration: hilastérion

Phonetic Spelling: (hil-as-tay'-ree-on)

Definition: propitiatory

Usage: (a) a sin offering, by which the wrath of the deity shall be appeased; a means of propitiation, (b) the covering of the ark, which was sprinkled with the atoning blood on the Day of Atonement.

2435 hilastérion (a substantival adjective, derived from [2433](#) /hiláskomai, "to propitiate") – the place of propitiation; the lid of the golden ark (the mercy-seat) where the blood of a vicarious lamb appeased God's wrath on sin. See also [2434](#) (hilasmós).

The כַּפֹּת־תְּרֻמָּה cannot be regarded merely as a cover over the ark. According to Ex. 25:21 it is to be put above the chest as the tables of the Law are put in it. According to passages like Ex. 26:34; 35:12; 39:35 it is no part of the ark. It is called “the כַּפֹּת־תְּרֻמָּה that is over the ark of the law” (Ex. 30:6; Nu. 7:89); never is it the כַּפֹּת־תְּרֻמָּה of the ark. When it is first mentioned at Ex. 25:17 (and at the parallel Ex. 37:6), the LXX calls it ἱλαστήριον ἐπίθεμα, an atoning headpiece. After that it simply has ἱλαστήριον, which can mean a means or place of expiation

Büchsel, F., & Herrmann, J. (1964–). [ἱλεως, ἱλάσκομαι, ἱλασμός, ἱλαστήριον](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 3, p. 319). Grand Rapids, MI: Eerdmans.

Leviticus 16:1–22 (NKJV)

The Day of Atonement

16 Now the Lord spoke to Moses after the death of the two sons of Aaron, when they offered *profane fire* before the Lord, and died; ² and the Lord said to Moses: “Tell Aaron your brother not to come at *just* any time into the Holy *Place* inside the veil, before the mercy seat which *is* on the ark, lest he die; for I will appear in the cloud above the mercy seat.

³ “Thus Aaron shall come into the Holy *Place*: with *the blood of* a young bull as a sin offering, and *of* a ram as a burnt offering. ⁴ He shall put the holy linen tunic and the linen trousers on his body; he shall be girded with a linen sash, and with the linen turban he shall be attired. These *are* holy garments. Therefore he shall wash his body in water, and put them on.

⁵ And he shall take from the congregation of the children of Israel two kids of the goats as a sin offering, and one ram as a burnt offering.

⁶ “Aaron shall offer the bull as a sin offering, which *is* for himself, and make atonement for himself and for his house. ⁷ He shall take the two goats and present them before the Lord *at* the door of the tabernacle of meeting. ⁸ Then Aaron shall cast lots for the two goats: one lot for the Lord and the other lot for the scapegoat. ⁹ And Aaron shall bring the goat on which the Lord’s lot fell, and offer it *as* a sin offering. ¹⁰ But the goat on which the lot fell to be the scapegoat shall be presented alive before the Lord, to make atonement upon it, *and* to let it go as the scapegoat into the wilderness.

¹¹ “And Aaron shall bring the bull of the sin offering, which *is* for himself, and make atonement for himself and for his house, and shall kill the bull as the sin offering which *is* for himself. ¹² Then he shall take a

censer full of burning coals of fire from the altar before the Lord, with his hands full of sweet incense beaten fine, and bring *it* inside the veil. ¹³ And he shall put the incense on the fire before the Lord, that the cloud of incense may cover the mercy seat that *is* on the Testimony, lest he die. ¹⁴ He shall take some of the blood of the bull and sprinkle *it* with his finger on the mercy seat on the east *side*; and before the mercy seat he shall sprinkle some of the blood with his finger seven times.

¹⁵ “Then he shall kill the goat of the sin offering, which *is* for the people, bring its blood inside the veil, do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat. ¹⁶ So he shall make atonement for the Holy *Place*, because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness. ¹⁷ There shall be no man in the tabernacle of meeting when he goes in to make atonement in the Holy *Place*, until he comes out, that he may make atonement for himself, for his household, and for all the assembly of Israel. ¹⁸ And he shall go out to the altar that *is* before the Lord, and make atonement for it, and

shall take some of the blood of the bull and some of the blood of the goat, and put it on the horns of the altar all around. ¹⁹ Then he shall sprinkle some of the blood on it with his finger seven times, cleanse it, and consecrate it from the uncleanness of the children of Israel.

²⁰ “And when he has made an end of atoning for the Holy *Place*, the tabernacle of meeting, and the altar, he shall bring the live goat. ²¹ Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send *it* away into the wilderness by the hand of a suitable man. ²² The goat shall bear on itself all their iniquities to an uninhabited land; and he shall release the goat in the wilderness.

The mercy seat is the only thing that separates you from the law of God.

The Justice of God, manifest in the law God demands your death breaking the law.

The mercy of God, given because of Justice of God has been satisfied by blood being shed, a life given a death required can not keep us from the wrath of God

Romans 3:25–27 (NKJV)

²⁵ whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, ²⁶ to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

Imputation.

logizomai: to reckon, to consider

Original Word: λογίζομαι

Part of Speech: Verb

Transliteration: logizomai

Phonetic Spelling: (log-id'-zom-ahee)

Definition: to reckon, to consider

Usage: I reckon, count, charge with; reason, decide, conclude; think, suppose.

3049 λογίζομαι (the root of the English terms "logic, logical") – properly, compute, "take into account"; reckon (come to a "bottom-line"), i.e. reason to a logical conclusion (decision).

Romans 4:2–8 (NKJV)

² For if Abraham was justified by works, he has *something* to boast about, but not before God. ³ For what does the Scripture say? “*Abraham believed God, and it was* accounted to him for righteousness.” ⁴ Now to him who works, the wages are not counted as grace but as debt.

⁵ But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, ⁶ just as David also describes the blessedness of the man to whom God imputes righteousness apart from works:

⁷ “*Blessed are those whose lawless deeds are forgiven,*

And whose sins are covered;

⁸ *Blessed is the man to whom the Lord shall not impute sin.”*

2 Corinthians 5:21(NKJV)

²¹ For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.

Reconciliation requires Propitiation

Substitution requires Imputation.

Forgiveness, Redemption, Regeneration
Justification, Sanctification, Glorification

All of these must have Propitiation and Imputation.

Romans 3:25–27 (NKJV)

²⁵ whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, ²⁶ to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

2 Corinthians 5:21 (NKJV)

²¹ For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.

IV. The Glory of God in Completion

⁴ I have glorified You on the earth. I have finished the work which You have given Me to do.

εγω σε εδοξασα επι της γης
το εργον ετελειωσα ο δεδωκας
μοι ινα ποιησω

1. The Glory Accomplished
2. The Work Completed.

I have finished **the work**
which You have given Me to do.
το εργον ετελειωσα ο δεδωκας
μοι ινα ποιησω

the work — —το εργον

ergon: work

Original Word: ἔργον, ου, τό

Part of Speech: Noun, Neuter

Transliteration: ergon

Phonetic Spelling: (er'-gon)

Definition: work

Usage: work, task, employment; a deed, action; that which is wrought or made, a work.

2041 érgon (from ergō, "to work, accomplish") – a work or worker who accomplishes something. [2041](#) /

érgon ("work") is a deed (action) that carries out (completes) an inner desire (intension, purp

You **have given** Me to do.

Perf Act Ind.

δεδωκας

4 I have glorified You on the earth. **I have finished** the work which You have given Me to do.

το εργον **ετελειωσα** ο
δεδωκας μοι ινα ποιησω

I have finished Aorist Active Part.

I have glorified you on the earth, having completed the work you had/have given to me, in order that I should do it.

teleioó: to bring to an end, to complete, perfect

Original Word: τελειόω

Part of Speech: Verb

Transliteration: teleioó

Phonetic Spelling: (tel-i-o'-o)

Definition: to bring to an end, to complete, perfect

Usage: (a) as a course, a race, or the like: I complete, finish (b) as of time or prediction: I accomplish, (c) I make perfect; pass: I am perfected. Cognate: 5048 teleiōō – to consummate, reaching the end-stage, i.e. working through the entire process (stages) to reach the final phase (conclusion). See 5056 (telos).

[This root (tel-) means "reaching the end (aim)." It is well-illustrated with the old pirate's telescope, unfolding (extending out) one stage at a time to function at full-strength (capacity effectiveness).]

These are all Aorist Verbs, The action is seen as a whole and is complete

John 4:34 (NKJV)

³⁴ Jesus said to them, “My food is to do the will of Him who sent Me, and to finish His work.

John 5:36 (NKJV)

³⁶ But I have a greater witness than John’s; for the works which the Father has given Me to finish—the

very works that I do—bear witness of Me, that the Father has sent Me.

John 19:30 (NKJV)

³⁰ So when Jesus had received the sour wine, He said, **“It is finished!”** And bowing His head, He gave up His spirit.

Hebrews 10:1 (NKJV)

10 For the law, having a shadow of the good things to come, *and* not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.

Hebrews 10:3–4 (NKJV)

³ But in those *sacrifices there is* a reminder of sins every year. ⁴ For *it is* not possible that the blood of bulls and goats could take away sins.

Hebrews 10:11–14 (NKJV)

¹¹ And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. ¹² But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, ¹³ from that time waiting till His

enemies are made His footstool. ¹⁴ For by one offering He has perfected forever those who are being sanctified.

Hebrews 10:17–22 (NKJV)

¹⁷ *then He adds, “Their sins and their lawless deeds I will remember no more.”* ¹⁸ Now where there is remission of these, *there is* no longer an offering for sin.

¹⁹ Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, ²⁰ by a new and living way which He consecrated for us, through the veil, that is, His flesh, ²¹ and *having* a High Priest over the house of God, ²² 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.

If Christ’s sacrifice of Himself was insufficient to save us and must be offered again and again, then we have no hope of salvation. A sacrifice that has to be repeated is a weak and ineffectual sacrifice that cannot atone for sin or break its power in our lives. Thanks be to God, our Lord’s atonement was a once-for-all atonement. It is

powerful and effectual to save, and if we trust in Christ alone, our sins are fully and finally covered for all eternity.

<https://www.ligonier.org/learn/devotionals/once-for-all/>