

It Is Finished

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[0:00] Take your Bibles and turn to the Gospel of John, chapter number 19.

! This, of course, is the time when the Lord Jesus now goes to the cross of Calvary, is there crucified and dies.

I want us to look at that somewhat this morning, and there's one thing in particular that really rang a bell in my mind during one of Pastor Mike's messages here. And God developed that, some thoughts in that to me, so I'm going to share that with you this morning.

And that's, for the sake of time, begin in verse number 23, if you will. John's Gospel, chapter 19, verse 23. Then the soldiers, when they had crucified Jesus, took his garments and made four parts to every soldier apart, and also his coat.

Now the coat was without seam, woven from top throughout. And they said, therefore, among themselves, let us not rend it, but cast lots for it. Whose it shall be that the Scripture might be fulfilled, which saith, they parted my raiment among them, and for my vesture they did cast lots.

[1:44] These things, therefore, the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister Mary, the wife of Cleophas, and Mary Magdalene.

When Jesus, therefore, saw his mother and the disciples standing by whom he loved, that, of course, is John, he saith unto his mother, Woman, behold thy son.

And then said he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. And after this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled said, I thirst.

Now there was set a vessel full of vinegar, and they filled a sponge with vinegar and put it upon a hyssop and put it to his mouth. And when Jesus, therefore, had received the vinegar, he said, and by the way, the other gospel writers say he cried out, It is finished.

And he bowed his head and gave up the ghost. Let's pray together, if you will. Father, we thank you now for your love and grace.

[3:01] Lord, as we come to this very delicate portion of Scripture that just screams out your love for us, we come with humble hearts, recognizing that we were not worthy of such a demonstration of love to be given toward us so that we could then enter into a relationship with you.

But Father, we're grateful that you've done that and thankful for the reality of it. And so now as we look into that, I pray that you'll enable us to open our heart, our minds, our thoughts, our ears, and our will to what you have to say to us and what you have to show us today.

So we just ask that you honor your Son and thus yourself through what we do here this morning.

And we'll thank you for it in Jesus' name. For his sake we do pray. Amen.

Thank you. And be seated. Realize with me as you think about the earthly ministry of the Lord Jesus, there's not been anyone in history that has in such a short span of time said as much as Jesus has said in his earthly ministry.

Numerous things throughout the scripture are given to us that he said, that he taught. And I'm convinced that there's much, much more that God did not see pleased to have in the printed page for us.

[4:31] But tremendous truth that he spoke. Some of those are these. In Matthew's gospel, he writes, if any man will come after me, let him deny himself, take up his cross, and follow me.

Then John writes of this account, whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst. But the water that I shall give him shall be in him a well of water springing up into everlasting life.

And then again, John writes of this, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Then as well, John writes, if the Son therefore shall make you free,

you shall be free indeed.

Indeed. And then he says, I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. And then you think of the Sermon on the Mount in Matthew chapter 5, 6, and 7, the numerous tremendous teachings of truth concerning Christian life, but also concerning kingdom living and the character of kingdom living.

So many truths spelled out in those messages. And then in Matthew 28, Matthew writes for us the words of Jesus, go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.

[6:08] And lo, I'm with you always, even until the end of the world. Everything he said had tremendous significance.

All the words were truth, and those words were eternal. Nothing else like them before and nothing like them since. The words of the Lord Jesus.

Yet I believe in all the words that he spoke, all the lessons that he taught, there's none any more significant, maybe even as significant as the phrase we see him utter from the cross.

The very last phrase before he dismisses his spirit. Jesus, after he said, I thirst, and they gave that drink of vinegar to him, he said and cried with a loud voice, it is finished.

It's finished. Now, I want us to consider the implications of that statement, if you will. What are those? What happens?

[7:17] Jesus bursts on the scene in that lowly birth, in that manger, in that stable in Bethlehem, as that baby. The Word has become flesh now, and dwelt among us.

Then as time went along, he was then publicly introduced as the Christ, or as the Lamb of God. You recall the day after the baptism of the Lord Jesus.

John the Baptist, standing with his apostles, sees Jesus. And I just like to think in my mind that as he's standing there, he sees Jesus walking by.

Twice this happens. One day after the next, or after the previous. I see John pointing as Jesus walks by, saying to his disciples, there he is.

Behold, the Lamb of God that taketh away the sin of the world. No one else has ever been labeled as the Lamb of God.

[8:26] And being Jews, they knew the significance of that term. Publicly announced now that he is indeed the Lamb of God.

The Son of God, the Son of glory, removed from himself that outward form, if you will, expression of deity. Put on the outward form of a man, and became in fashion as a servant of the Most High God. John says, So in so much, Jesus then became the hope of those that he would eventually call as his apostles.

And all others that then would follow as a result of the preaching of the truth of the gospel. He was their hope. With the disciples or with the apostles, it all started out with great anticipation.

Great anticipation, great excitement, if you will, that now they were eager to follow this one that they've claimed to be the Christ, their Lord.

[9:42] They were excited to do that. Forsaking everything that they had. Forsaking their fishing nets and others, their occupations, just to follow the Lord Jesus.

Remember back in those days of the beginning of the apostleship, when Jesus began to call these men into that office. Andrew was confronted. And then after he confronted. And then after he confronts Jesus, or Jesus confronts him, he then first finds his own brother Simon.

And Simon says to him, Oh, we have found the Messiah. And then Philip goes and finds Nathanael and says to him, We have found him of whom Moses in the law and the prophets did right.

Jesus of Nazareth, the son of Joseph. And then he says, Come and see. Come and see who he is. So they begin their journey with him. A journey of ministry. A journey of excitement, eagerness, and tremendous truths that they're going to learn.

[10:52] And realize that whole earthly ministry with the Lord Jesus for the apostle was a mobile classroom experience, if you will. Most of the things that Jesus did, he did for the sake of the apostles.

To teach them, to show them, to encourage them. But most of all, for them to be able to recognize with a certainty who exactly he is.

They were going to need that as they continued that ministry. So as they begin that ministry journey with him, before long, evidence of his deity started to come and started to be seen.

It starts, of course, with the miracle at the wedding feast of Cana, where Jesus, by his miraculous power, turns six pots of water into rich wine.

Then there was the healing of the nobleman's son. And then at the pool of Bethesda, where the invalid man was made able to walk. Pick up your bed and walk, Jesus says.

[11 : 59] And he does. And then, to me, one of the greatest episodes was at the Lake of Galilee. You recall, they got into the ship to go to the other side.

And as they were in that lake, then the tempest arose and the storm winds blew and the waves began to blow into the boat. Jesus, fast asleep in the back of the boat.

And they look and they get irritated at him. They wake him up. Oh, can you wake a guy up in the midst of a good nap? Especially the Lord Jesus.

But they do. How brazen of them. And then they say, Master, don't you care that we're perishing here? And Jesus arises.

And he rebukes the wind, calms the sea, and says, Peace, be still. And then he said unto them, Why are you so faithful?

[12 : 57] Do you not have any faith? Or why are you so fearful? Do you not have any faith? And they feared then exceedingly and said to one another, What manner of man is this, that even the winds and the sea obey him?

Oh, they see some deity at work within the Lord Jesus. And then at the raising of Lazarus, you recall, when Jesus had gotten word that Lazarus was sick, he waited before he went to that city where he was.

He did that on purpose. And he told his apostles, The reason I did that is for your sake. I waited for your sake so that you may see what's going to transpire so that you can believe and your faith can be strengthened in who I am.

He then goes to the city, to the town where Mary and Martha was, the sisters of Lazarus, you recall. And there they confront him. Both of them say, one at a time, Master, had you been here, our brother would not have died.

But Jesus said, oh, he'll rise again because I am the resurrection and the life. Now, he goes to the tomb where Lazarus lies.

[14 : 23] And they roll back the stone. And with a loud voice, Jesus declares, Lazarus, come forth. And he comes out still wrapped in the grave clothes.

That gives you a good indication he really was dead. Amen? Now, I like what Jesus says here. After he comes out of the grave, the tomb in the grave clothes, Jesus says to those around him, Loose him and let him go.

And many of those that had seen that transpire then placed their faith and trust in the Lord Jesus. Then at another time, Jesus, walking across the lake on the water, bids Peter to come and walk to him.

And Peter does. And you know the story. And when they saw all that transpired, they that were in the ship, came and worshipped him, saying of a truth, Thou art the Son of God.

Oh, great start. Oh, great start. Amen? To this discipleship business. But realize with me, as time goes along, things begin to change just a bit.

[15 : 36] In fact, quite a bit. Because outward persecution, outward opposition grows stronger. And that begins to create questions, doubts, and supposition, and even confusion in the mind of many of his followers.

And I perceive even at times, perhaps in the mind of some of the apostles. John writes and says, After these things, Jesus walked in Galilee, for he would not walk in Jewry or in Judah, because the Jews sought to kill him.

Now the Jews' feast of Passover, a feast of tabernacles, was at hand. And his brethren therefore said unto him, Depart hence, go into Judea, that thy disciples also may see the works that thou doest.

For there is no man that does anything in secret, and he himself seeketh to be known openly. If you do those things, show thyself to the world.

Because neither did his brethren believe in him. Nobody does the great things you do. He doesn't do that in secret. Go show it publicly, so everybody can recognize who you are.

[16:57] But he refused to do so. He said his time was not yet. Oh, it wasn't time.

Then at the feast of the Passover with his apostles. And by the way, you realize that when Jesus observed that Passover feast with his apostles, that was the first and only time he did that with them in his public ministry.

And this is what he says. In John chapter 7, as they prepare for that Passover time together, Jesus said, after these things... No, wrong passage.

I'm sorry. Luke chapter 22. When the hour came, Jesus reclined at the table and the apostles with him. And he said to them, listen to this.

I have earnestly and intensely desired to eat this Passover with you before I suffer. For I say to you, I shall eat it no more until it is fulfilled in the kingdom of God.

[18:02] Now, a couple of things here. He talks about his suffering. His impending death. And then he says, I have with great anticipation and intensity desired to eat this Passover with you.

And the reason being, he knew. He wasn't looking forward to the death per se. But he knew what that death was going to accomplish. And he looked with anticipation and eagerness at that taking place.

And this Passover being a representation of what was going to happen. Eagerly desiring for that work to be done.

Now, then there was the betrayal of Jesus. Little children, yet a little while I am with you. He says this after Judas seeks to betray him.

You shall seek me, he said, as I have said unto the Jews. And whether I go, you can't come. Peter says, Lord, where goest thou?

[19:16] And Jesus answered, whether I go, you cannot now follow me. But thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow you?

I'll lay down my life for thy sake. Jesus replies to him. He says to him, Wilt thou lay down your life for my sake?

Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me three times. In this very night, you'll deny me three times.

Then he says, let not your heart be troubled. You believe in God, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself. That where I am, there you may be also.

[20:21] But listen. Speaking of suffering. Alluding to death. Failing to make himself publicly open to who he is.

That weakness. Or their appearance of weakness. And those words just seem out of place. For this one they considered as the Christ.

Judas then goes out and hangs himself. And then a little bit later, Peter denies any association with Jesus as he warms his hand at the fire of unbelieving Jews.

And now, now they see their Christ. Hanging on a cross. Peter crying out.

They were with him when he was arrested in the garden. From a distance they see him tried unjustly. Then taken and beaten and scourged beyond belief.

[21:36] Peter. And then later they'll see him buried. Peter has denied him. There he is.

Hanging on that cross. Two thieves. One on either side. And then they hear him cry.

Eli! Eli! Eli! Lama Thabakthanah! My God! My God! Why hast thou forsaken me? Why have you done that?

The strength of that cry comes when we recognize the definitions lying in that word forsake. A combination of that wording means forsaking someone in a state of defeat and helplessness in the midst of hostile circumstances.

To abandon. To abandon. To desert. To leave in straits. To leave helpless. To leave destitute. To leave in the lurch. To let one down.

[22:43] All those words. All those phrases. All those meanings are included in that word forsake. As Jesus cries out from the cross to his heavenly father.

He's alone. No one there. The father and the spirit have abandoned him. As he deals with the sins of the world of every generation.

Then he says, I thirst. To me that speaks of the reality of his humanity there. But yet still without sin. And then again he cries with a loud voice.

It is finished. And he dismissed his spirit. The scripture says. He died.
At that moment creation bore witness to his deity. Behold the veil of the temple was rent in twain.
[23:57] From the top to the bottom. And the earth did quake. And the rocks rent. And the graves were opened. And many bodies of the saints which slept arose.

And came out of the graves. After his resurrection. And went into the holy city. And appeared to many. You see. Later on in the book of Romans. The apostle Paul describes the fact.
That all of creation. Is waiting. Groans and travails in pain. Until that time of redemption. Even the earth.

Bore witness. To his deity. And those Roman soldiers. That stood at the foot of the cross. Did as well.

When the centurion. And they that were with him. Watching Jesus. Saw the earthquake. And those things. That were done. They feared greatly. Saying truly.

[24:52] This. Was. The son of God. Now. The disciples. Go into seclusion. After a bit of time.

Hiding. For fear. Of what's next. Waiting. For the sound. And the thunder. Of. Footsteps. Footprints. Of Roman soldiers.

Coming to arrest them. Waiting. For the knock. At the door. For. Their Messiah. Was dead.

The impossible. Became reality. They heard him say. It is finished. What does it mean?

Does that mean. That's all there is to it? There is nothing. Left. To be done. Is it all over? Is there.

[25:48] Nothing else. Did we. Did we just make. A big mistake here. In our judgment. Of who he was. He died. Bewildered.

And afraid. Wondering. What do we do now? Oh. But three days later.

Three days later. Comes if you will. That knock. At the door. The two Marys. Had gone to the tomb. And when they got there.

They saw in the darkness. Of the morning hours. The tomb. Was empty. Their thought. They've stolen his body away. They run to the house.

Or the room. Where Peter. And the disciples. Were staying. And rehearsed in their ears. What had happened here. He's gone. The body's not there. They run.

[26:51] Together. To the sepulcher. And they poke their head in. And she's right. He's not there. What has happened?

But wait a minute. All of a sudden. They notice. That the grave clothes. Are still there. I got to believe.

I got to believe. In their heart. And in their mind. Came the memory. Of the time. Of the tomb of Lazarus. When he came out of that grave.

In the grave clothes. But now. The grave clothes. Still sitting on that pier. And empty. The napkin.

That was. Rolled around his head. And folded neatly. And put it in his place. Some scholars believe. That Jesus. Just. Dismissed his body. From that shell of wrapping.

[27:45] I like to believe that. Oh. What's happened? Realize. Realize here. Resurrection.

Faith. Faith. Is now. Beginning to dawn. They're starting to get it. John records.

In this 20th chapter. Of his gospel. Then the same day. At evening. Being at the first day. Of the week. When the doors were shut. Where the disciples.

Assembled for fear of the Jews. Came Jesus. And stood. In the midst. And said. Peace. Be still. And when he had so said.

He showed unto them. His hands. And his side. What happened? Jesus became. What Paul described later. As the first fruits.

[28:41] Of them. That slept. The first fruits. Of course. Denote the idea. That there's. Others. And more to follow. And all. Would be consecrated.

And dedicated. To God. And accepted. By him. As the followers. Of the first fruit. Now. It.

Is. Finished. A new perspective. Now. Is. Begins to dawn. It's been provided. All that he said. All that he taught.

Now gains. A new perspective. Realize. In all of this. Righteousness. Was necessary.

Righteousness. Was needed. Jesus had said. Except your righteousness.

Exceed that of the Pharisees. You'll in no way. Enter into the kingdom of heaven. And Jesus then said. Later. Come unto me. All ye that labor. And are heavy laden.

[29:37] I'll give you rest. Isaiah. The prophet. Had declared. We all. We are all. As an unclean thing. And all our righteousnesses.

Are as filthy rags. And we do all. We all do fade. As a leaf. And our iniquities. Like the wind. Have taken us. Away.

There's none righteous. Paul says. No. Not one. Man. In such. A need. Of righteousness. But then. Realize. When Jesus cried. It is finished. He did so. After he procured. For the lost sinner.

The righteousness needed. For he hath made him. That is Jesus. To be a sin offering. For us. Who knew no sin. That we might be made.

[30 : 34] The righteousness of God. In him. Christ. Suffered. In our stead. Died for us. Bore our sin. And it's punishment.

And it's guilt. That was due. He bore that upon his own body. On the tree. On that cross. Laid up. For our iniquities.

And the punishment due them. Now. Peter says. For even here too. Were you called. Because Christ also. Suffered for us.

Leaving us an example. That you should follow his steps. Who did no sin. Neither was guile found in his mouth. Who. When he was reviled. Reviled not again.

When he suffered. He threatened not. But committed himself. To him that judges righteously. Who his own self. Bore our sins. In his own body.

[31 : 30] On the tree. That we. Being dead to sin. Should live unto righteousness. By whose stripes. You are healed. That word bear.

When it said. He bore. Our sins. Speaks of a priest. As he carries. And bears. That sacrificial animal. Up to the altar.

The brazen altar. You realize. That when. When the offer. Usually the head of the family. Would bring that offering. To the priest. To be sacrificed.

Whether in the temple. Or in the tabernacle of old. When they came. To the priest. The offerer. Would lay his hands. Upon the head of that animal. Symbolic.

Of. The sins. Of that offerer. And his family. Being transferred. Then. To that animal. The priest. Would then. Take that animal.

[32 : 27] And walk up the incline. Four and a half foot or so. High to the brazen altar. He'd carry that lamb. Up that altar. Up that incline.

To the brazen altar. And carry it. And lay it. On that altar. Jesus. Bore our sin. Just as the priest. Bore the sin of the offerer. And laid it upon the brazen altar. But this time. Jesus. As high priest. And as the sacrifice.

Sacrificed. Bore himself. Carried himself. If you will. To the brazen altar. Of that cross. And gave it for our sake.

He bore our sins. Now. Jesus said.

[33 : 25] Well. Let me back. Happy America. Something we need to see. Hebrews chapter 9. But Christ. Being come and 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. Neither of. 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 of the blood of bulls. And of goats. And of the ashes of an heifer.

Sprinkling the unclean. Sanctifying. Sanctified. To the purifying of the flesh. How much more. Shall the blood of Christ. Now catch this. Who through the eternal spirit.

Offered himself. Without spot to God. Purge your conscience. From dead works. To serve the living God. The strength. Of the sufficiency. Of the death of Christ.

[34 : 18] Lies in that phrase. The eternal spirit. You realize. That when. The old testament. Or even this. Just the days of Jesus. When those offerings.

Were brought to the priest. Those animals. Goats. Bulls. Calves. Whatever they may be. Sheep. Those animals.

Had no say. In the matter. They had no spirit. To consent. Or not consent. To be an offer. They were offered.

Under the tenets. Of the law. God. But Jesus. Huh? Gave himself. In consent. Through what.

The Hebrew. Writer says. Is the eternal spirit. That is. His divine spirit. His divine spirit. Consented.

[35 : 11] To what he knew. To be. The will of the father. For it to be accomplished. For redemptive purposes. He consented. In that divine nature. And spirit.

That he possessed. I will go. And I will die. As the sacrifice. For the sins of the world. That's why he said.

In John chapter 10. Verses 17 through 18. Therefore. Doth the father love me. Because I lay down my life.

That I might take it again. No man taketh it from me. But I lay it down of myself. I have power to lay it down. I have power to take it again. This commandment.

Have I received. Of my father. And the will of the son said. It's good. It's good. I consent. So.

[36:09] Righteousness. Needed. Righteousness. Procured. And then. Redemption.

Completed. Turn with me to Revelation chapter 5. Revelation chapter 5. Following.

The letters to the seven churches of Asia. Given by God. To John. Exiled on the Isle of Patmos. And then after what I believe.

Is a picture of the rapture of the church. And the picture of what John sees there. The four living creatures. And all those giving praise. To the one they see. Saying.

Oh thou art worthy. Oh Lord to receive. Glory and honor and power. For thou hast created all things. And for thy pleasure or thy will. They are created. Now in chapter 5 then.

[37:09] John says. And I saw in the right hand of him. That sat on the throne. A book. Written within. And on the back side. Sealed with seven seals.

And I saw a strong angel. Proclaiming with a loud voice. Who is worthy. To open the book. And to loose the seals thereof. Now realize.

What he sees here is this. It goes back to the old law. Of redemption of the land. The law of the goel. If you will. If a man.

Got into financial straits. And needed finances. He could sell his land. For whatever price. And then. As time went along. The possibility of redeeming that land. Back to himself was possible. But there were conditions to that. But also.

[38:06] The one that. The one that. That. Redeemed that land. Had qualifications to meet. He had to be. First of all.

The kinsman redeemer. He had to be a near kinsman. He had to have. The money. To be able to purchase. Under the agreement.

Under the terms. And then. Thirdly. He had to have the desire. To do that. And that's what we see here.

That book. That John sees. On the. In the hand of the one on the throne. Is the book that contains. The terms of redemption. For the land. For the land. Now take note.

Strong angel proclaims. Who is worthy? Who is the near kinsman? Who is the one that can meet. Those conditions.

[39:03] And those terms of redemption. To open the book. Who is it? Look what happens. Verse 3.

No man. No man. In heaven. No on earth. Neither under the earth. Was able to open the book. Neither to look thereon. There was nobody. And John said. I wept. Much. Because no man was worthy.

To open. And to read the book. Neither to look thereon. Nobody worthy. It caused John. To break down. In sobbing. Because. If that book was not open.

Those seals not open. The earth could not be redeemed. And things would go on. For eternity. In their sinful. Ungodly. Cursed condition.

[40:02] No wonder. John. Wept. But I'm glad. That's not the end of the story. One of the elders.

Then said unto me. John. Weep not. Behold. The lion. Of the tribe. Of Judah. The root.

Of David. Hath prevailed. To open the book. And to loose. The seven seals. Thereof. You see. Isaiah. In his prophecy.

In chapter 11. Speaks and says. There shall come forth. A rod. Out of the stem of Jesse. And a branch. Shall grow. Out of its roots. It is.

The lion. Of the tribe. Of Judah. The son of David. That has opened. That has prevailed. Look what he says. In verse 6. And I beheld.

[40:56] And lo. In the midst. Of the throne. And of the four beasts. In the midst. Of the elders. Stood. What? A lamb. As it had been slain.

Having seven horns. And seven eyes. Which are the seven spirits. Of God. Sent forth. Into all the earth. And he came. That's the lamb. And took the book.

Out of the right hand. Of him. That sat. Upon. The throne. Oh. It's Jesus. The lamb of God. The crucified. Resurrected.

Lamb of God. That was worthy. That has prevailed. That came through it all. And was able to open the seals. And reveal the terms of redemption.

That's what the revelation's about. It is finished. It is finished. He's done it. He's accomplished.

[41 : 51] What needed to be done. Oh. Holiness has been satisfied. Then access to the Father has been granted to us.

The Hebrew writers said. 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 a high priest. Over the house of God. Let us then. 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.

It is finished. I thought it interesting. To find and look and see. What that word. In the original. Finished. Means. To bring to a close.

[42 : 51] To an end. To fulfill. Speaks of an action. That took place in the past. Which was completed. In time past.

Oh. That cry from the cross. Refers to his. Procuring for the lost sinner. Redemption. Salvation. And all the blessings and benefits. That are included. All of that. Through the blood. Of his cross. It is finished.

The entire sense is. It was finished. And as a result. It is. Forever. Done. It's done.

Folks. It's over. It's complete. Now notice. One other thing here. Hebrews 1. Verse 3 says. Having made purification of sins.

[43 : 54] He sat down on the hand. Sat. Sat on the right hand. Of the majesty on high. In chapter 10 of the Hebrews. Every priest. Standeth daily.

Think it's talking about the old covenant. Standeth daily. Ministering. And offering. Oft times. The same sacrifice. Which can never take away sins.

But this man. Christ Jesus. After he had offered one sacrifice for sins forever. Sat down. On the right hand of God.

From henceforth expecting or waiting. Till his enemies be made his footstool. For by one offering. He hath perfected forever. Forever. Them that are sanctified.

Recognized with me. And the temple. Or the tabernacle. Whichever the case. You had the table of showbread. You had the altar of incense.

[44 : 54] You had the golden candlestick. And the holy of holies. You had the mercy seat. And all those things. That were on top of that. On top of the ark of the covenant.

Mercy seat. And the cherubim. But nothing. Nothing provided there. For the priest. To sit down. If he got tired. The reason being.

His work was never done. His work was never completed. Continual. Offering. Of sacrifices. Of various kinds. But Jesus.

The sacrificial lamb of God. The high priest. Of his own sacrifice. When he. By himself. For himself. And for his own benefit. Sat down. And that. At the right hand. Of the throne of God. The place. Of regal.

[45 : 54] Authority. Oh. It. Is. Finished. Forever. Always. Forever. Forever. Settled. Now the question for us today.

Is this. Have we appropriated. To our life. Everything.

That Jesus did. His ministry. His teaching. His death. His burial. His resurrection. All of that. Has been finished.

And accomplished. Have we done that. Have we appropriated. That work of Christ. For saving faith. Through our life. And are we assured.

That we have. If we say we have. If not. He did it all. For you. It is finished. It's accomplished.

[46 : 51] Nothing else. Has to be done. To win. That. Salvation. For lost. Sinners. What a shame. It would be. A travesty. Of grace.

To let that. Pass us by. If you're here today. And you're saved. Let me ask you this. When's the last time. You've considered. Everything that Jesus did. Everything that Jesus.

Went through. For your. On your behalf. That would. That would cause you. To love him. Even more. To want to serve him. More. To want to be faithful.
More to him. To be more obedient. To him. When's the last time. You did that. When's the last time. You simply said. Lord. I surrender.
A new. Because I see. Afresh. You've refreshed. My mind. And my heart. In my memory. And what you've done.
[47 : 51] It's finished. It's finished.