

## INTRODUCTION.

- A. Scripture text: **Hebrews 7:25-27**.  
Hence, also, He is able to save forever those who draw near to God through Him, since He always lives to make intercession for them. For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; who does not need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the sins of the people, because this He did once for all when He offered up Himself.
- B. The Greek word *hapax* has great significance in the Bible. It tells us of the finality of certain events.
- C. By understanding the "once and for all" characteristic certain false doctrines are proved to be just that.
- D. We will look at six separate passages to learn more about what the Bible teaches.

## I. JESUS BECOMES FLESH... ONCE FOR ALL.

- A. See Heb. 9:26.  
Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.
- B. Jesus Christ was made manifest to us, in the flesh to teach us, and show us the perfect life.
- C. Jesus was equal with God, but became flesh and dwelled on the earth (Phil. 2:6; Jn. 1:1-2, 14).  
(Phil 2:6) who, although He existed in the form of God, did not regard equality with God a thing to be grasped, (Jn. 1:1-2, 14) In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. 14 And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.
- D. This silences the doctrine of Jesus yet to return to the earth and rule on David's throne in Jerusalem. Jesus has once and for all been made manifest in the flesh, He will not do it again.
- E. Instead when Jesus returns it will only be in the clouds in the sky, and we will meet Him there (1Cor. 15:23-24; 1Th. 4:16-17).  
(1Cor 15:23-24) But each in his own order: Christ the first fruits, after that those who are Christ's at His coming, then comes the end, when He delivers up the kingdom to the God and Father, when He has abolished all rule and all authority and power.  
(1Th 4:16-17) For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord.

## II. JESUS SUFFERED... ONCE FOR ALL.

- A. See Heb. 7:27.  
who does not need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the sins of the people, because this He did once for all when He offered up Himself.
- B. JC suffered once and for all for the sins of mankind. He need not sacrifice Himself again. His first, and only sacrifice, is perfect to offer forgiveness in His blood (Heb. 7:28).  
For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever.
- C. This death was once *and* for all because in it He rendered Satan powerless (Heb. 2:14,15).  
Since then the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil; and might deliver those who through fear of death were subject to slavery all their lives.
- D. To become a Xian and then go back to committing willful sin is to in effect put X back on the cross, and put His death to shame, and of no effect. For Him to have to die many times would put His sacrifice on par with OT sacrifices, which were often and could not take away sin (Heb. 9:13-14).  
For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled, sanctify for the cleansing of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

### III. JESUS BORE THE SINS OF THE WORLD IN HIS DEATH... ONCE FOR ALL.

- A. See Heb. 9:28.  
so Christ also, having been offered once to bear the sins of many, shall appear a second time for salvation without reference to sin, to those who eagerly await Him.
- B. Jesus bore the sins of the world in His death. When He returns He will offer eternal salvation.
- C. Jesus became sin on our behalf, and forgiveness for all times is available (2Cor. 5:21).  
He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.
- D. The Bahai' faith teaches that JC only saved the people of His day, and now salvation is found in Bahai' (Ac. 4:12; Jn. 14:6).  
(Ac 4:12) "And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved."  
(Jn. 14:6) Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but through Me.

### IV. THE FAITH HAS BEEN DELIVERED... ONCE FOR ALL.

- A. See Jude 3.  
Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all delivered to the saints.
- B. Since faith comes by hearing, and hearing of the word of God, when Jude said that the faith has been once *and* for all delivered to the saints, there is not more word of God to come down from heaven (Rom. 10:17; Jude 3).  
(Rom 10:17) So faith comes from hearing, and hearing by the word of Christ.
- C. If more is to come then these two scriptures are in error (2Tim. 3:16-17; 2Pet. 1:3).  
(2Tim 3:16-17) All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work.  
(2Pet 1:3) seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence.
- D. Those who would claim they have latter day revelation from God in any form, are in error.  
We can trust Genesis through Revelation (Gal. 1:6-8).  
I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; which is really not another; only there are some who are disturbing you, and want to distort the gospel of Christ. But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed.

### V. ALL MEN/WOMEN WILL PHYSICALLY DIE... ONCE FOR ALL.

- A. See Heb. 9:27.  
And inasmuch as it is appointed for men to die once and after this comes judgment,
- B. The Hebrew writer makes it very clear that all mankind will physically die one time, and then comes the decision as to be abode of the soul (Heb. 9:27).
- C. There are no out-of-the-body experiences after death. No re-incarnation. And no resurrection until the final day. Those who can claim they can raise the dead, cannot.

### VI. GOD DESTROYS THE OLD TEMPLE... ONCE FOR ALL.

- A. See Heb. 12:26-27.  
And His voice shook the earth then, but now He has promised, saying, "YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN." And this expression, "Yet once more," denotes the removing of those things which can be shaken, as of created things, in order that those things which cannot be shaken may remain.
- B. This prophecy may have double meaning in the destruction of the temple under the forces of Titus and the destruction of Jerusalem and the primary meaning of Haggai 2:6 applied and the destruction of the temple at the earthquake at X's death (Mt. 27:51).

(Hag 2:6) “For thus says the LORD of hosts, ‘Once more in a little while, I am going to shake the heavens and the earth, the sea also and the dry land.

(Mt 27:51) And behold, the veil of the temple was torn in two from top to bottom, and the earth shook; and the rocks were split,

- C. Now we have a kingdom and a temple that cannot be shaken.
- D. We cannot go back and practice the Law. It has been shaken and destroyed by God--it is no longer in force.

#### **CONCLUSION AND INVITATION.**

- A. The following is not possible because of the “once *and* for all” passages:
  - 1. JC is coming back to the earth.
  - 2. JC sacrificing Himself for sin.
  - 3. JC dying on the cross again.
  - 4. Any more revelation for God.
  - 5. For man to die more than once.
  - 6. For the old temple and Law to come back into force.
- B. The plan of salvation still stands, because so does X’s life and death.
- C. Plan of salvation for non-Xians; erring Xians.