

PERFECTED FOREVER

Hebrews 10:11–18 — *"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified.*

"Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin."

Continuing in this 10th chapter of the epistle of the Hebrews, we are still contrasting the "once for all" offering by Jesus Christ the Great High Priest with that of the Old Covenant priesthood. This one-time act is much emphasized in this epistle.

In chapter 7, we read of the better priesthood of Christ who is able to save to the uttermost those who come to God by Him. In 7:22–28, we have these points:

- Jesus made the surety of a better testament
- Jesus able to save to the uttermost them that come to God by Him
- Jesus is holy, harmless, undefiled, separate from sinners, higher than the heavens (contrast to the OT priests who even the best of them were just men set apart for that priestly role, but were at best men of like passions as those that they were mediating for)
- Offered Himself once, as a sufficient sacrifice, not needed daily as the OT priests needed to daily minister
- Jesus is high priest consecrated evermore

In 9:12, we read that Christ entered into the holy place once, and in a completed act obtained eternal redemption

In 9:26, again we have the continuing daily sacrifice of the OT priests contrasted with the offering that the Lord Jesus made once in the end of the world³⁷.

Then we reach 10:10, where I started this discussion leading into the verses under consideration now. In 10:10, we have the will of God that sanctifies believers by the offering of Jesus Christ once for all.

Starting in verse 11, we are still discussing the deficiency of the OT sacrificial system. If it wasn't clear before about the blood of bulls and goats, it is stated plainly that those sacrifices could never take away sins. They were a covering, or as we might say today, putting a band-aid on the problem. While it was not possible for them to take away sins, it did continually push them forward to the propitiation provided by Christ that allowed for the remission of sins that were past, as Paul writes in Romans 3:25. The OT sacrifices could never take away sins. Every time that you read about all of the sin offerings in the OT and the Day of Atonement, remind yourself of this. These offerings were always insufficient. That is why they needed to be repeated over and over. Some daily. Some with every trespass. The "Yom Kipper"

³⁷ See the note on page 110 in the section on 9:23-28

sin-offering was an everlasting statute to make atonement for the children of Israel once a year (Leviticus 16:34). So how could an everlasting statute be done away?

It had to be done by the making of a new covenant that would do away with the old. If there should be one thing that is clear in this epistle, it is that the new covenant has rendered obsolete the old.

Hebrews 8:13 — *"In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."*

As the old covenant waxed old and is ready to vanish away, we see this described as "the end of the world" in 9:26. This is the end of that Old Covenant world, because a New Covenant has been promised, and the death of the testator, who is also the mediator of this new covenant is complete. God's relation to Israel under that Old Covenant is done.

Now this is important — I did not say that God's relationship to Israel was done. Remember that it was to Israel that the New Covenant was promised (Jeremiah 31:31), and when the Apostle quotes it in 8:8-12, it is with the houses of Israel and Judah. The New Covenant does not do away with God's relationship to Israel and Judah, it establishes it on better promises, on a better mediator, under a better priesthood, and all that Christ is. Under the Old Covenant, Israel was under judgment. Read the Lamentations of Jeremiah the prophet. It was from this same prophet that the words of the Lord about the new covenant were explicitly stated in that terminology "new covenant". It is in this epistle to the Hebrews that their entering into it is explained. They enter into this new covenant by the blood of the mediator, whose blood is the blood of the new covenant (testament, Matthew 26:28, Mark 14:24). In Luke's account, and in Paul's account, the wording is "the new testament in my blood" (Luke 22:20, 1 Corinthians 11:25). This New Covenant with the house of Israel is bound up in the blood of Jesus Christ. This entire epistle to the Hebrews is to address that reality. The Old Covenant is done, and the New Covenant has begun. This should not be thought of as the triumph of Christianity over Judaism, as two competing religions. It is the triumph of Christ over the sins of His people (see Matthew 1:21) and the curse of the law!

Hebrews 10:12 contrasts the all-sufficient sacrifice of Christ with the sacrifices offered often which could never take away sins. "One sacrifice for sins FOREVER" is the wording. The OT priests are standing daily ministering. Christ is seated at the right hand of God. In Hebrews 1:3 introducing the Son, we read that "when He had by Himself purged our sins", he sat down at the right hand of God, or as the beautiful wording of that verse says, "the Majesty on high". He is seated because the work is done, and never to be repeated.

We are then reminded in verse 13 that the time of His seating at God's right hand will give way to a time in which He will subjugate His enemies.

Psalm 110:1 — *"The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."*

This **will** happen. 1 Corinthians 15:23–28 and Philippians 2:10 and 11 speak of this happening. Revelation chapters 19 and 20 speak of how this will happen. The time of God's gracious longsuffering in this "day of salvation" will come to a close and the enemies of our Lord will be put under His feet. This inserted here into this section regarding the all and forever sufficiency of the sacrifice of Christ should serve as a call to urgency to get in on this deal now. In 2 Peter 3:9, we read that *"The Lord is not slack*

concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance.” A few verses later, in verse 15, we are told to *“account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you.”* Every day that Christ does not bring in the judgment to make His enemies His footstool is a day that He is longsuffering. But the enemies of our Lord will be put under His feet. Thank Him for His grace and longsuffering in waiting for you.

“Behold, now is the accepted time; behold now is the day of salvation.”

As we get back to Hebrews 10, verse 14 tells us that by one offering (what the sacrifices under the law could not do) Christ “perfected forever them that are sanctified”. Perfected has the sense of “finished” or brought to its desired end. “It is finished” was the cry from the cross as recorded in John 19:30. All that was finished was yet to be disclosed. One thing that was finished is declared here. The work was done to make the sanctified sanctified.

Perfected forever is a wonderful phrase to speak of the believer’s condition in Christ, related by the New Covenant in His blood. Let us not forget that this is not an undoing of the relationship of the Lord to Israel, but it is an undoing of that relationship under the Old Covenant and bringing them into this New Covenant. Gentiles, who were strangers to the covenants of promise are brought nigh to them by the blood of Christ (Ephesians 2:10-13). It is that same New Covenant blood. This one sacrifice never has to be repeated, because it was indeed, perfect.

Verse 15 introduces again the new covenant declaration in Jeremiah 31. We read this in Jeremiah, but notice who this verse declares the words to belong to:

“Whereof the Holy Ghost saith...”

This is an important point to remember. *“All scripture is given by inspiration of God”* (2 Timothy 3:16), and when we read it, that is who is speaking to us. The Holy Spirit did not only begin to be active in the New Testament. All the words of the Old came from Him as well. *“(T)he Holy Ghost by the mouth of David spake”* (Acts 1:16) is how Peter addressed the words in the Psalms, particularly 41:9, 69:25, and 109:8. The words in Scripture are the words of God, and the whole of Scripture is the Word of God. Take none of it lightly.

In verses 16 and 17, we read again quotation from Jeremiah 31, that which the Holy Ghost is speaking. The point is leading to that phrase that makes up verse 17:

“And their sins and iniquities will I remember no more.”

It is a wonderful truth to know that God will forgive sin, and that when He does it, He forgets it as well. “I can forgive, but I won’t forget” is a human concept. That God forgives and God forgets is wonderful and amazing. The sins of the one forgiven by God will never be held against Him. This is possible because the redemption is through the blood of Christ, and the forgiveness of sins in that blood is by the riches of God’s grace. He initiated that forgiveness and He will bring it to pass. Our sins can be accounted as gone because God is the one who got rid of them.

“Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin” (Romans 4:7-8).

David understood his sins covered, we know now how, and that they are more than covered. They are removed and done away by the once for all sacrifice of Jesus Christ.

The account that holds the believer's sins is closed, and not one sin can be deposited to that account. That is why in verse 18 we read that *"where remission of these is, there is no more offering for sin."*

In reading to this point, this is a wonderful truth to embrace. No sacrifice will ever be needed again for sins. This should be the point that we walk away with here. Sins are fully forgiven.

When we get to verse 26, we read this as a warning: *"there remaineth no more sacrifice for sins..."*

These verses are not disconnected. Those who "sin wilfully" in refusing this one offering have no other offering available. Christ is all and fully sufficient. But He is all, and the only sacrifice that God will accept. And His all-sufficient sacrifice is offered to all, *now*. If we refuse, the ominous words in verses 26-31, which we will speak of soon, are those that apply.

It is Christ, or nothing!