

Perfect Standing (Hebrews 10:1–25)
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Introduction

1. While it may seem that Paul is repeating himself in the passage before us, the point he is making has to do with the privilege believers enjoy with respect to their perfect standing before God. It is the development of this perfect standing, which contrasts the prior Levitical system that could never provide permanent standing that occupies these verses.
2. Two main thoughts are set forth:
 - 1) The deficiency of the legal sacrifices to perfect the worshiper (vv. 1–4) and, in contrast,
 - 2) The sufficiency of Christ’s sacrifice to “*perfect for all time*” those for whom He suffered (vv. 5–18)
3. Three questions are suggested in verse one:
 - a. What is the contrast between the shadow and true form (image, KJV) of the realities?
 - b. What does it mean for the worshiper to “*be made perfect*”?
 - c. Why did God appoint sacrifices which were ineffectual?
4. Shadows have no substance in themselves and are cast by objects that block the light. They do point to the reality of the individual or object that cast them. Paul’s point is that the legal system (the law), as wonderful as it was, was nevertheless but a signal to alert the observer to the real object coming into view.

I. Perfect Worshipers

1. The Greek term translated “*perfect*” (*teleioo*) has the idea of reaching a goal or end by supplying what is lacking—to complete, to finish, or to fulfill, etc.
 - a. Its first appearance in Hebrews: “*For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering*” (2:10).
 - b. The second appearance: “*And being made perfect, he became the source of eternal salvation to all who obey him*” (5:9).
 - c. Both the above verses have to do with Christ, not the sinners for whom He suffered. Christ is made perfect by suffering in the will of God. “*The word of the oath, which came later than the law, appoints a Son who has been made perfect forever*” (7:28).
2. In His perfected state, Christ is able to perfect His own.
 - a. He accomplished this by being “*offered once to bear the sins of many*” (9:28). *Many* is an adjective referring to the sons Christ is bringing to glory (2:10).
 - b. These sons are described as those who “*obey Him*” (5:9), “*who are eagerly waiting for Him*” (9:28), and “*who are being sanctified*” (10:10).
3. The “*law*” (v. 1) is contrasted with “*the word of the oath*” (7:28; Psa.110:4); *both* are sources for divine appointments—the law appointing priests in their weakness and the oath appointing a Son “*made perfect forever.*”
 - a. The first (law) must be done away with in order for the second, established by the will of God to the sanctified, to be secured through the offering of the body of Jesus Christ once and for all (v. 10).
 - b. Everything in this process points to the certainty of the will of God being accomplished for the benefit of all for whom it was intended: “*For by a single offering he has perfected for all time those who are being sanctified*” (v. 14).
4. Although the law appointed sacrifices, these could never perfect the conscience of the worshiper (v. 2).
 - a. It is impossible for animal sacrifices to take away (remove) sins—the offenses which make humans unacceptable or imperfect to God (v. 4).

- b. These offerings were constant reminders of sins to burden the conscience of the sinner that he might yearn for the full salvation promised in Scripture (Psa. 40:6–8; Jer. 31:33, 34; quoted in vv. 5–7; 16, 17).

II. A Perfect Savior

1. The perfection of Christ is demonstrated by His coming into the world (v. 5).
 - a. This incarnation is the declared will of God (Psa. 40:6–8 quoted in vv. 5–7), which is explained in verses 8–10).
 - b. In this incarnation, Jesus *“does away with the first in order to establish the second.”*
 - c. An incredible revelation is made that God has no pleasure in animal sacrifices because they can never remove sin.
2. The perfection of this is seen in that Christ *“offered for all time a single sacrifice for sins”* (v. 12), something that no Aaronic priest could accomplish (v. 11).
 - a. The proof of this is that He *“sat down at the right hand of God, waiting for that time until his enemies should be made the footstool of his feet”* (vv. 12, 13).
 - b. Three things are shown by this:
 - 1) Christ was raised up as the firstfruits of His salvation harvest (1 Cor. 15:20–23).
 - 2) Christ is now ruling over all the earth (1 Cor. 15:24–28), God’s purpose being to destroy all powers in the unseen realm who are in rebellion to Him.
 - 3) Christ is saving and sanctifying all for whom He was made an offering (vv. 14–18), the proof of which is the work of the Spirit of God in the believer.

What This Means for Us

Verses 19–25 demonstrate the truth and effect of Christ’s once-for-all sacrifice, which allows God to forgive sin completely and permanently. Because of Christ’s blood and intercession, all believers have *confidence* and boldness to enter the heavenly sanctuary and the throne of grace (4:14–16); therefore, we are admonished with three “let us” exhortations:

1. *“Let us draw near with a true heart in full assurance of faith”* because our hearts have been sprinkled clean by the blood of Christ and our bodies have been washed with pure water (ceremonial purification).
2. *“Let us hold fast the confession of our hope without wavering”* because *“He who promised is faithful.”*
3. *“Let us consider how to stir up one another to love and good works”* by three actions:
 - 1) Through faithful diligence in regularly meeting together—the assembly of the saints (church)
 - 2) Through loving encouragement of one another by prayers, loving rebuke, and truthful exhortation
 - 3) Through being acutely aware that the Day is approaching when Christ will appear again to judge