

Hebrews

Hebrews 10:11-18 – Christ Our All

June 7, 2009

I. **Hebrews 10:11-18** . . . Every priest stands daily ministering and offering time after time the same sacrifices (*this is in the present tense because the Israelites were still going to the temple and the priests were still doing their priestly duties at the time Hebrews was written – before AD 70*), which can never take away sins; [12] but He, having offered one sacrifice for sins for all time, sat down at the right hand of God, [13] waiting from that time onward until his enemies be made a footstool for his feet. [14] For by one offering He has perfected for all time those who are (*being*) sanctified. [15] And the Holy Spirit also testifies to us (*showing the inspiration of the OT*); **for after saying**, [16] "This is the covenant that I will make with them after those days, says the Lord: I will put My laws upon their heart, and on their mind I will write them," **He then says**, [17] "And their sins and their lawless deeds I will remember no more." [18] Now where there is forgiveness of these things, there is no longer any offering for sin.

II. Prayer

III. Christ Our All – In Five Ways (1) He Completed The Work, (2) He Is The Final Victor, (3) He Perfects Us Positionally For All Time, (4) He Perfects Us Practically, (5) He Forgives Forever.

A. He Completed The Work Of Salvation

1. **Hebrews 10:11-12** . . . Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; [12] but He (*Jesus*), having offered one sacrifice for sins for all time, sat down at the right hand of God.
2. Contrast the Priests and Jesus
 - a. The **Priests** who served God under the Law were still standing because they were still serving. Their job was not done. **Jesus** stood and served at one time, but now he is sitting because he has completed the work of salvation which God had sent him to do.
 - b. The **Priests** had to continually offer animal sacrifices for sin because no animal sacrifice could take away sin for all time – in spite of the fact that God required such sacrifices and was pleased by them. **Jesus**, in offering himself as the sacrifice for sin only had to offer it once because his sacrifice fulfilled God's

requirement for taking away sin so that sinners could be justified, gain standing with God, be reconciled to God, and be eternally forgiven.

- c. The **Priests** were born as servants of God and would always be servants of God. **Jesus** was God. Yet he humbled himself, leaving his position in Heaven to be born as one of us. And in becoming one of us, he served God by serving us. Following his death and resurrection, Jesus returned to Heaven where he is now seated at God's right hand – no longer a servant but a King.
3. **Summary:** What the OT Law, Priesthood, and sacrificial system could not do (*perfect us for all time so that we could be justified, reconciled to God, and restored to unbroken fellowship with God*), Jesus did. And he did it completely so that nothing more needs to be done.

B. He Is The Final Victor

1. **Hebrews 10:13** . . . waiting from that time onward until his enemies be made a footstool for his feet.
2. There is a war going on between God and the devil, between the angels and demons, between good and evil, between humility and pride, between the Holy Spirit and our flesh, and between our new nature and the tug of our hearts toward the allurements, attractions, and pleasures of the world. And though many take no notice of this war, it is as real and constant as the rising sun.
3. In the midst of this war, many are those who gain victories now – from Satan to the most brutal dictator to the sweetest, kindest sinner.
 - a. But winning the war does not lie in the hands of those who gain victories during the war. Winning the war lies in the hands of the one who gains the final victory.
 - b. And though sin may be very appealing and rebellion against God may seem exceedingly wise, the strongest sinner and the wisest or even shrewdest rebel will not be standing in the victor's circle at the end of time. The final victor is Jesus!
4. The enemies of Jesus who will be put under His feet are:
 - a. The devil – who is the father of pride (*exalt self*) and lies (*proclaim fault with God, promises us good for the purpose of turning us against God so God has to turn against us*)

- b. The devil's cohorts or underlings – those who sided with him against God and were cast out of heaven with him.
 - c. Any unbelievers – those who could but choose not to put their trust in God's existence, God's goodness, God's Word, God's will, and in God's son, Jesus Christ.
 - (1) These include all who are lawless rebels against God's position and authority, who live according to their own will in defiance of God's will, and who act as if they have the right to choose for themselves what is good and what is evil.
 - (2) Paul lists God's human combatants this way: lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, [3] unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, [4] treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, [5] holding to a form of godliness, although they have denied its power. **(II Timothy 3:2-5)**
5. What is my point? There is a war going on. Whatever victories we may think we have won by rebelling against God to go our own way and do our own thing, or whatever victories other sinners or the powers of hell win during our lifetime, these are merely temporary victories which will not determine the outcome of the war. Be assured and take comfort in the fact that Jesus is the final victor!

C. He Perfects Us Positionally For All Time – **Hebrews 10:14** . . . For by one offering **He has perfected for all time** those who are (*being*) sanctified.

- 1. **Romans 3:21-26** . . . But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, [22] even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; [23] for all have sinned and fall short of the glory of God, [24] being justified (*first made and then declared righteous*) as a gift by His grace through the redemption which is in Christ Jesus; [25] whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; [26] for the demonstration, I say, of His

righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

2. **Romans 5:1** . . . Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ. Where once we were rebels rebelling against the authority of God – thus forcing God to treat us as His enemies, now we are children of God.
3. **II Corinthians 5:19** . . . God was in Christ reconciling the world to Himself – not counting their trespasses against them. . . .
4. Positional perfection makes it possible for us to come into the presence of God (*to enter the Holy of Holies*) with confidence God is not going to throw us out or put us to death. In fact, we can come into God's presence as children coming to their loving Father.

D. He Perfects Us Practically – Through The Holy Spirit's Work Of Sanctifying Us.

1. **Hebrews 10:14 & 16** . . . For by one offering He has perfected for all time those who are (*being*) sanctified. [16] . . . This is the covenant that I will make with them after those days, says the Lord: I will put My laws upon their heart, and on their mind I will write them.
 - a. **Verse 16** is taken as a quote from **Jeremiah 31:31-34**.
2. Though we **have** good standing with God because of what Christ has done in his death and resurrection, this does not mean that we automatically are **in** good stead with God – that is, it does not mean that we are automatically pleasing to God or useful to God.
 - a. To be in good stead with God we must respond to the sanctifying work of the Holy Spirit in such a way that our lives are be both pleasing and useful to God.
 - b. There is a strong emphasis in many religious organizations on serving God. This emphasis assumes any service rendered is both useful to God and makes us pleasing to God.
 - (1) I agree that any service rendered is useful to those who receive it's benefits. However, there is a stark difference between naturally useful service and service that is useful to God.
 - (2) For service to be useful to God is must meet two criterion established by the scripture. First, the servant must be a clean vessel – made clean by putting off ungodliness and putting on the holiness of Christ. Second, God decides who will serve where, not the servant.

- c. It is to this end of being both pleasing and useful to God that Jesus perfects us in every practical way.
- 3. And how does he do this?
 - a. He gives us the divine nature so that we can enter into intimate fellowship with God and do the will of God.
 - b. He gives us the Holy Spirit to dwell within, to sanctify us, and to empower us for godly living.
 - c. He puts God's Law on our heart so that we desire to obey the Law as if it were our natural desire to do so.
 - d. He writes God's Law on our mind so that we can think and choose to do what we know is right.
- 4. **NOTE:** The work of Christ in perfecting us in these most practical ways points to what we can do and to what we can be. It is not a guarantee of what we will do or what we will become. We must choose to cooperate with the sanctifying work of Christ – in the little areas of temptation and fleshly desire as well as the big areas – to experience the intended results of His perfecting work.

E. He Forgives Forever

- 1. **Hebrews 10:17** . . . And their sins and their lawless deeds I will remember no more.
- 2. Does this mean God forgets my sin and rebellion against Him? I don't rightly know. But I do know that God no longer treats us as unrepentant, unjustified, willfully rebellious sinners. He no longer treats us as if our character was flawed or as if we were inherently evil and therefore unable to do what is right and good.
 - a. We may sin again after coming to repentance and faith in Christ, yet God forgives us again (*almost as if this current sin is our first sin*) instead of writing us off as incorrigible sinners.
 - b. We may need discipline, and even hard discipline sometimes because of our hardness of heart in some area or another, but even there God deals with specific areas rather than treating us as if we were all bad – like we were before being cleansed by the blood of Christ.
- 3. When Jesus paid the penalty for sin, he not only freed us from the penalty and power and practice of sin, he freed us from bearing the burden of sins committed and from wearing the label of sinner.

IV. Conclusion

A. BEFORE THE THRONE OF GOD ABOVE