
The Final Perfection of Sanctified Saints

Hebrews 10:1-18¹

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Jesus is superior in the book of Hebrews as both our Savior and our Sovereign. The superior and sufficient sacrifice of Jesus has brought us cleansing and forgiveness. This was seen in our salvation in chapter 9 and now in our sanctification in chapter 10. The **sacrifice** of Jesus is how sinners can be welcomed in heaven. The **sacrifice** of Jesus is also how sinners can be perfectly holy.

But how can this be so? It sure doesn't always feel like it.

Do you ever feel discouraged by the difference between what the Bible says your Christian experience ought to be and what it really is?

Don't you want to be perfect? Don't you and I long for a time when we will never sin again?

Think with me on a couple things as we get started this morning:

- Even though we know we live in a fallen world, we often invest enormous thought and effort in living mistake free or perfect. Heaven forbid we should make some error in judgment that rattles the standards of the perfectionist in our midst.
- We are too often casual about our holiness. Do you ever wonder what it would be like to live without sin? Have we become so used to the reality that we do sin that we do not even strive for holiness anymore?
- We are bombarded today with expectations *that have little to do with Biblical holiness*. We are seriously distracted into striving to achieve things as men and women, as husbands and wives that are more common sense than Christian transformation.

Christians have always struggled with the distance between the holiness we desire and the sins we too often commit - **even Christians in the New Testament era**.

A careful study of the New Testament shows us that Christians tend to resort to two different extremes.

License – We redefine what sin is and excuse our practice of it. We stop focusing on the practice of **believing** obedience. Frankly, the effect often leads people to replace concrete obedience with emotional or even mystical experience.

Legalism – We try to be holy by means of rule keeping. We know that you can't be saved by keeping the law. But we believe that we can be sanctified by keeping the Old Testament Law, or a set of rules either we, or someone else, created. This was a constant struggle for early Jewish Christians.

How then can those who draw near become perfect?

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The Problem in the Old Covenant (v.1-4)

Certainly not through the Old Covenant. The Law itself simply could not make worshippers perfect.

¹ For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. ² Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins? ³ But in these sacrifices there is a reminder of sins every year. ⁴ For it is impossible for the blood of bulls and goats to take away sins.

In Its Character (v.1-3)

The basic nature of the Law, the Old Covenant, made it impossible for it to perfect God's people. There were three major aspects of the Old Covenant that posed a problem if saints were to be perfected.

It is a Ritual (v.1)

The Old Covenant was not the reality. It was only the shadows of the all the good things that were yet to come. The word *realities* here is a word meaning icon or image. The Old Covenant was like some pictures you have seen where if you cover one eye or squint, you can somewhat make out what you are supposed to see.

It is Repeated (v.2)

If it could actually make them perfect, then it would not need to be repeated. There is no need to continue offering a sacrifice for sin when the person has been forgiven and cleansed forever.

It is a Reminder (v.3)

Rather than cleansing them from an awareness of sin or a feeling of guilt, it constantly reminded them of their sin. It brought it before them over and over. The very sacrifices they brought kept pointing them to their sin.

Do you hear these words? **It is not possible that your obeying the law, your religious rituals, your good works, your baptism, your *whatever it may be*, can perfect you.** At the heart of all human effort at being right with God is the problem of repetition. If your good works could bring you forgiveness and cleansing from sin, you would only have to do them once. As soon as I say that, you can see the absurdity of it.

In Its Cause (v.4)

Why could the Old Covenant **never** bring about the realities? Because the Old Covenant sacrifices were animals and grain. The blood of animal sacrifices cannot take away sins.

What is the proof of this? How can the Author here assert these truths? Is all of this such a new idea that Old Testament saints were utterly without a clue? Not at all!

The Proof in the Scriptures (v.5-10)

The Author sets out here to show how we know that there is hope. From the Old Testament Scriptures themselves, he makes his argument.

⁵ Consequently, when Christ came into the world, he said, “Sacrifices and offerings you have not desired, but a body have you prepared for me; ⁶ in burnt offerings and sin offerings you have taken no pleasure.

⁷ Then I said, ‘Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.’”

⁸ When he said above, “You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the law), ⁹ then he added, “Behold, I have come to do your will.” He does away with the first in order to establish the second. ¹⁰ And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.

The Text He Draws From (v.5-7)

This quote is taken from Psalm 40:6-8. But as we always should do with Old Testament quotes, we should read the verses around the quote to get a sense of context. **Psalm 40:1–10**

¹ I waited patiently for the LORD;
he inclined to me and heard my cry.

² He drew me up from the pit of destruction,
out of the miry bog,
and set my feet upon a rock,
making my steps secure.

³ He put a new song in my mouth,
a song of praise to our God.
Many will see and fear,
and put their trust in the LORD.

⁴ Blessed is the man who makes
the LORD his trust,
who does not turn to the proud,
to those who go astray after a lie!

⁵ You have multiplied, O LORD my God,
your wondrous deeds and your thoughts toward us;
none can compare with you!
I will proclaim and tell of them,
yet they are more than can be told.

⁶ In sacrifice and offering you have not delighted,
but you have given me an open ear.
Burnt offering and sin offering
you have not required.

⁷ Then I said, “Behold, I have come;
in the scroll of the book it is written of me:

⁸ I delight to do your will, O my God;
your law is within my heart.”

⁹ I have told the glad news of deliverance
in the great congregation;
behold, I have not restrained my lips,
as you know, O LORD.

¹⁰ I have not hidden your deliverance within my heart;
I have spoken of your faithfulness and your salvation;
I have not concealed your steadfast love and your faithfulness
from the great congregation.

The marvelous thing here is to see the *CONSEQUENCES* of the salvation God gives (v.1-3). Here is what God has done for believers.

Then he responds by *COMMENDING* that salvation to others (v.4-5). He calls on people to trust in God and to tell about God’s great saving works.

David then points to the *CHARACTER* of the salvation God provides (v.6-8). Through the desire for obedience over sacrifice and New Testament use of this, the Messiah will bring the redemption that is commended by being both the Person and the perfection required.

He also announces the *CALL* to the congregation (v.9-10). The need for these great truths to be announced in the congregation *still holds true for New Testament believers as well*.

So, the book of Hebrews is the preacher telling the good news of deliverance in the midst of the congregation.

As the author draws from this Psalm, he does two marvelous things.

He shows that Old Testament saints had a sense of the limitations and imperfections of the Old Covenant. After all, this *is* David speaking in this Psalm. So David in penning these words understands that God desired obedience rather than sacrifice. The truths that the writer of Hebrews will develop from this text were at least available if not actually understood by Old Testament saints.

He puts these same words in the mouth of Jesus Christ when He came into the world. While our disobedience brings about the need for sacrifice, Jesus’ obedience qualified Him to be our sacrifice. **What David expected, Jesus experienced.**

The difference in texts, “my ears you have pierced or opened” is replaced with “a body you have prepared me” is the difference between David and Jesus. David comes to God as a sinner needing opened ears. Jesus comes to earth as a Savior requiring a prepared body. The author of Hebrews sees the implication that the Messiah must have a body as he follows the Septuagint rendering of the text.

The Truths He Develops (v.8-10)

Our author develops this text by:

His Observations (v.8-9a)

He observes carefully that all the categories of Old Testament sacrifice were not the permanent desire of God. The Law required them, yes, but God had a higher priority. That priority comes in the next observation, that David and later, Jesus, came to do God’s will.

His Conclusions (v.9b-10)

In effect, the author says, "I see these two statements in this text. They follow one another. They require me to make two conclusions.

God sets aside the Old Covenant sacrifice to establish New Covenant obedience. The Law showed Old Covenant believers that God was not pleased with sin and that He had made provision for their sin; but, He would rather have their obedience.

God's will is to make us holy by the once for all time sacrifice of the body of Jesus Christ. Through the cross we have been set apart from sin and unto God. Jesus' dying for our sins is once and for all applied to us. Jesus' doing of God's will is once and for all applied to us.

Brothers and Sisters, hear this with hope. **The realities and principles of the New Covenant are ours. Why would you ever go back to the shadows of legalism?**

How does all this develop for us?

The Principles in Christ (v.11-14)

We see so clearly in these verses another repetition of the superiority of Jesus as Savior (v.11-12) and as Sovereign (v.13-14). The great themes of the cross and crown structure these verses. There are also here several very important principles that encourage our sanctification.

¹¹ And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. ¹² But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, ¹³ waiting from that time until his enemies should be made a footstool for his feet. ¹⁴ For by a single offering he has perfected for all time those who are being sanctified.

There is a contrast between the Old and New (v.11-12)

Old Testament priests stood to minister. There were no chairs in the tabernacle. There was no place to sit. But Jesus, having finished His sacrificial work, sat down in heaven at God's right hand. This is significant for two reasons:

GOD WAS SATISFIED WITH JESUS. The ladies who attend Women's Bible study right now understand this from 1 John.

God accepted as full and final the sacrificial work of Christ so that He could be seated in heaven. Over against the constant repetition of the Old Testament sacrifices and against the backdrop of pagan sacrifices, the sacrifice of Jesus is once for all time.

GOD EXALTED JESUS TO THE THRONE. It is the place of honor that Jesus takes. Philippians makes this so clear. God has given a Name above every Name and exalted Him above all.

If God is satisfied with Jesus and has honored Him, shouldn't we as well?

There is an already and a not yet. (v.12-13)

Jesus is in heaven. Jesus is our King and Priest. He is both Savior and Sovereign. He has the ultimate right to rule over all the cosmos. In the quote from Psalm 110:1, our author underscores this core principle in the entire Bible. There is an *already* sense in that Jesus is seated. And there is a *not yet* in that Jesus is waiting.

There is a perfection and a process. (v.14)

Look at verse 14 carefully. "He has made perfect forever those who are being sanctified." There it is, many would say. Just as there is an *already* and *not yet* for Jesus (v.12-13), there is a *perfection* (made perfect forever) and a *process* (being sanctified).

Now, I want to stop here just for a brief lesson. The Bible teaches that we have been sanctified in a once for all act of God. Through the cross and at conversion, we are once for all set apart from sin and unto God. This is a definitive work that the Bible calls sanctification. It is definitive, one time action at your salvation. You have been sanctified. This is what this verse is talking about. God has perfected those He has set aside for Himself,

But these perfected, sanctified, made holy people still sin and still need to change. How is this possible? Because they have a heavenly perfection that is in earthly process. The earthly process the Bible calls transformation, growth and "from glory to glory." While we have already been made perfect in the heavenlies, we still in the process of change and growth while on earth.

The sacrifice of Jesus Christ has guaranteed the eventual perfect holiness of those who are in the process of becoming holy. Is this true of you? You can know if you have been perfected, if you are in the process. You can know if you have a holy standing in God's sight if you are progressing in holiness now.

How do I know this is true both objectively and subjectively?

The Provision for Christians (v.15-18)

The Holy Spirit witnesses to it. He testifies to the truth of this:

¹⁵ And the Holy Spirit also bears witness to us; for after saying, ¹⁶ "This is the covenant that I will make with them after those days, declares the Lord: I will put my laws on their hearts, and write them on their minds," ¹⁷ then he adds, "I will remember their sins and their lawless deeds no more." ¹⁸ Where there is forgiveness of these, there is no longer any offering for sin.

In the Scriptures

This is where faith comes in. The Holy Spirit speaks to us as we listen to the truths of the Word. He tells us three important things from this Old Testament text:

There is **WHAT GOD PROMISES** (v.15-16). This is the definitive action by God in the new covenant. He will do these things in His people. He will change them with the Word applied through the Spirit. This is what God promised and what He is even now, conversion by conversion, doing.

There is *WHAT GOD PERFORMS* (v.17). Here is how God deals with our sins. He not only moves to make us holy by His Word, He also forgives our lawlessness. He will remember our sins no more. Until our holiness is complete, our sins will be forgiven.

There is *WHAT GOD HAS PROVIDED* (v.18). To make all this possible, God has provided the once-for-all sacrifice. And there is no longer any more need of offering because forgiveness is complete. **We have been forgiven.**

In our Experience

What is woven through the objective revelation in the Scripture is a subjective disclosure in our experience. I believe that God has made these promises. I believe that God will perform these works. I believe that God has made this provision. I believe because God has written His law in my heart and mind.

These two together, the objective witness of the Holy Spirit in the Scriptures and my experience of those realities become an assurance giving confidence as I, a sinner, draw near to worship.

Reflect and Respond

Last week we asked the question: “Does your faith cause you to eagerly desire for Jesus to come back?” We must trust and treasure Jesus in such a way motivates us to eagerly anticipate His return.

This week, “Does your faith make you eager to forsake sin and make progress in holiness?” The kind of faith and belief that saves is one that moves you to greater and greater holiness. Jesus has perfected forever those He is in the process of sanctifying.

- What sin must you forsake?
- Has your heart become “staticky” toward the things of God? In what ways must your heart be re-tuned toward your great salvation?