

High Priesthood of Jesus
Hebrews 4:14-10:18

I. **Seeing then...(4:14)**

- A. The writer brings to light a monumental point already illustrated earlier on in this letter. That fact is: *Jesus has a uniqueness as our High Priest. (Heb. 2:17; 3:9)*
- B. This was a difficult concept for the Jews considering many traits of the Christ:
 - 1. He was not of the **tribe of Levi**.
 - 2. No other priest had ever been referred to as **GREAT**.
 - 3. None had ever **passed through the heavens**.
 - 4. These facts in part are the reason for the emphasis to **hold fast the confession**.

II. **A sympathizing and compassionate High Priest (4:15-5:11b)**

- A. **For we do not have a high priest that cannot sympathize with our weaknesses, but was in all points as we are, yet without sin.**
- B. In this, he “suffers along with us,” if you decipher the etymology of the ancient word for sympathize. He can do this because he was **tempted in all points as we are, yet without sin**. That is a striking point for us to accept in this century as it was to those in the first century.
- C. Christ was able to live a pure life as that sacrifice in order that we too might call Heaven our eternal home with His Father in heaven.
- D. A further example of the Saviour as our compassionate High Priest is found in comparison to the High Priest’s of the Mosaical law.
 - 1. The Levitic priesthood could show compassion to the people because, they themselves **were subject to weakness**. In turn, they were **required as for the people, so also for himself, to offer sacrifices for sins**.
 - 2. Furthermore, he was taken FROM God’s people, not CHOSEN by God’s people. In essence this is eluding to the point that God appointed these men FOR HIS people. The office was nothing one could or would campaign for, rather, an office that was given by right of birth and therefore chosen by God. It was an honor no man could **take** to himself.
 - 3. Another consideration in this century is the fact: It would be a arrogant to think we could approach God without a priest as our mediator. It would be even more arrogant and ill advised to think that any other than Jesus will suffice as a priest and mediator. This in part is likely why we see this explanation as a transition by the author to his next point: **so also Christ did not glorify Himself to become High priest, but it was He who said to Him: “You are my Son, today I have begotten you.” As He also says in another place: “You are a priest forever according to the order of Melchizidek.”**
 - 4. Just as much as Christ did not make himself a priest, Jesus was declared to be the Son (**Psalms 2:7**) and declared to be a **priest forever (Psalm 110:4)**.

E. So why was it so difficult for the Jewish Christians to see Jesus as a priest?

Because he wasn't of the line of Aaron.

1. In contrast, Jesus' death, burial, and resurrection were proof that He would be more than just a man as every other High Priest was in the past. His priesthood would be eternal, never ending.
2. With no beginning or end. His role in the resurrection was perfect (Hebrews 5:9).
3. Jesus did not need to atone for His sins prior to atoning for the sins of the people, as every other Levitical High Priest was required to do by law.
4. The resurrection vindicated Jesus as the Father's Holy One (Acts 2:24 and Acts 2:27), bearing the wrath sinners deserved without becoming a sinner Himself.
5. The application of his priesthood forever is further detailed in Hebrews 7.

F. Much like the High Priests of old, Christ offers compassion to those who were **ignorant and going astray.**

1. He was able to do this because:
 - a) **In the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, though He was a Son, yet, He learned obedience by the things which He suffered.**
 - b) This is mostly in reference to the accounts found in Matthew 26:36-39 and Luke 22:44, where Jesus pours out His agony in the Garden of Gethsemane. This passage does prove both His struggle with the coming events and His ultimate obedience to the Father.
 - c) *One good question for us is this: **are we willing to sacrifice for the Father and others, especially if we are fully aware of the consequences if we are obedient?***

2. The reference to **prayers and supplications is significant.** The Greek word for supplications here is *hiketeria*. This word means "an olive branch wrapped in wool" (Clarke) because that is what the ancient Greek worshipper held and waved to express their desperate prayer and desire. Significantly, this supplication of Jesus took place in a garden of olives – and He supplied the "wool," being the Lamb of God.

G. He is also compassionate because he understands how to obey, regardless of the circumstance.

1. He obeyed in spectacular challenges. (Consider his discourse with the Devil in Matthew 4.)
2. He followed God in simple, everyday tasks.

3. At every stage of life, He never wavered in his obedience.
4. He was obedient both in public and in private.
5. He was respectful of the authority in Heaven and on earth (Matthew 22:210)

H. He is the author of our salvation because **having been perfected, he became the author of eternal salvation to all who obey Him, called by God as High priest “according to the order of Melchizedek” of whom we have much to say** (again, this comes in Hebrews 7).

III. An **exhortation to maturity and encouraging words (5:11b-6:20)**

- A. The author here interestingly shifts in the writing.
- B. He notes, that this is **hard to explain, since you have become dull of hearing**. It makes sense why he doesn't dive right into a more in depth explanation of the order of Melchizedek.
- C. After all, why waste his time if he is fully aware his audience is not yet ready to receive such a profound explanation. He explains further:
 1. **For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God**. What an embarrassing point for the readers. Could the same be said about us as Christians? He goes on further.
 2. **And you have come to need milk and not solid food. For everyone who partakes *only* of milk is unskilled in the word of righteousness, for he is a babe. But solid food belongs to those who are of full age, *that is*, those who by reason of use have their senses exercised to discern both good and evil.**
 - a) In its simplicity, his point is clear: you are mere babes when you should be beyond the first principles (Hebrews 6:12).
 - b) Are you as he says, **“unskilled in the word of righteousness(?)”**
 - c) There is nothing more depressing to expect someone to be mature in the word, but merely a babe in understanding.
 - d) One example of the danger is thus: **Who by reason of use have their senses exercised to discern both good and evil**: Our **senses** are **exercised**(trained by practice and habit)**to discern both good and evil** (primarily doctrinally, more than morally). Our **senses**become **exercised** when we *use* them (**by reason of use**). When we decide to **use** discernment, we mature.
 - e) If you aren't in the word, you can't KNOW the word of God and therefore understand beyond its elemental principles.

(Romans 10:17). How else can you grow your faith, but through the word of God?

- D. Having made his first point, he moves deeper into this discourse.
1. **Therefore, leaving the discussion of the elementary *principles of Christ, let us go on to perfection.*** You've heard the word before. This is a transition point.
 2. Elementary principles are like the molecular makeup of something. Consider water with two parts hydrogen and one part oxygen. At its most elemental principle, water is made up of these elements. One who should be mature in the faith, should not be confused by simple aspects like elementary principles of faith.
 3. When he goes on to use the word perfection, in the Greek this doesn't mean perfection as we would consider it in our language.
 4. Teleiotes implies maturity in the Christian faith. When we are COMPLETE IN CHRIST (as a good friend of mine would reference) we can go beyond the elemental principles into an understanding that is far more complex. In turn, we can choose to live a life as Paul explains, "**for me to live is Christ and to die is gain.**" What he means beyond the simple aspect of Christian living is that Christ is all we need and all we should ever need. Anything in addition to Christ equals NOTHING. We cannot serve both God and mammon.
 5. Notice the next point the author makes as it pertains to the above:
 - a) **Not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.**
 - b) "When we consider the 'rudiments' one by one, it is remarkable how little in the list is distinctive of Christianity, for practically every item could have its place in a fairly orthodox Jewish community... Each of them, indeed, acquires a new significance in a Christian context; but the impression we get is that existing Jewish beliefs and practices were used as a foundation on which to build Christian truth." (Bruce)
 - c) The foundation here is common ground of belief between Christian and Jewish practices / law. The book of Romans deals at length as well with Jewish Christians "falling back" to the old ways of Judaism. The author here is making the

point that now they should be moving on from those principles such as the ceremonies, festivals, washings, etc.

- d) The author continues the point further when addressing the dangers that come with FALLING BACK.
- e) **For *it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put *Him* to an open shame.***
- f) This is a highly debated topic amongst Christian theologians and not one we have time to debate on or go into distinct discourse. However, the danger is real: If we as baptized believers deliberately keep on sinning, having the knowledge we do, there is no longer a sacrifice for sins (Hebrews 10:26)
- g) The author further provides an illustration in the following: **For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God; but if it bears thorns and briars, *it is rejected and near to being cursed, whose end is to be burned.***
- h) This is in parallel with the application Christ makes in John 15:5, **“I am the vine, you are the branches. He who abides in Me and I in him, bears much fruit, for without Me you can do nothing.”**

E. Much like Christ would with His followers, Jesus is blunt, but loving in His messages. The author moves into his next point: **don't be discouraged.**

1. **But, beloved, we are confident of better things concerning you, yes, things that accompany salvation, though we speak in this manner. For God *is* not unjust to forget your work and labor of love which you have shown toward His name, *in that* you have ministered to the saints, and do minister. And we desire that each one of you show the same diligence to the full assurance of hope until the end, that you do not become sluggish, but imitate those who through faith and patience inherit the promises. For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, saying, “Surely blessing I will bless you, and multiplying I will**

multiply you.” And so, after he had patiently endured, he obtained the promise. For men indeed swear by the greater, and an oath for confirmation *is* for them an end of all dispute. Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed *it* by an oath, that by two immutable things, in which it *is* impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before *us*. *This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.*

2. This does not excuse the aforementioned. However, it does make clear that these Christians needed encouragement as much as they needed rebuke. Let that be a lesson to us in this time as it was for these first century Christians.
3. Do not be discouraged in your failures and FALLING BACK. Learn from it and move on to the better, deeper principles.
4. Our anchor, the Christ, our High Priest forever, our righteous interceder, will continue to bring hope into our lives should we submit to His will and live in His image as we were created to be.

IV. A better high priest (7:1-28)

- A. As illustrated previously, the Jewish Christians had objection to the idea that Christ could actually be the High Priest as he didn't from from the tribe of Levi or the family of Aaron.
- B. To explain this, the author now addresses what he has been alluding to: the Order of Melchizedek.
- C. **For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all, first being translated “king of righteousness,” and then also king of Salem, meaning “king of peace,” without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.**
 1. Much of this is in reference to Genesis 14:18-20.
 2. History shows the danger of combining religious and civic authority. Therefore God did not allow the kings of Israel to be priests and the priests to be kings. **Melchizedek**, who was the **king of Salem** and **priest of the Most High God** was an unique exception. This may

be reason in part why the Jewish Christians had such difficulty with accepting or comprehending Him as the High Priest.

3. **Priest of the Most High God:** Melchizedek was not merely a worshipper of the true God. He had the honored title **priest of the Most High God**. The greatness of God magnified the greatness of Melchizedek's priesthood.
 4. This is the point we have been building to for almost two chapters.
 5. **Without father, without mother:** There is nothing said about the genealogy of Melchizedek in the Genesis 14 passage or anywhere else. As far as the Biblical record is concerned, he has no **father** or **mother**, no **beginning of days nor end of life**. "We see but little of him, yet we see nothing little in him." (Spurgeon)(Guzik)
- D. **Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils. And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham; but he whose genealogy is not derived from them received tithes from Abraham and blessed him who had the promises. Now beyond all contradiction the lesser is blessed by the better. Here mortal men receive tithes, but there he *receives them*, of whom it is witnessed that he lives. Even Levi, who receives tithes, paid tithes through Abraham, so to speak, for he was still in the loins of his father when Melchizedek met him.**
1. **The lesser is blessed by the greater:** This principle also shows that Melchizedek was **greater** than Abraham because he **blessed** Abraham. (Guzik)
 2. On his part, Abraham accepted that Melchizedek was **greater** when he received the blessing. (Guzik)
- E. **Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need *was there* that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron?**
1. The author here proposes a confusing, but necessary conclusion for the audience.
 2. This is proof that there would come a need for a change in the priesthood or a different, better order.
- F. **For the priesthood being changed, of necessity there is also a change of the law.** Case in point: God wouldn't bring about another

priesthood if it wasn't necessary. He also would never introduce one that was inferior in nature.

G. **For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. For *it is* evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood. And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. For He testifies: “You *are* a priest forever According to the order of Melchizedek.”**

1. Christ's priesthood is not dependent on genealogy or law.
2. Why? Because He is eternal. No High Priest could say that because they were merely mortals.

H. **For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness, for the law made nothing perfect; on the other hand, *there is the* bringing in of a better hope, through which we draw near to God.**

1. Here is familiar verbiage found in Romans in dealing with the law and our inability to keep it perfect.
2. The law alone does not provide justification us before God; Christ does. (Romans 3:19-21; Acts 13:39)
3. “The Greek word translated disannulling [**annulling**], *athetesis*, is the same as appears in [Hebrews 9:26](#) for the *putting away of sin* ‘by the sacrifice of Himself.’ *The disappearance of the Law is as absolute, therefore, as the putting away of sin!*” (Newell)
4. The law does not give you a **better hope**. Many Christians live a legal relationship with God instead of the appropriate relationship with Him that is illustrated in the following: **Fight the good fight of the faith. Take hold of the eternal life to which you were called and about which you made the good confession in the presence of many witnesses. I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ, which he will display at the proper time—he who is the blessed and only Sovereign, the King of kings and Lord of lords, who alone has immortality, who dwells in unapproachable light, whom no one**

has ever seen or can see. To him be honor and eternal dominion. Amen. (1 Timothy 6:12-16).

5. We have also reached a pinnacle understanding that Paul explains to those in Galatia in Galatians 3:19-25, that the law was a tutor to bring us to the Christ.

I. **And it was not without an oath. For those who formerly became priests were made such without an oath, 21 but this one was made a priest with an oath by the one who said to him: “The Lord has sworn and will not change his mind, ‘You are a priest forever.’” This makes Jesus the guarantor of a better covenant.**

1. He is the author of a better covenant because **former priests were many in number, because they were prevented by death from continuing in office, 24 but he holds his priesthood permanently, because he continues forever.**
2. He is also perfect for his because **Consequently, he is able to save to the uttermost[b] those who draw near to God through him, since he always lives to make intercession for them. 26 For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. 27 He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. 28 For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.**

V. **A better covenant & Redemption in Him (8:1-9:28)**

A. There is much to glean from this section in Hebrews.

B. High priest of a better covenant

1. The covenant IS better because:
 - a) **we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven**
 - b) **a minister in the holy places, in the true tent[a] that the Lord set up, not man.**
 - c) **But as it is, Christ[b] has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises.**
2. **For if that first covenant had been faultless, there would have been no occasion to look for a second.**
 - a) Many often read this and wonder what the author was intending.
 - b) Did he mean that God created a law that was not perfect?

- c) It is implied here that God had said that that covenant was not perfect or faultless. The meaning is not that that first covenant made under Moses had any real faults - or inculcated what was wrong, but that it did not contain the ample provision for the pardon of sin and the salvation of the soul which was desirable. It was merely "preparatory" to the gospel. **It was a shadow of things to come.**
 - d) His plan all along was laid out in Jeremiah 31, where the reference the Hebrew writer is making her in this context.
- C. The original tabernacle and all its contents were a shadow of the things to come. Here at the beginning of **chapter 9**, the author reviews the portions of the tabernacle, including the table, the lampstand, the showbread, the Holy of Holies, etc. His explanation will serve more important when describing what Christ has done for us in the spiritual tabernacle and the true Holy of Holies.
 - 1. Within the Holy of Holies, we see an important portion of this text explained for our knowledge to better understand what Christ has done for us as our mediator.
 - 2. **The mercy seat:** This was the ornate "lid" for the ark of the covenant, made with the designs of cherubim upon it. The blood of sacrifice was sprinkled upon it for the forgiveness of Israel's sin on the Day of Atonement ([Exodus 25:17-22](#)).
 - 3. As God looked down into the ark, He saw the symbols of Israel's sin, rebellion and failure. But when the blood of sacrifice was applied to the mercy seat, the blood of sacrifice covered His sight of the sin of Israel.
 - 4. "Christ, having undertaken to be our High Priest, could not enter into heaven till he had shed his blood for us; and none of us can enter, either into God's gracious presence here, or his glorious presence hereafter, but by the blood of Jesus. Sins are errors, great errors, both in judgment and practice; and who can understand all his errors? They leave guilt upon the conscience, not to be washed away but by the blood of Christ. We must plead this blood on earth, while he is pleading it for us in heaven. A few believers, under the Divine teaching, saw something of the way of access to God, of communion with him, and of admission into heaven through the promised Redeemer, but the Israelites in general looked no further than the outward forms. These could not take away the defilement or dominion of sin. They could neither discharge the debts, nor resolve the doubts, of him who did the service. Gospel times are, and should be, times of reformation, of clearer light as to all things needful to be known, and of greater love, causing us to bear ill-will to none, but good-will to all. We have greater freedom, both of spirit and speech, in the gospel, and greater obligations to a more holy living." (Henry)
- D. **But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with**

hands, that is, not of this creation) he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God. Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.

1. The beauty of this covenant we are under is there is no requirement as noted above for continual sacrifice as they would have done this with the blood of bulls and goats.
 2. However, do not be mistaken. God asks of us to **daily take up our cross and follow Him (Matthew 16:24-26) and “Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship” (Romans 12:1).**
- E. For where a will is involved, the death of the one who made it must be established. For a will takes effect only at death, since it is not in force as long as the one who made it is alive. Therefore not even the first covenant was inaugurated without blood. For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, “This is the blood of the covenant that God commanded for you.” And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these. For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. And just as it is appointed for man to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.
1. What is impressive about this section is that the Hebrew writer, through the inspiration of the Holy Spirit, explains something incredibly complex, but paramount to our understanding of what God truly did through Christ for us that we might be justified through His Son.

2. This complex explanation is a reference to the propitiation of our sins, already discussed earlier in **chapter 2**.
3. It is also NOT something specific to Hebrews. Other authors sought it important to make that distinction clear.
 - a) **“Whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God” (Romans 3:25).**
 - b) **“Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people” (Hebrews 2:17).**
 - c) **“And he is the propitiation for our sins; and not for ours only, but also for the whole world” (1 John 2:2).**
 - d) **“Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins” (1 John 4:10)**
4. Note in every verse above: propitiation has to do with our sins — the alienation results from our rebellion, not from a reluctant God. Sin separates us from divine fellowship (Isaiah 59:1-2; Ephesians 2:1), and we have all sinned (Romans 3:23). Because of sin, men must suffer the wrath of God. God’s wrath is mentioned 585 times in the Old Testament (Jackson)
5. Likewise, the New Testament reminds us of the reality, severity, and righteousness of God’s wrath (Romans 1:18,24,26,28; 2:5,8; 5:9; 12:19; Ephesians 5:6; Colossians 3:6; 1 Thessalonians 1:10; 2:10; Revelation 19:15).
6. He himself is the sacrifice who willingly gave himself (cf. Galatians 1:4). His blood (i.e., his death) is the means by which our sins may be forgiven. He is a divine person who took on flesh, was qualified through suffering, and he tasted death for every man (Hebrews 2:10). The nature of his sacrifice is this: as an infinite being in the flesh, he bore the divine equivalent of finite man’s condemnation in hell for eternity. Therein is the possibility for our salvation. His sacrifice is sufficient to avert the wrath of God. Therefore, Jesus suffered that God might be just (Romans 3:25). (Jackson)
7. Jesus died that God might be the justifier also (Romans 3:25). But the benefits of his death are not extended without conditions. We must have faith. “Through faith” means that we must believe what God says and do what he requires. Being the propitiation for our sins, Jesus said that he who believes and is baptized shall be saved (Mark 16:16). We are united with Christ in the likeness of his death when we are buried with him in baptism. Raised from that watery grave, we shall be united with him in the likeness of his resurrection (Romans 6:3-5). Propitiation means Jesus is the only way. May we obey him (Hebrews 5:9). (Jackson)
8. These concepts are important to understand in who is our justifier and how we are justified. It is only through Christ’s blood that we have access.

We must die to our old self and be buried then resurrected with Him into a newness of life (**Romans 6**). **Only then are we justified. Only then do we have propitiation for our sins, atoned and purified.**

VI. Once for all (10:1-18)

- A. The theme is continued: the old way of sacrifice and the way of the old high priests could never do once and for all what we could have in Christ Jesus.
- B. **It is impossible for the blood of bulls and goats to take away sins. Why?** These sacrifices under the Mosaic law “covered” sin. They never took away sin.
- C. “‘Take away’ (*aphaireo*) is used of a literal taking off, as in Peter’s cutting off the ear of the high priest’s slave ([Luke 22:50](#)), or metaphorically as of the removal of reproach ([Luke 1:25](#)). It signifies the complete removal of sin so that it is no longer a factor in the situation. That is what is needed and that is what the sacrifices could not provide.” (Morris)
- D. iii. “Hering, for example, points out that this distinguishes Christianity from the mystery religions, where the sacrifice of the god was repeated annually. In fact, there is no other religion in which one great happening brings salvation through the centuries and throughout the world. This is the distinctive doctrine of Christianity.” (Morris)
- E. **And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, from that time waiting till His enemies are made His footstool. For by one offering He has perfected forever those who are being sanctified. But the Holy Spirit also witnesses to us; for after He had said before, “This *is* the covenant that I will make with them after those days, says the LORD: I will put My laws into their hearts, and in their minds I will write them,” *then He adds*, “Their sins and their lawless deeds I will remember no more.” Now where there is remission of these, *there is* no longer an offering for sin.**
 - 1. The symbolism and literal nature of Him sitting at the right hand of God is an indication that His work is complete in regards to sacrifice and atonement for the sins of the people.
 - 2. His work is complete. We can be perfected in Him.
 - 3. “What a glorious word! Those for whom Christ has died were perfected by his death. It does not mean that he made them perfect in characters so that they are no longer sinners, but that he made those for whom he died perfectly free from the guilt of sin. When Christ took their sins upon himself, sin remained no longer upon them, for it could not be in two places at one and the same time.” (Spurgeon)

- F. **The Holy Spirit also witnesses to us... says the LORD:** In this passage, the writer to the Hebrews clearly shows that the **Holy Spirit is the LORD**, *Yahweh* of the Old Testament. When the **Holy Spirit** speaks, the **LORD** speaks.
- G. “We have the threefold revelation of God in this passage, a very definite spiritual and practical exemplification of the Holy Trinity, in the *will* of God (Hebrews 10:9), the *work* of Christ (Hebrews 10:12), and the *witness* of the Spirit (Hebrews 10:15).” (Thomas)
- H. The work of Jesus for atonement is *finished*. If it is not enough for us, then nothing will be. “God has set forth Christ for you as guilty sinners to rest on; and if that is not enough for you, what more would you have? Christ has offered himself, and died and suffered in our stead, and gone into his glory; and, if you cannot depend upon him, what more would you have him do? Shall he come and die again? You have rejected him once; you would reject him though he died twice.” (Spurgeon)