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Messiah's Sacrifice was Once For All Time

10: 11-14

DIG: Because of God's holy nature, what must be removed for someone to have access to God? What is the twofold significance of the fact that Jesus sat down at the right hand of God? What is the significance of the contrasts between the Levitical sacrificial system and the sacrifice that Christ made? How did Jesus' one sacrifice for sins make future sacrifices unnecessary? What is the difference between positional sanctification and practical sanctification? What did the death of Messiah on the cross guarantee? What proved that the Adversary couldn't defeat Yeshua?

REFLECT: What is the standard for getting into heaven? When were you made perfect? When does the process of being made holy end? Can you reach perfection in this life? In what way is ADONAI calling you to practice greater holiness? If you were asked to memorize one verse from 10:1-14, which one would you choose and why?

We continue to show the insufficiencies of animal sacrifices by comparing them to the sufficiency of Messiah's sacrifice. His sacrifice is shown to be better in seven different ways.

The Levitical **priests** were still ministering in the Temple in Yerushalayim, which shows that the book was written before 70 AD, at which time Tziyon was destroyed by the Romans (see the commentary on **The Life of Christ, to see link click [Mt](#) - The Destruction of Jerusalem and the Temple on Tisha B'Av in 70 AD).²⁶³**

Fourth, Yeshua's sacrifice is better because it removes sin: Day after day every the Levitical **priest** (Hebrew: *cohen*) **stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. But when this Cohen, Yeshua Messiah, had offered for all time one sacrifice for sins, He "sat down at the right hand of God"** (Hebrews 10:11-12 quoting **Psalm 110:1**). Messiah's **sacrifice** was better because it removes **sin**, which **the** Levitical **sacrifices** could never do. The B'rit Chadashah went from daily sacrifices to one sacrifice, from many ineffective

sacrifices to one perfect sacrifice. These two verses are a series of contrasts - **the** many **priests** to **the one Priest**, the continual standing of **the** Levitical **priests** with the **sitting down** of **the Great Priest**, the repeated sacrifices with **the once-for-all-time sacrifice**, and the ineffective **sacrifices** that only covered **sin** with **the effective sacrifice** of **Jesus Christ** that completely removes **sin**. **The** Levitical **priests** always stood because **their** ministry was never finished. But **Yeshua** didn't need to stand up because **His** work was completed. **The** Levitical **priests**, with all **their** repetition, could **never take away sins**, however, **Jesus' one sacrifice took away sins** of believers **for all time**.²⁶⁴

Fifth, Christ's sacrifice is better because it destroyed His enemies: And since that time He waits for "**His enemies to be made His footstool**" (Hebrews 10:13 quoting Psalm 110:1). Christ's sacrifice was better because it conquered **His** enemies. All **the** Levitical **sacrifices** did nothing to get rid of **the Adversary**. They had absolutely no effect on **him** at all, nor on the godless demons and people who serve **him**. But when **Jesus** died on the cross, was resurrected and ascended to the heavenly Tabernacle, **He** dealt a death-blow to all **His** enemies. First, **He** conquered **him who holds the power over death - that is, the devil** (Hebrews 2:14b). Second, **Yeshua** also triumphed over all the other fallen angels (Colossians 2:14-15). Third, **Jesus** disarmed and triumphed over all the rulers and authorities throughout the ages who have rejected and opposed **ADONAI** (Colossians 2:15). Now **He** only waits "**His enemies to be made His footstool**," that is, until they acknowledge **His** lordship by bowing at **His** feet (Philippians 2:10).



Yeshua Messiah will stand above all those who were **His enemies**. **He** won the victory over **them** at the cross. There, all **the enemies** of **God** throughout the ages gathered together to inflict on **Him** **their** worst, which was **death** (see the commentary on **The Life of Christ Ly - Jesus' Second Three Hours on the Cross: The Wrath of God**). But **Jesus** conquered **death** just as **He** conquered the other **enemies**. **He** also conquered **death** for all

who ever have and ever will believe in **Him. Yeshua** turned **the Adversary's** worst into **YHVH's** best.²⁶⁵

Sixth, Messiah's sacrifice is better because it perfects believers forever: For by one sacrifice He has made perfect forever those who are being made holy (10:14). The word perfect is the translation of the Greek *teleo*, which means *to bring to a state of completion*. Here **the Ruach ha-Kodesh** emphasizes that *completion* means *salvation*. The sinner receives everything needed for *salvation* is received by faith in **Messiah's sacrifice**. The death of **Christ** on the cross removes sin **forever** for **those** who belong to **Him**. We are totally secure in our **Savior** (see the commentary on **The Life of Christ Ms - The Eternal Security of the Believer**). The forgiveness is permanent because the sacrifice is permanent.

Underline the word **perfect**. Note that the word is not *better*. Not *improving*. Not *on the upswing*. **God** doesn't improve . . . **He perfects**; **He** doesn't enhance . . . He completes. Now I realize that there's a sense in which we're imperfect sinners. We still err. We still stumble. We still do exactly what we don't want to do. And that part of us is, according to the verse above, **being made holy**. But when it comes to our position before **God**, our standing before **ADONAI**, we're **perfect**. When **He** sees each of us, **He** doesn't see our sin, **He** sees us as one who has been made **perfect** through **the One** who is perfect - **Jesus Christ**.²⁶⁶

Those now **being made holy** in **their** practical sanctification, from **God's** viewpoint, have been **perfected forever** in their positional sanctification. This verse is good for showing the contrast between practice and position. Earlier (see **Cc - The Sufficiency of Messiah's Sacrifice**), we dealt with positional sanctification: because **believers** are **in Christ**, **Ha'Shem** views **them** as being permanently sanctified, and are already **made perfect** in **His** sight. **They** are not **perfect** because of how **they** live **their** lives, but because of what **they** are **in Christ**. In practice, **they** still sin; therefore, **the Spirit of God** is slowly conforming **them into the image of ADONAI**.²⁶⁷

Like salvation, sanctification has a past, present, and future aspects. **Past:** Because of **Christ**, we *have been made holy through the sacrifice of the body of Jesus Christ once for all time* (Hebrews 10:10). **Present:** For by one sacrifice He has made **perfect forever those who are being made holy** (Hebrews 10:14). Sanctification is also a life-long process. **Future:** At the same time sanctification is something that we will fully experience only in our resurrection. **Listen, I tell you a mystery. We will not all sleep, but we will all be changed - in a flash, in the twinkling of an eye, at the last**

trumpet. For the trumpet will sound, the dead in Christ will be raised imperishable, and we *will be* changed (First Corinthians 15:51-52). Dear friends, now we are children of God, and what we *will be* has not yet been made known. But we know that when Christ appears, we *shall be* like Him, for we shall see Him as He is. All who have this hope in Him purify themselves, just as He is pure (First John 3:2-3).