

## **201025-1 He 10, 1-18, The Perpetually Perfected Worshippers of God—CThurman**

Hebrews the 9<sup>th</sup> chapter presented Jesus Christ as the High Priest, the Sacrifice, the Testator of the New Covenant, and its Mediator.

In the first half of chapter 9, Paul taught that the first covenant had ordinances of divine service and, and a worldly sanctuary (a tabernacle). (9.1) The Holy Spirit showing by those things that the way into the holiest of all was not yet manifest as long as those things remained in place in the minds of the Israelites. (9.8) But those things were a figure of Jesus Christ being come an high priest by a greater and more perfect tabernacle, that is by His own body, and this He offered up in sacrifice to God, and by His shed blood entered into the holy place obtaining eternal redemption for His people. (9.11, 12) And now He is the mediator of a new covenant so that they which are called might receive the promise of eternal inheritance. (9.15)

Remember the differences between a mediator and an intercessor. A mediator distributes the promises that the dead put into his a testament. An intercessor obtains help for those in need.

In the remainder of this 9<sup>th</sup> chapter the thought of the New Testament is expanded upon. Because there is a New Testament, there must also be a Mediator to distribute those things promised in that covenant (cf. 8.10-12, for those promised things distributed to the heirs); and since there is a Mediator then there must be a Testator (one upon whom the will is established). And, since there is a Testator there must be the death of the Testator (because a testament is not enforced until the testator has died). Now Christ has died, and by His death has entered into heaven itself, into the very presence of God. By His own blood he purified the heavenly things by His own blood.

By His blood He purified the sacrifices of joy, worship, fellowship, prayers, intercessions, giving of thanks, righteousness, sacrifices of a broken spirit, a broken and a contrite heart, etc., which we that have believed, the believer-priests offer up to God. Certainly this cannot refer to Jesus Christ having need to purify His worship! No, these heavenly things are the spiritual things that involve us, which constituted in this church the

priesthood of the believer. Christ purified our spiritual things because of our weakness, infirmity of the flesh.

The chapter ended by telling these dear believing Hebrew brethren, that it is appointed unto men once to die, so Christ died, and by that death bore the sins of many, and put the judgment due for sin away from them once for all. It is for these that He shall appear the second time without sin unto salvation. With these things in mind the question might now be anticipated, Well, just how thoroughly has the ceremonial law been removed? And just how thoroughly have our sins been forgiven? Chapter 10 appears to answer these questions.

## Chapter 10

**1 ¶ For the law having a shadow of good things to come, and not the very image of the things,**

*having*, ἔχων, nom. sing. masc. part. pres. of ἔχω, to have, to hold, to possess.

*shadow*, σκιάν, acc. sing. of the noun σκιά, always tss. with the English *shadow*; compare to the verbs ἐπισκιάζω, always tss. *overshadow* (5) and κατασκιάζω, *shadowing* (1, He.9.5)

Paul's use of the term *law* has clearly been with reference to ceremonial law; and the substance of the old covenant. The ceremonial law concerns the Levitical priesthood, the sacrifices, offerings, gifts, so many rituals (circumcision, clean and unclean foods, the various cleansings from defilements), tithes, Sabbaths (or holy days), etc. The sum and substance of the old covenant as it is recorded in the books of Exodus-Deuteronomy. These were shadows of something else that is real.

***can never with those sacrifices which they offered year by year***

*is able*, δύναται, 3ps. pres. ind. of δύναμαι, expresses the ability, *can, able, possibility, power*; He.2.18; 7.25, *is able*; 3.19, *could*; 4.15, *which cannot*; 5.2, *who can*; 5.7, *that was able*; 9.9, *that could*; 10.1, 11 *can*.

*offer*, προσφέρη, 3ps. pres. subj. act. of προσφέρω, πρὸς at, to, toward, unto + φέρω *to bring, to bring forth, to bear*; προσφέρω, is tss. *to present, to bring, to offer, to deal with* and is most often found in the book of Hebrews (20, the number representing *redemption*); cf. **He.5.1, 3, 7; 8.3 (twice), 4; 9.7, 9, 14, 25, 28; 10.1, 2, 8, 11, 12; 11.4, 17 (twice); 12.7**; also see φέρω at **He.6.1**.

**continually**

perpetually

7.3; 10.1, 12, 14

**make the comers thereunto perfect.**

to make perfect them that approach to it [the law].

*to come*, μελλόντων *gen. pl. masc.* of μέλλω, 'to be on the point of doing, about to do' (cf. Liddell & Scott); cf. **He.1.14; 2.5; 6.5; 8.5; 9.11; 10.1, 27; 11.8, 20; 13.14**.

*make ... perfect*, τελειῶσαι, aor. infin. act. of τελειόω; tss. *to fulfill, to perfect, to finish, to consecrate*; **He.2.10; 7.19; 9.9; 10.1, to make perfect; He.7.28, to consecrate; He.10.14, hath perfected; He.5.9; 11.40; 12.23 made perfect.**

*comers ... unto*, προσερχομένους, acc. pl. masc. part. pres. of προσέρχομαι, *to come to*; **4.16, let ... come ... unto; 7.25, that come unto; 10.1, comers ... unto; 10.22, let ... draw near; 11.6; that cometh to; 12.18, are ... come unto; 12.22, are come unto.**

The bare statement of this verse is: The law can never make perfect them that come to it. Under this one statement falls the substance of verses 2-13. This statement takes us to the next main point which is in vss. 14, 15, For He (Christ) has perfected them forever; and the Holy Ghost is witness to us [implying ... of that by the Scriptures].

1 Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς προσφέρουσιν εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι

ἐπεὶ                      ἂν  
**2 For then**            **would      they      not have ceased to be offered?**  
Otherwise                      [the sacrifices]

*for then, ἐπεὶ, conj. tss. because (He.11.11), seeing, when, otherwise, for, forasmuch, else, since, for that, for then (He.9.17, 26; 10.2),,,*

*would, ἂν, ,,,  
have ceased, ἐπαύσαντο, 3prpl. aor. ind. mid. of παύω; tss. to leave, to cease, to refrain.*

*to be offered, προσφερόμεναι, nom. pl. fem. part. pres. pass. of προσφέρω, to present, to bring, to offer, to deal with; He.10.1, 2, 8, 11, 12; 11.4, 17 [twice]; 12.7.*

   λατρεύοντας  
**because that**            **the worshippers once purged should have had no more**  
because

*worshippers, λατρεύοντας, acc. pl. masc. part. pres. of the verb λατρεύω, tss. to serve (17), worship (4).*

*purged, κεκαθαρμένους, acc. pl. masc. part. perf. pass. of the verb καθαίρω, tss. to purge; found only once more and that is in Jn.15.2.*

*should have had, ἔχειν, pres. infin. of ἔχω, to have, to hold, to possess.*

### **conscience of sins.**

Had the law perfected them that came to it they should have ceased offering those sacrifices because they would have had no more conscience of sins. But this isn't what they saw. Rather the worshippers under that system continued under that ceremonial system and offered the same sacrifices again and again, year after year.

Let us notice that Paul did not say that the worshipper has no more consciousness of sins. The children of God, since faith in Christ certainly do have a consciousness of sins, but they should have no more conscience of sins. That means that they know that Christ died for their sins to God, and that they are no longer condemned before Him. They know this, right?

*1Jo 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.*

*1Jo 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.*

In other words though they are conscious of sins their conscience is relieved of the guilt for sin before God.

2 ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας ἅπαξ κεκαθαμένους

**3 But in those [sacrifices there is] a remembrance again**

them [is] calling to mind  
memorial

*a remembrance again, ανάμνησις, a noun, ἀνά up, again, re- + μιμνήσκω, to remember, to be mindful; so, a noun tss. to call to remembrance, to call to mind, to bring into remembrance, to put in remembrance.*

**[made] of sins every year.**

*year, ἐνιαυτόν, acc. sing. of the noun ἐνιαυτός, tss. year.*

Like sign-posts the sacrifices remind the onlooker of sins yet unresolved.

3 ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν

**4 For it is not possible that the blood of bulls and of goats should take away sins.**

*it is impossible, ἀδύνατον, nom. sing. neut. of the adjective, ἀδύνατος, is tss. an impossible [thing], an impotent [man], the weak [brethren], could not do [that is, the powerless] law (Ro.8.3); the verb ἀδυνατέω, tss. to be impossible (twice only in the NT);*

*to take away, ἀφαιρεῖν, pres. infin. act. of ἀφαιρέω, ἀπό from, forth + αἶρέω, to remove, to take up, to bear up, to carry, to put away, to lift up; ἀφαιρέω, tss. to smite off, to cut off, to take away.*

4 ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας

<b>5</b>	<b>Wherefore</b>	<b>when he</b>	<b>cometh into the world,</b>
	For which cause, therefore (In view of the impotence of animal sacrifices to remove sins)	Christ (cf. 9.28) enters the eternal Son of God. (cf. He.1.2)	

*when he cometh, εἰσερχόμενος, nom. sing. masc. part. pres. of the verb εἰσέρχομαι, εἰς into + ἔρχομαι, to come; εἰσέρχομαι, tss. to come into, to enter into; 17 times in Hebrews (3.11, 18, 19; 4.1, 3 (twice), 5, 6 (twice), 10, 11; 6.19, 20; 9.12, 24, 25; 10.5)*

Paul now quotes something with which these NT brethren are familiar, and that is a citation of the Septuagint OT Scriptures at Ps.40.6-8, because of the words *but a body hast thou prepared me*, σῶμα δὲ κατηρτίσω μοι (the text is the same in the LXX and the Greek NT, but are not found in the Hebrew version of the Scriptures).

**he saith, Sacrifice and offering thou wouldst not,**  
desired

*thou wouldst, ἠθέλησας, 2ps. aor. ind. of the verb θέλω, tss. to will, to desire, to list, to please, to be forward.*

**but a body hast thou prepared**  
fitted, perfectly joined together

μοι     **me:**  
for

*hast ... prepared, κατηρτίσω, 2ps. aor. ind. mid. of καταρτίζω, tss. to mind, to perfect, to fit, to perfectly join together, to prepare, to frame.*

Restated: You desire not sacrifice and offering, but you have prepared a body for me. (Understanding that this body shall be offered up in sacrifice to God.) Any Israelite that reads this in the LXX has to deal with the terms of this statement. Even the Hebrew Scriptures forces the point that the Christ comes and dies. 'Then said I, Lo, I come: in the volume of the book it is written of me ...' The Scriptures clearly teaches that the Messiah shall offer up His body in sacrifice to God.

At this place in the Psalms, the Hebrew for the words *sacrifice and offering*, זֶבַח, ze-bach (sacrifices) and מִנְחָה, min-chah (meal offering) refer to the entire range of offerings found in Leviticus chapters 1-7. This constitutes the core of the entire ceremonial, sacrificial system: the burnt offerings, the meal offerings, the peace offerings, and the sin offerings. The OT Scripture clearly states that the LORD did not desire these!

Through an humble, unmarried, virgin named Mary, the Holy Spirit overshadowing her to create in her womb the miracle of that *holy thing*, which was a human body, the Son of God superadded to that holy thing the presence of His Person, and thus condescended into humanity as the God-man, even among men. He was *made of a woman* (cf. Gal.4.4), made in the likeness of sinful flesh, and for sin condemned sin in the flesh. (cf. Ro.8.3) This body framed apart from the usual contribution of a son of Adam which results in the constitution of the life of another sinner. But He is the LIFE (Jn.11.25; 14.6), which took up this holy flesh, this bone, this blood for His own.

5 Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας σῶμα δὲ κατηρτίσω μοι

περὶ

**6 In burnt offerings and [sacrifices] for sin thou hast had no pleasure.**

Or, You had no pleasure in burnt offerings and sacrifices concerning sins.

*hast had ... pleasure, εὐδόκησας, 2ps. aor. ind. of the verb εὐδοκέω, to please to will, to think good.*

What? The LORD was never pleased, never satisfied with any of these these sacrifices. He was never satisfied by them. This is what the beloved Psalmist, king David said by inspiration of the Holy Spirit. (cf. Ps.50.7-15)

6 ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας

**7 ¶ Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.**

*volume, κεφαλίδι, dat. sing. of the noun κεφαλίς.*

**in the volume of the book** – might be a reference to either the books of Moses, where are written the very things that are being laid aside, or it could refer to the entire Book of the Old Testament that writes of the coming of Christ.

*Joh 5:46 For had ye believed Moses, ye would have believed me: for he wrote of me.*

*Lu 24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.*

What was the will of God for Christ?

*Joh 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.*

*40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.*

*Jn.3.13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.*

*14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:*

*15 That whosoever believeth in him should not perish, but have eternal life.*

*16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

*17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*

*18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*

There was one that would come to do the will of God and please Him.  
There was One man and only one to which this refers.

*Joh 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.*

*please, a Greek adj., ἀρεστός, which Liddell & Scott define the verb form ἀρέσκω, to be sated, to be content, to be propitiated; in this case the adjective in Jo.8.29 could be tss. pleasant. ‘... I do always those things that are pleasant to him.’ or, ‘I always do the pleasant things to Him.’*

7 τότε εἶπον Ἰδοῦ, ἦκω ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ τοῦ ποιῆσαι ὁ θεός τὸ θέλημά σου

***8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure [therein];***



9 τότε εἶρηκεν ἰδοῦ, ἦκω τοῦ ποιῆσαι ὁ Θεός, τὸ θέλημά σου ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ

**10 By the which will we are sanctified through the offering**  
[of Christ] have been

*are sanctified*, ἡγιασμένοι, nom. pl. masc. part. perf. pass. of the verb ἁγιάζω, tss. *to hallow, to sanctify, to be holy.*

**of the body of Jesus Christ**      ἐφάπαξ  
**once**      [for all.]  
at once  
once for all

*once for all*, ἐφάπαξ, adv. of ἐπί at, among, on, upon + ἅπαξ once; so *at once*.

What the law could not do because of the weakness of the flesh Christ accomplished through His will by His once-for-all sacrifice of Himself.

All the children of God which have received the effectually called by His grace were really sanctified at the time of the death of Jesus Christ on the cross. That sanctification is activated when we believe.

*1Co 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption ...*

*1Co 6.9 ¶ Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,*

*10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*

*11 And such were some of you: but ye are washed, but ye are sanctified (ἡγιάσθητε, aor. ind. pass., [as a matter of fact]), but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*

By the will of God, at this place, by this one act, by this One Person Jesus Christ all the people of God were sanctified, made holy to God. All the elect have a holy standing before God. What remains is the experience in time. There are some that have yet to come to faith in Jesus Christ.

*Joh 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word ...*

*Ac 18:10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.*

*Jn.10.15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.*

*16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.*

*17 Therefore doth my Father love me, because I lay down my life, that I might take it again.*

10 ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν οἱ διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ ἐφάπαξ

καθ' ἡμέραν

**11 And every priest standeth daily ministering and offering oftentimes**  
by day

*ministering*, λειτουργῶν, a nom. sing. masc. part. pres. of the verb λειτουργέω, λείτος public + ἔργον, work, exercise; tss. He.10.11, *ministering* (in other places, *to minister*; the noun λειτουργός, is always tss. *minister* (5, He.8.2); the noun λειτουργία, tss. He. 8.6; 9.21, *ministry* (in other plcs. *ministration, service*); the adjective λειτουργικός, once in He.1.14, *ministering* [spirits]; and the verb

*oftentimes*, πολλάκις, an adv. of πολὺς; tss. *ofttimes, oft, often, & oftentimes*.

δύνανται

**the same sacrifices, which can never take away sins:**  
remove

*can*, δύνανται, 3ppl. pres. ind. of the verb δύναμαι, expresses the ability, *can, able, possibility, power; He.2.18; 7.25, is able; 3.19, could; 4.15, which cannot; 5.2, who can; 5.7, that was able; 9.9, that could; 10.1, 11 can.*

*take away*, περιελεῖν, aor. infin. of περιαιρέω, περί *about, concerning, over* + αἰρέω *to bear, to remove, to carry, to take up or to take away*; and only this once in Hebrews.

If the service could not perfect them that that came under the ceremonial law, then the issue of sins was never remedies either.

Notice the activity of the priests as they stand daily in their service. We noted this in our studies in Leviticus, that there was a piece of furniture missing in all of the tabernacle service. That piece was a chair. No man is ever noted for sitting down in their service. Why? They never sat down because their work was never finished. It was never completed. The service of purging the sins from the people was never accomplished. They are seen standing day after day after day. This is what Paul is saying. But not so for the Messiah. Notice,

11 Καὶ πᾶς μὲν ἱερεὺς ἔστηκεν καθ' ἡμέραν λειτουργῶν καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας

ὑπὲρ

**12 But this man , after he had offered one sacrifice for sins for ever,**

[Jesus Christ]

in behalf of perpetually

7.3; 10.1, 12, 14

ἐν

**sat down on the right hand of God;**

or, by

[He.1.3, on the right hand of the Majesty on high]

*sat down, ἐκάθισεν, 3ps. aor. ind. of καθίζω, tss. to be set, to sit down, to sit, to tarry, to continue.*

Paul says that Jesus Christ, the high priest of God sat down. This is something no other priest, high priest was ever noted for doing in the service of the tabernacle. By Christ did! He sat down, not in a holy place made with hands, not in a worldly sanctuary. No! He sat down in the holiest of all in the very presence of God in the heavens. He sat down there on the right hand of the throne of God the Father. This means that He finished His work to purge His people from their sins.

*Joh 4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.*

*Joh 5:36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.*

*Joh 17:4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.*

*Joh 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.*

Four times in the letter to the Hebrews reference is made to Christ's sitting (καθίζω) at the right hand of God.

- When He purged our sins He sat down on the right hand of the majesty on high. (cf. He.1.3)
- When he offered up himself ... He sat down on the *right hand of the throne of the Majesty in the heavens* (cf. He.7.278.1)
- *After he had offered one sacrifice for sins*, He sat down on the right hand of God. (cf. He.10.12)
- After he had endured the cross, despising the shame sat down *at the right of the throne of God*. (cf. He.12.2)

The redemptive work of Christ was finished in His first coming. Then He came meek and lowly. He came as a servant to do the will of God.

*Mt 21:5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.*

*Isa 53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.*

What remains? He will come the second time without the issue of sin to purge in His people but to save them. (cf. 9.28) That is to bring them into the fullest extent of that for which He save us. There remains in the salvation experience for the children of God the joy there is without the presence of sin. In the first coming He removed the condemnation of sin. In the second coming, for them that look for Him He will remove from them the very presence of sin.

12 αὐτός δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ

**13 From henceforth expecting till his enemies be made his footstool.**  
Finally, Now waiting, tarrying are put as a footstool  
looking for of his feet.

*from henceforth, λοιπὸν, acc. sing. neut. of the adj. λοιπός, used as an adv. from henceforth, and also tss. then, now, finally, moreover (1).*

*made, τεθῶσιν, 3rd pl. aor. subj. pass. of the verb τίθημι, tss. to appoint (He.1.2, he hath appointed), lay, lay down, to make (He.1.13, make; 10.13, made), ordain, purpose, put, set, set forth, etc.*

*footstool, ὑποπόδιον, ὑπό under + πούς, a foot; always tss. footstool (9); He.1.13; 10.13*

*foot*, ποδῶν, gen. pl. of ποῦς, so *feet* or *footstool*; cf. He.1.13; 10.13, *foot*; He. 2.8; 12.13, *feet*.

In the mean-time the Son waits as the Father will subject all the enemies of the Lord to beneath His feet.

*Ps 110:1 « A Psalm of David. » The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*

13 τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ

**14 For by one offering he hath perfected for ever them that are sanctified.**  
consecrated perpetually  
7.3; 10.1, 12, 14

*hath perfected*, τετελείωκεν, 3ps. perf. ind. act. of the verb τελειῶ; *tss. to fulfill, to perfect, to finish, to consecrate*; He.2.10; 7.19; 9.9; 10.1, *to make perfect*; He.7.28, *to consecrate*; He.10.14, *hath perfected*; He.5.9; 11.40; 12.23 *made perfect*.

*that are sanctified*, ἁγιαζομένους, acc. pl. masc. part. pres. pass. of the verb ἁγιάζω, hagiadzō, *tss. to hallow, to sanctify, to be holy*; **He.2.11, is the same, but in nom. pl. masc., who are sanctified.**

So we see the work is complete. There is no mention of more work to purge sins from the people of God. Them that are *being sanctified* are absolutely *perfected* into continuity by the one sacrifice of Jesus Christ. This perfection before God by Christ is unalterable.

Verses 2-13 came under the point made in verse 1: The law can never perfect the comers to it. Christ alone did this by his death. So, verse 14, He [Christ] has perfected them forever; and verse 15 tells us that the Holy Ghost is witness to us of that truth through the Scriptures.

14 μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκές τοὺς ἁγιαζομένους

**15 [Whereof] the Holy Ghost also is a witness to us:**

[of the truth of their  
perpetual perfection]

*is witnesses, μαρτυρούμενος, nom. sing. masc. part. pres. pass. and mid. of μαρτυρέω, tss. to witness (He.7.8; 10.15), to bear witness, to be of good report, to testify (He.7.17; 11.4, 5), to give testimony, to bear record, to obtain a good report (He.11.2, 39), to obtain witness (He.11.4).*

μετὰ γὰρ

**for after that he had said before,**

*he had said before, προειρηκέναι, perf. infin. of the verb προερέω and προλέγω, πρό + λέγω, to speak before; tss. to tell before, to foretell, to say before, to speak before.*

With reference to their perpetual perfection ...

15 Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον μετὰ γὰρ τὸ προειρηκέναι,

**16 This is the covenant that I will make with them after those days,**

*I will make, διαθήσομαι, 1ps. fut. ind. mid. of the verb διατίθημι, διά by, through + τίθημι, to ordain, appoint, purpose, set; διατίθημι, to appoint, to make (He.8.10; 10.16), to be a testator (He.9.16, 17).*

**saith the Lord, I will put my laws into their hearts, and in their minds will I write them;**

*in ... will ... write,*

*[will] write in, ἐπιγράψω, 1ps. fut. ind. act. of the verb ἐπιγράφω, ἐπί at, upon, on, over, among + γράφω, to write, once describe; ἐπιγράψω, tss. to write over (Mk.15.16), to write in (He.8.10; 10.16), to write thereon (Re.21.12).*

16 Αὕτη ἡ διαθήκη ἦν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας λέγει κύριος διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν καὶ ἐπὶ τῶν διανοιῶν αὐτῶν ἐπιγράψω αὐτούς

**17 And their sins and iniquities will I remember no more.**

*iniquity, ἀνομίαν, acc. sing. of ἀνομία, ἄ negative particle + νόμος, always tss. law; ἀνομία, is tss. iniquity (see He.1.9; 8.12; 10.17), unrighteousness, & transgression; ἀνομός, is tss. transgressors, wicked, without law, lawless, unlawful.*

**will I remember**

*thou art mindful, μιμνήσκη, 2ps. pres. ind. mid. of μιμνήσκω, tss. He.2.6, thou art mindful; He.13.3, remember; see the verb μνάομαι, tss. He.8.12, 10.17, to remember (19), to be mindful (2); noun, μνεία, mention (4), remembrance (3); also the noun μνήμη, remembrance (1); the verb μνημονεύω, He.13.7, to remember (19), He.11.15, to be mindful (1); He.11.22, to make mention.*

If this be the case for the worshippers of Jesus Christ then they truly must have been consecrated, perfected by the death of Christ to God. See ...

17 καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι

**18 Now where remission of these is, there is no more offering for sin.  
sins and iniquities**

Perfection of the people of God is complete. Christ did what He said He would do. Sins are gone forever. By that I mean that the punishment met upon Jesus Christ our Lord.

The question that must be asked at this time is, what purpose is there for continuing under the ceremonial law? The answer is clear: There is no purpose. The Jewish Christian should be able to continue with every baptized-believing, church-related child of God, regardless of ethnicity, Jew or Gentile, wherever they come, whether it is in Jerusalem, Judaea,

Samaria, or the furthest reaches of the earth. If Philip, Barnabas, Peter, Paul, and John could, so all should.

18 ὅπου δὲ ἄφεσις τούτων οὐκέτι προσφορὰ περὶ ἁμαρτίας