

Hebrew 7: 19-28: Made Perfect!

Intro: Humankind seems aware that something is fundamentally wrong with them. They have the nagging awareness that something is not right and they must do something about it; they must regain control, fix things, make it alright and perfect, perhaps even make atonement or sacrifice. Where does this sense come from? Where does such a sense take humankind? Is perfecting ourselves, asserting control, and fixing things the way to God? What does Christ's superior priesthood and covenant of grace have to say to that?

- 1) V.19: The law demanded perfection but made nothing perfect. Perfection has to do with the moral righteousness necessary to stand/approach/dwell with God. God demands righteousness or being conformed to His righteous character, namely, with being a doer of the law. Rom.2:13, James 2:10, Lk.10:25-29, 18:18-21
- 2) God through the law declares the moral oughtness of mankind while at the same time exposing and judging the weakness and failure of the flesh in carrying it out as doers of the law, which includes the sanctioning of atoning blood/death/sacrifice for transgressions/sin. Mathew 5:17-20, 48, Rom.3:9-12, 20, 1:21-25
- 3) V.18-19, 23: The ceremonies/rituals of priest/sacrifice/temple both revealed the necessity of atonement/cleansing/worship/perfection while condemning all human self efforts at such. The ceremonies/rituals under the Levitical priesthood are God's way of exposing/judging all human attempts at self atoning/cleansing/worship/perfection given the imperfection, weakness, and temporality of both, Levitical priests and law. 5:1-4, 10:1-4
- 4) V.22-23, 28: The Levitical principle of law/doing atonement/cleansing/worship/perfection is right but cannot perfect the worshipper to approach and dwell with God; it can only accuse, judge, and condemn given the law/doing principle addressed to the weak, infirm, sinful man. Such was necessary to drive us to Christ, the true last Adam and greater priest/priesthood for us and the true goal/end/purpose of the law. 7:11-12, 3:5-6, Gal.3:21-25, Rom.10:3-4
- 5) V. 20-22, 24-25: The greater Priest/atonement/cleansing/worship/perfection typified in Melchizedec predates the law according to the eternal Grace Promise/Covenant. God's grace in the gospel promise highlights God's provision of righteousness/atonement/worship/perfection on behalf of sinners accessed by faith and unto faith in Christ. 6:13-14, 17-18, Gal.3:15-18, 14
- 6) V.25-27: OT saints were convicted of sin/weakness/guilt/death under the law, not just under the moral, but also under the ceremonial Levitical priesthood/sacrifice/temple/works system in order to look both, to grace based promises in Abraham/Melchizedeck (past), as well as forward to fulfillment in Christ (present). They had a prior-to-law-promise-based faith that looked through the law to fulfillment in Christ for deliverance. 8:1-6, 9:11-15, 11:8-10, 13-16
- 7) V.11, 19, 28: All saints by grace through faith acquire a perfecting of conscience to stand/approach/dwell and are transformed according to the image of the perfected Christ in them. The Son is made perfect by His own person and work under the law/doing of atonement/cleansing/worship/perfection so that we may participate in God's life and righteousness by the revelation of His grace and mercy in Christ through faith and unto faith. 10:1-2, 14, Rom.1:16-17, 3:24-26, 31, Rom.6:10-14, 2 Cor.3:17-18