

## Psalm 110 in Hebrews

### Psalm 110

“The Lord says to my Lord: ‘Sit at my right hand, until I make your enemies your footstool’” ([v. 1](#)).

“The Lord has sworn and will not change his mind, ‘You are a priest forever after the order of Melchizedek’” ([v. 4](#)).

### Hebrews

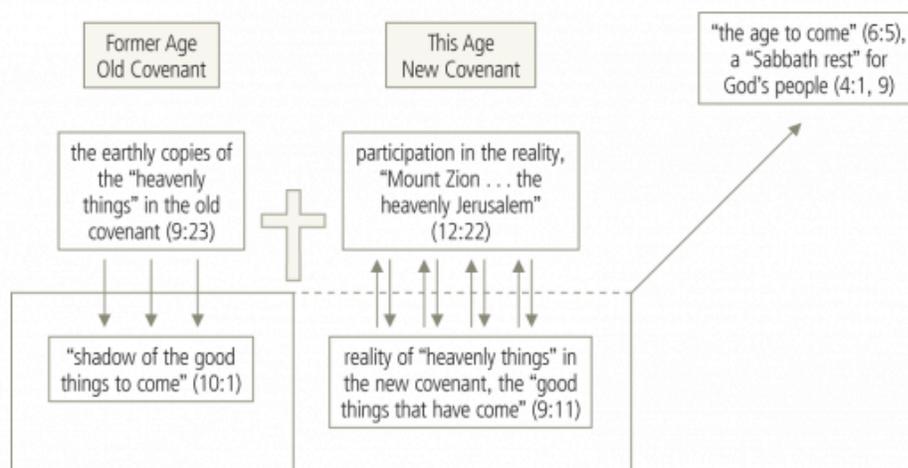
- Jesus “sat down at the right hand of the Majesty on high” ([1:3](#)).
- God says to Jesus: “Sit at my right hand until I make your enemies a footstool for your feet” ([1:13](#)).
- Jesus is “seated at the right hand of the throne of the Majesty in heaven” ([8:1](#)).
- Jesus “sat down at the right hand of God, waiting ... until his enemies should be made a footstool for his feet” ([10:12–13](#)).
- Jesus is “seated at the right hand of the throne of God” ([12:2](#)).
  
- Jesus is “a priest forever, after the order of Melchizedek” ([5:6](#)).
- Jesus is “designated by God a high priest after the order of Melchizedek” ([5:10](#)).
- Jesus has “become a high priest forever after the order of Melchizedek” ([6:20](#)).
- Jesus is a “priest ... after the order of Melchizedek” ([7:11](#)).
- Jesus is a “priest [who] arises in the likeness of Melchizedek” ([7:15](#)).
- Jesus is “a priest forever, after the order of Melchizedek” ([7:17](#)).
- Jesus was made a priest by this oath: “The Lord has sworn and will not change his mind, ‘You are a priest forever’” ([7:21](#)).

## Redemptive History in the Book of Hebrews

Wednesday night Hebrews study, prepared and facilitated by Pastor Steve Rhodes  
 Wednesday, September 23, 2020  
 Hebrews 10:11-25

*Hebrews teaches a contrast between the realities of the old covenant and the new covenant. In the old covenant, the law and its ceremonies were a shadow of the good things to come. They only reflected the reality of the “heavenly things” (depicted by arrows intruding into the old covenant). The inauguration of the new covenant is described as a change in priesthood and law that brings about a change in reality because of the cross. After the work of Christ in the new covenant, the heavenly reality (Mount Zion, the heavenly Jerusalem) not only intrudes into history but Christians actually participate in this new reality (arrows now go both ways) because the good things have come through Christ in his death, resurrection, and ascension. Christians live in a semi-heavenly (or semi-eschatological) age, whereas in the old covenant with its laws, rules, and regulations, people could not fully participate in the “heavenly things.” Although they participate in the heavenly reality now, in the age to come God’s people will fully realize their Sabbath rest.*

**Redemptive History in the Book of Hebrews**



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**Verse by verse:**

Verses 11-18: Jesus made the sacrifice once and for all (continued)

Verses 19-25: the holistic body

**Verses 11-18: Jesus made the sacrifice once and for all (continued)**

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<sup>11</sup> Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; <sup>12</sup> but He, having offered one sacrifice for sins for all time, sat down at the right hand of God, <sup>13</sup> waiting from that time onward until His enemies be made a footstool for His feet. <sup>14</sup> For by one offering He has perfected for all time those who are sanctified. <sup>15</sup> And the Holy Spirit also testifies to us; for after saying,

<sup>16</sup> “This is the covenant that I will make with them  
After those days, says the Lord:  
I will put My laws upon their heart,  
And on their mind I will write them,”

He then says,

<sup>17</sup> “And their sins and their lawless deeds  
I will remember no more.”

<sup>18</sup> Now where there is forgiveness of these things, there is no longer any offering for sin.

ESV Study note:

**Heb. 10:11–13** Previous arguments are summarized, focusing on the efficacy of the **single sacrifice** offered by Christ. The priest **stands**, showing that his work of offering sacrifices never ends. **which can never take away sins**. See notes on [vv. 1–4](#). Christ's sacrificial work has ended, and now he sits **at the right hand of God** (see esp. [Ps. 110:1](#), cited in [Heb. 1:13](#); see [chart](#)), showing that the securing of full and final forgiveness of sins has been accomplished.

- This is a very good verse and seems like it could even be a high point in his case.
- Every priest--- not some priest
- Every priest does this daily, not just some days
- The priest is standing
- The priests are ministering or we could say serving
- Time after time: this seems to be an emphasis on the continual, constant, redundant process
- It is “the same” sacrifices. Again, this is the continual emphases.
- There is a strong conclusion to this verse: those sacrifices can never take away sins!
- It is like the preacher is saying, “Don’t go back to a worthless system.”
  - →I could see this being pretty intense for the audience who were used to that system.

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- **Micah 6:6-8 is important for verse 11**

- Verse 12 gives the contrast
- Jesus offered the sacrifice for sin once and for all
- The priest stands but Jesus sits
- Verse 13 builds on this. Jesus sat down in order to wait until His enemies are made a footstool for His feet
  - Verse 12 quotes Psalm 110:1
  - Verse 13 also quotes Psalm 110:1
  - These Psalms are not new to Hebrews. They were quotes in chapter 1
- There is an idea of the priests continuing a work that has no profit while Jesus relaxes.
- I believe this Psalm is anthropomorphic. I don't think Jesus is literally sitting down, He could be, but I think the author is ascribing human attributes to God.
- Verse 14: this continues to build up the theme of the past few chapters and I believe this theme is coming to a close.
- By 1 offering: the priests were daily making the same sacrifices... But Jesus could use one offering. The other sacrifices were useless, but Jesus has perfected those who were being saved. This gets into Justification. Jesus makes us free of sin, not just forgiven. Sanctified: the idea of God setting us apart to be holy.
- This perfection is for all time.
- "who are sanctified" could be translated "are being sanctified." Sanctification is a process.

**ESV Study Note:**

**Heb. 10:14 Perfected for all time** does not mean that believers are now already sinless, but that Christ has fully earned their perfection, which will certainly be applied to Christians in God's good time. The eternal perfection (see [11:40](#); [12:23](#)) of the saints stems from the once-for-all-nature of Jesus' sacrifice. Hence, believers look to Christ and not to themselves for a cleansed conscience, full forgiveness of sins, and total flawlessness in the future. **those who are being sanctified** (i.e., those who are made holy; [2:11](#); [10:10](#); [13:12](#)). The Greek present participle allows for the idea of progressive sanctification in this life and/or present positional sanctification of the believer as one who from the start is deemed perfectly holy (see [10:10](#); and "saints" in [6:10](#); [13:24](#)).

- Verse 15-17 brings the Holy Spirit in as a witness. In ancient covenants it was good to have a witness, especially from God.

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- This is Jeremiah 31:33ff; it has been quoted in Heb 8:8ff
- By giving us the Holy Spirit and doing a work in us that way He has put His law on our hearts. This is an amazing message. We are born with a sin nature, but God is not beyond changing us on the inside as sin does. He gives us the Holy Spirit (John 14-17).
- Verse 17: sins are no longer remembered
- This again has the idea of justification. It is more than forgiveness but actually erasing.
- Verse 18: this sums it up: no longer a need for an offering. Amen

#### ESV Study Note:

**Heb. 10:15–18** *The new covenant passage from [Jeremiah 31](#) (see [Heb. 8:8–12](#)), cited as the utterance of the **Holy Spirit**, supports the preceding argument (esp. [10:14](#)). The internalization of God's **laws** ([v. 16](#)) means that God's people now do his will (not yet perfectly, but in intention and endeavor) by the power of the Holy Spirit. **I will remember their sins ... no more** indicates that Christ's single new covenant offering was eternal, and such forgiveness means **there is no longer any** (other) **offering for sin**. The new covenant's superiority to the old is shown most clearly in the full and final forgiveness of sins.*

#### The IVP Bible Backgrounds Commentary:

**10:11–14.** *The author returns to his basic text, Psalm 110:1, presupposing also 110:4. An eternal priest like Melchizedek (Ps 110:4) who was to remain seated until his enemies were put down (and the enemies were yet to be put down—Heb 2:8), must have already offered his once-for-all sacrifice; priests could not offer sacrifices in a seated position.*

**10:15–17.** *Like Christianity, Judaism attributed the inspiration of Scripture to the “Holy Spirit,” who was viewed in most circles of ancient Judaism as the Spirit of prophecy. The author returns here to one of his earlier texts, Jeremiah 31:31–34 (Heb 8:8–12), a practice commonly used to expound more recently cited texts.*

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Holy **\*Holy Spirit**. Although used only twice in the Old Testament (Ps 51, Is 63), this term became a standard title for the Spirit of God in New Testament times. Many people believed that the Spirit had been quenched since the completion of the Old Testament and that prophecy continued only in muted form; but the Old Testament had promised an outpouring of the Spirit in the end, when the Messiah would come. Jewish people especially associated the Spirit with prophecy and divine illumination or insight, and many also (especially the Essenes) associated it with God purifying his people in the end time. The New Testament includes both uses, although it also speaks of the Spirit as a person like the Father and Son (especially in John), which Judaism did not do.

prophecy **Prophecy**. Speaking forth God’s message by his inspiration. It can, but need not, involve prediction. Although “prophet” technically refers to anyone who prophesies, Judaism generally reserved this title for God’s spokespeople of the distant past.

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**10:18.** *If the new covenant (8:6–13) involves forgiveness of sins and sins being remembered no more (8:12; 10:17), then there is no longer a need to atone for sins. The writer does not address the image of sin offerings or guilt offerings in Ezekiel’s future temple (Ezek 40:39; 42:13; 43:18–27; 44:29); he would presumably have interpreted it symbolically, in view of the sufficiency of Christ’s death (Is 53, etc.).<sup>1</sup>*

**Verses 19-25: the holistic body**

*Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus,<sup>20</sup> by a new and living way which He inaugurated for us through the veil, that is, His flesh,<sup>21</sup> and since we have a great priest over the house of God,<sup>22</sup> let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.<sup>23</sup> Let us hold fast the confession of our hope without wavering, for He who promised is faithful;<sup>24</sup> and let us consider how to stimulate one another to love and good deeds,<sup>25</sup> not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.*

**ESV Study Notes:**

- Verse 19 starts making an inference, an application from all of this material; material from the last few chapters
- We have confidence
- We can enter the holy place. This is a phenomenal statement!  
we can enter the holy place by the blood of Jesus
  - By the O.T. Law only the high priest could enter the holy of holies, but now every Christian enters the holy place of God. This is by Jesus’ blood

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atone **Atone, atonement.** The satisfaction of God’s anger by venting it on a substitute instead of on the guilty person. Laying down one’s life for another was highly regarded in Greek culture; some elements in Judaism came to emphasize that martyrs paid the price for others. But the concept especially derives from one kind of Old Testament sacrifice, in which the death of a sacrifice appeases God’s anger so the sinner can be forgiven.

Christ’s **\*Christ.** The Greek equivalent of the Hebrew term for “Messiah.” Some Gentile readers, unfamiliar with the Jewish sense of the term, may have taken it merely as Jesus’ surname, a usage that became more common over time.

<sup>1</sup>Keener, C. S., & InterVarsity Press. (1993). *The IVP Bible background commentary : New Testament* (Heb 10:11-18). Downers Grove, Ill.: InterVarsity Press.

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- Verse 20: there is a different way to enter the holy place. This happened by a metaphorical veil. His flesh is the veil and He inaugurated this covenant.
- These ideas are continued throughout Hebrews: a veil has been talked about. Confidence has been talked about
- Verse 21: we have a great High Priest
- Verse 22 makes a command: let us draw near, but how
  - Sincere heart
  - Assurance of faith: this important
  - Hearts sprinkled clean... bodies washed: this has the idea of sprinkling blood in the O.T. and cleansing—also the idea of baptism
  - Verse 23: hold fast: hang on to our confession, don't lose faith. This is interesting considering it seems to be what some of their struggles were
  - Why hold fast—Jesus is faithful
- Verse 24: let us build each other up. The church is a body. Romans 12:3ff; 1Cor 12
- Verse 25: apparently some left the church and he is saying not to.
  - A day is approaching: I think this is a judgment day
- → as a church we must build each other up. We must hold each other accountable.
- NIV notes: the GK word translated give up speaks of deserting