

Wednesday night Hebrews study, prepared and facilitated by Rev Steve Rhodes
Wednesday, September 9, 2020
Hebrews 10:1-10

Prayer:

Heb 10:1-10: We are made holy by the offering of the body of Jesus once for all.

For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near. ² Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins? ³ But in those sacrifices there is a reminder of sins year by year. ⁴ For it is impossible for the blood of bulls and goats to take away sins. ⁵ Therefore, when He comes into the world, He says,

*“SACRIFICE AND OFFERING YOU HAVE NOT DESIRED,
BUT A BODY YOU HAVE PREPARED FOR ME;
⁶ IN WHOLE BURNT OFFERINGS AND sacrifices FOR SIN YOU HAVE TAKEN NO PLEASURE.
⁷ “THEN I SAID, ‘BEHOLD, I HAVE COME
(IN THE SCROLL OF THE BOOK IT IS WRITTEN OF ME)
TO DO YOUR WILL, O GOD.”*

⁸ After saying above, “SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND sacrifices FOR SIN YOU HAVE NOT DESIRED, NOR HAVE YOU TAKEN PLEASURE in them” (which are offered according to the Law), ⁹ then He said, “BEHOLD, I HAVE COME TO DO YOUR WILL.” He takes away the first in order to establish the second. ¹⁰ By this will we have been sanctified through the offering of the body of Jesus Christ once for all.

- The law is only a shadow of the things to come. A shadow is not the same thing as that which it represents.
- The things to come are “good things” to come.
- But it is not the very form.
- Again, I see the preacher going back and forth with the law and Christ. Old Testament and Christ.
- Again: the preacher stresses that this shadow by the same sacrifices can never make perfect those who draw near.
- The sacrifices are offered year after year
- The sacrifices are “continually” offered year after year
 - This seems to be a stressed point
 - Repeated sacrifices cannot make perfection.
- This verse starts with the conjunction “for” this is an explanatory conjunction. That means this is not all new ideas. We must still look in context. The context is still about Jesus’ blood covering our sins more than the law could.

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- The word “perfect” (verb) has the idea of completeness and bringing something toward its goal.
 - What is the goal? The goal is completely covering sin so that we can be right in God’s eyes
- This verse is saying that even though the law was doing this it was not enough. Even though the law continually did this, it was not enough.
- Romans 8:3 says that what the law couldn’t do God did through His Son.
- Verse 2 is interesting. I like the way the preacher says this: It is almost like an explanatory clause and this could be what it is.
 - If the sacrifices worked. If they could complete the process of atoning sins they would have ceased to be offered. This didn’t happen.
- There is somewhat of an example: the worshipper would be cleansed of sins and not have a consciousness of sins. There is no need for the sacrifice.
- The noun translated consciousness carries the idea of awareness of sins.
- **συνείδησις, εως, ἡ** (1) as a perceptive *awareness* within oneself, *consciousness* (HE 10.2; 1P 2.19); (2) as the faculty of moral consciousness or awareness by which moral judgments relating to right and wrong are made *conscience* (AC 23.1)¹
- the sacrifices bring a year reminder of our sins. Again, I see a stress on the **continual** need for sacrifice
- verse 4: it is impossible (adjective)
- **ἀδύνατος, ον** (1) active, of one with no **ability powerless, incapable** (AC 14.8); figuratively and substantively οἱ ἀδύνατοι *those who do not strongly believe* (RO 15.1); (2) passive *impossible*; impersonally (*it is*) *impossible* (MT 19.26); substantively τὸ ἀδύνατον *what is impossible* (RO 8.3)²
 - this strong: there is no way for blood of animals to take away sins:
 - but what about Luke 1:37: with God nothing is impossible? I would say this is true. But God can’t go against His nature. It is not is nature to look upon sin. God is too pure to look upon sin. Psalm 66:18. 1Sam 15:29: God doesn’t lie or change His mind.
- Verses 5-8 (part of 8) are an Old Testament quote
- Heb 1:6 is similar in the introduction of the Old Testament verse

¹Friberg, T., Friberg, B., & Miller, N. F. (2000). *Vol. 4: Analytical lexicon of the Greek New Testament*. Baker's Greek New Testament library (365). Grand Rapids, Mich.: Baker Books.

²Friberg, T., Friberg, B., & Miller, N. F. (2000). *Vol. 4: Analytical lexicon of the Greek New Testament*. Baker's Greek New Testament library (35). Grand Rapids, Mich.: Baker Books.

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- When Christ comes into the world He says
- This comes from Psalm 40:6: **See ESV Study notes on this below**
- 1 Peter 2:24 is similar to this
- We need a body, we need more than the animals could provide
- Verse 8 is repeating from verse 5
 - Interesting: it is like I can hear the preaching repeating himself for emphasis
- Verse 9: he takes away the first: the law
- In order to establish the second: Jesus' death and resurrection and the New Covenant
 - The Old is obsolete
- Verse 10: by this will: the Psalmist wrote "To do Your Will."
- We have been sanctified: set apart, made holy; by God's will
- We have been sanctified by the offering of Jesus' body
- Once for all! Jesus' body was offered one time. Jesus' body doesn't need offered again

ESV Study Notes:

Heb. 10:1–18 Christ's Sacrifice Once for All. In contrast to the repeated Mosaic animal sacrifices, Jesus came into the world according to God's will in order to eternally sanctify a people through offering himself as a sacrifice once for all.

Heb. 10:1–2 The Mosaic **law**, with its priesthood, covenant, sacrifices, and tabernacle (cf. [7:11–9:28](#)), **can never** make a person **perfect** since it is but a **shadow** of the **true form**, which is found in Christ and his final sacrifice. If the law could have made anyone perfect, then the sacrifices would have been discontinued, because those who had been coming to offer them would **no longer have any consciousness of sins**.

Heb. 10:3 **reminder**. Repetition in sacrifice demonstrates the ongoing grip of sin. The Mosaic law thus convinces people of their sinfulness.

Heb. 10:4 **impossible ... to take away sins**. These animal sacrifices *symbolized* the payment for sin, but they did not accomplish it. No animal was worthy of paying the price for a human being's sin before a holy God. The law assumes that atonement and forgiveness occur by means of the legislated sacrifices; however, last year's sacrifice does not cover this year's sins, thus leaving guilty consciences and a remaining sinful condition. A permanent sacrifice is needed to deal permanently with sin.

[Heb. 10:5-7](#) The quotation is from [Ps. 40:6-8](#), a Davidic psalm applied here to the Davidic Messiah. This shows David's awareness, as seen elsewhere in the OT, that God desired faithful hearts and lives more than mere performance of sacrificial rituals (cf. [Hos. 6:6](#)). It also prophesies the coming of one who will do God's **will**, and God's preparation of a body for that person. **a body have you prepared for me**. The esv translates the corresponding phrase in [Ps. 40:6](#) as, "you have given me an open ear." Literally, the Masoretic (Hb.) text reads, "ears you have dug for me" ([Ps. 40:7-9](#) mt). The Hebrew metaphor has been understood by the Septuagint translators ([Ps. 39:7-9](#) lxx) and by the writer of Hebrews to indicate the physical creation of a person's body. (NT quotations of OT texts are not always precise; NT authors often reword them or adapt them to suit their own purposes, yet always in a way that is compatible with their original meaning.)

[Heb. 10:8-9](#) The OT sacrifices were not **desired** (lit., "willed") by God because of any intrinsic value they possessed. However, it *was* God's will for the messianic speaker of [Ps. 40:6-8](#) to **come to do your will**. God did ordain the OT **sacrifices and offerings** for the time when the Mosaic covenant was in force, but not for the future time anticipated in this messianic psalm. **He does away with the first** refers to the "sacrifices and offerings" ([Heb. 10:8](#)) of the old covenant. Christians no longer have to offer animal sacrifices and keep other ceremonial parts of the OT laws, for these have been "abolished." **In order to establish the second** means "in order to establish obedience to God's 'will'" ([v. 9](#)). The sacrifices had to be abolished in order for God's moral and spiritual will for his people to be done.

[Heb. 10:10](#) God's **will** (see [vv. 8-9](#)) thus provides sanctification (the state of being made holy) through a different, onetime **offering**, namely, **the body of Jesus Christ**, i.e., his physical death.