

Hebrews - Chapter 10

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In chapter 10, Paul begins a summary of what he has been discussing. So, the next few chapters will be more of a verse by verse commentary and review of what has been said.

Heb 10:1-4: *1 For the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. 2 Else would they not have ceased to be offered? because the worshippers, having been once cleansed, would have had no more consciousness of sins. 3 But in those sacrifices there is a remembrance made of sins year by year. 4 For it is impossible that the blood of bulls and goats should take away sins.* (American Standard)

Should there be a bright light behind a person with whom you are conversing, you would not be able to see the details, nor the expressions of their face. The opposite would be true if the light were behind you. Everyone is initially in the shadow of the law, that is, looking at the written word from a human perspective. It is not until we come around to viewing the law from God's perspective that we can clearly understand what the message is that God wishes to convey. The law (Bible) is written in such a way, that we must be guided by the Spirit of truth if our sins are to be removed. We must be renewed in the spirit of the mind; and put on the new man, which according to God is created in righteousness (Eph 4:23-24).

Heb 10:5-7: *5 Wherefore coming into the world, he says, "Sacrifice and offering you did absolutely not ⁽³⁷⁵⁶⁾ desire, but a body you did prepare me: 6 you had absolutely no ⁽³⁷⁵⁶⁾ pleasure in burnt offerings and {sacrifices} in behalf of sin. 7 Then I said, Lo, I come, in the roll of the book it is written of me, to do thy will, O God."* [Bible Interlinear] {supplied} (3756 = Greek absolute denial; 3361 = the conditional, or qualified denial)

Jesus said many times that he came to do the Father's will, and also to finish the Father's work (Jn 4:34; 5:30; 6:38-40). But, if God gave the ceremonial system, why did He not have pleasure in the offerings? Because mankind misunderstood that the whole thing was a shadow, a parable of a process of deliverance to be understood through the symbols. Notice David's comments when confessing his sin with Bathsheba: **Ps 51:16-17:** *16 For thou desiredst not sacrifice; else would I give it: thou delightedst not in burnt offering. 17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.* Other writers understood the system of sacrifices differently too. (Cf also with Hos 6:6; Ps 40:6-10; 50:8-23; Isa 1:11-21; Jer 7:21-24; Amos 5:21-26)

Heb 10:8-10: *8 Above, saying, Sacrifice and offering and burnt offerings and offering for sin you did not desire, neither had pleasure therein; which are offered according to the law; 9 Then he said, Lo, I come to do your will, O God. He takes away the first (covenant), that he may establish the second (covenant). 10 By which desire we are sanctified through the offering of the body of Jesus Christ once (for all).* {Bible Interlinear}

The sin-nature of mankind consists of a vain mind which is separated from God through ignorance, having a darkened understanding and a blind heart that is past feeling. We have a nature corrupted according to our own deceitful desires. (Eph 4:17-19, 22) This is the spirit of man manifested when separated from God, and this spirit God desires to be broken in us. Under the old covenant, keeping the letter of the law, or keeping it how any individual, or group of individuals thinks it should be kept, eliminates nothing of the sin-nature just described. The Son came to do the Father's will and gave himself for all humanity, thereby setting the example for each of us. When a person yields his will to Jesus Christ, in type, he is laying down the old covenant and establishing the new, which is hearing and doing the will of God for your personal life, letting Him explain the book. Then are we no longer governed by a law of works, but by the law of the Spirit of life that is in Jesus.

Heb 10:11-18: *11. And every priest stands daily ministering and offering often the same sacrifices, which can never take away sins: 12. But this man, [having] offered one sacrifice for sins for ever, sat down on the right hand of God, 13. from henceforth expecting till his enemies [might] be made his footstool; 14. for by one offering he [having] perfected for ever [those being] sanctified. 15. Whereof the Holy Spirit also is a witness to us: for after that he had said before, 16. This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17. And their sins and iniquities will I remember no more. 18. Now where remission of these is, there is no more offering for sin.* [Grammatical corrections]

The emphasis is on the fact that thousands of sacrifices will not take away even one sin, and more than that, it is impossible to cleanse the heart by such offerings. But, by the one offering of the Son of God, there is made the possibility of total cleansing from sin. When we read the book of the law, we see Jesus nailed to a piece of wood, naked, beaten, a crown of thorns on his head and a pierced side. When God writes the understanding in our hearts, then we see self - the sin nature (wood), the lust of the flesh (crown of thorns), our being destitute of God's glory (naked) and the fact that we are guilty of the death of the Son of God. There is not another offering of any kind that can release one from the bondage of death brought on by sin.

Heb 10:19-25: *19. Having therefore, brethren, boldness to enter into the [holyp]aces] by the blood of Jesus, 20. by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21. and having an high priest over the house of God, 22. [we may] draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 23. Let us hold fast the profession of our [hope] without wavering; (for he is faithful that promised;) 24. And let us consider one another to provoke unto love and to good works: 25. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.* [corrections]

The holy places we are to enter is the mind of Christ (Phil 2:5), and we do this by allowing God to give us an understanding of the cross, and to cleanse us from dead works by the washing of the water of the word. When we assemble for worship, exhort one another with the profession of our understanding and hope, and be settled into the truth to the point that you cannot be moved. *For if we sin wilfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins, but a certain fearful looking for judgment and fiery indignation, which shall devour the adversaries.* (Ibid: 26-27)

Heb 10:31-33, 35-36,38-39: *31. It is a fearful thing to fall into the hands of the living God. 32. But call to remembrance the former days, in which, after you were illuminated, you endured a great fight of afflictions (of the mind); 33. Partly, while you were made a gazing stock (exposed to contempt) both by reproaches and afflictions; and partly, while you became companions of them that were so used.... 35. Cast not away therefore your confidence, which has great recompense of reward. 36. For you have need of patience, that, after you have done the will of God, you might receive the promise.... 38. Now the just shall live by (Christ's) faith: but if any man draw back, my soul shall have no pleasure in him. 39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.*

I used to think that being fearful to fall into God's hands was the persecution that comes from being different. While that can be very unpleasant, the exposure of self is a much greater fear. We don't want others to know our deep dark secrets, and they are too painful for us to address. But God is merciful, and in the long run, we will be much better off to let go of those things. May each of you have peace in your soul. Amen.