

## Hebrews 10 – The Final Sacrifice of Christ

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**v1-18: Christ's offering of Himself fulfils & ends all the OT sacrifices & offerings**

**v19-25: Exhortations to believers to draw near, hold fast and consider one another**

**v26-31: Parenthetical warning passage regarding spiritual apostasy**

**v32-39: Exhortations to believers to remembrance and continuance in the faith**

A timetable of God's dealings with man and His salvation plan:

v1-4: OT Tabernacle system; Rom 8v3 **"what the law could not do ..."**

v5: Incarnation of Christ; Rom 8v3 **"God sending His own Son ..."**

v10: Death of Christ at Calvary; the final **"once for all"** sacrifice of Christ

v12: The risen ascended exalted Christ enthroned **"on the right hand of God"**

v15: Pentecost, **"Whereof the Holy Ghost also is a witness to us ..."**.

v19-25: Present Church age, enjoyment of New Covenant blessings, our approach to God

Characteristic movements spiritually of the different classes of people in Hebrews 10:

v1-4: OT Israelites; **"the comers"** (v1), repeatedly offering OT animal sacrifices

v19-25: NT believers; 'the enterers', **"enter into the holiest"** (v19), to **"draw near"** (v22)

v26-31: Apostates; 'the departers', **"them who draw back unto perdition"** (v38-39)

4-fold reference to **"no more"** in Hebrews 10:

v2: **"no more conscience of sins"**; not the reality for the OT Israelite

v17: **"sins and iniquities will I remember no more"**; our eternal forgiveness

v18: **"no more offering for sin"**; God is eternally satisfied with Christ's sacrifice

v26: **"no more sacrifice for sins"**; no alternative for those who reject Christ's sacrifice

Different use of **"sanctified"** in Hebrews 10:

v10 **"we are sanctified ..."**; v14 **"them that are sanctified"** – positionally & judicially

v29: **"he was sanctified"**; relatively sanctified by association, but not vitally sanctified

**v1-18: Christ's offering of Himself fulfils & ends all the OT sacrifices & offerings**

Key phrase - **"He (God) taketh away the first, that He may establish the second"** (v9)

**v1-4: The Weakness of the Law** - Then we have the active cooperative movements of all 3 Persons of the Godhead in establishing **"the second"**, to replace **"the first"**.

**v5-10: The Will of God the Father** (to establish **"the second"**)

**v11-14: The Work of Christ the Son** (in bringing into effect the will of God)

**v15-18: The Witness of the Holy Spirit of God** (that God's will has been done)

**v1:** The ceremonial OT law, the “**year by year**” continual & unending ritual of animal sacrifices every Day of Atonement, was but “**a shadow**”, compared with the real substance of blessing in Christ, and the coming “**good things**” of Christianity.

Under the law, the people could “**never**” be made “**perfect**”, i.e. “**as pertaining to the conscience**” (ch9v9); there was always a conscience of sin and guilt before God.

The OT offerors could never enjoy a close relationship with their God, nor feel at home in His holy presence.

The weakness of the ceremonial law in particular, its continual daily and yearly sacrifices, has been fully declared by the efficacy of Christ’s once only singular sacrifice for sin.

“**Christ is the end of the law**” (Rom 10v4).

We who are in Christ do not feel unfit to approach God’s holy presence; we know that we are accepted fully before God in Him, and “**complete in Him**” (Col 2v10).

**v2:** If the law had purged the conscience, the sacrifices could have ceased.

But the reality for the OT Israelite was lingering guilt and conscience of past sins.

The OT sacrifices never produced a condition of “**no more conscience of sins**”; the worshippers still had a smitten guilty conscience.

Because of Christ’s efficacious sacrifice at Calvary, we are delivered from a burdened smitten guilty conscience, allowing free & unhindered close intimate access to our God.

**v3:** Under the law, there was “**a remembrance again made of sins every year**”.

In contrast, the “**good things**” of Christianity involve the present knowledge of sins and iniquities remembered no more (v17), and remission or forgiveness of sins (v18).

Every Sunday morning, we have remembrance of our Saviour, not of our sins.

We must still have a sensitive conscience about personal sins & the need for confession.

But we have clear conscience before God concerning judicial judgment for our sins.

We know that God will not be holding us accountable for our sins (see Rom 8v1).

**v4:** To summarise the weakness & fundamental inadequacy of the law, the OT sacrifices could never “**take away sins**” (see also v11).

Animal sacrifices could never be an adequate substitute for man’s sins. In contrast, the “**good things**” of Christianity means that Christ has “**put away sin by the sacrifice of Himself**” (ch9v26). What the law could never do, Christ has done by His one perfect offering and the shedding of His precious blood; He has provided a righteous basis for purging our conscience & taking away the guilt of our sins before God.

### **v5-10: The Will of God the Father**

God's will is v9 **"He taketh away the first** (the OT sacrificial system), **that He may establish the second** (all that Christ's bodily sacrifice has wrought)".

**v5:** Christ the Son intervenes, by way of His incarnation as a Man in this world, to fully accomplish the will of His Father.

Obedience to the Father's will pleases Him; not endless sacrifices on Jewish altars. **"Behold, to obey is better than sacrifice"** (1<sup>st</sup> Sam 15v22).

His words display the mind of Christ in incarnation, in its Godward aspect.

His desire in coming into this world is to perfectly fulfil the will of His Father by giving Himself as the sacrifice that would eternally please God His Father.

**v5-7:** The Saviour quotes Psalm 40v6-8; He knew that all the OT sacrifices and offerings did not fulfil the Father's will or pleasure.

**"Thou wouldst not"** (v5); God's claims were not fully met by them, His justice was not satisfied, they could neither express nor fully accomplish His will or pleasure.

His only motivation was **"Lo, I come ... to do Thy will, O God"** (v7).

As the promised seed of the woman (Gen 3v15), He came to do all that was written of Him in prophetic Scripture, **"in the volume of the book it is written of Me"** (v7), even that which involved great suffering, loneliness, rejection and hardship.

**v8-9:** The writer's further commentary on the Psalm 40 quotation

This was what the Saviour said from His pre-incarnate position in heaven **"Above"** (v8).

The Son will not leave the Father's will & desire remaining unfulfilled, and He will provide Himself as the sacrifice required to accomplish that divine will.

Inspired changes in the quote from Psalm 40 in Hebrews 10:

1. Ps 40v6 **"Mine ears hast Thou opened** (digged)"; Heb 10v5 Septuagint translation **"But a body hast Thou prepared Me"**. When the ears are open to hear the will of God, then the whole body prepared for Him by God is given in obedience to that divine will.
2. Ps 40v8 **"I delight to do Thy will** (pleasure, Newberry)"; emphasis is His sacrifice as the burnt offering. Heb 10 does not mention 'delight' or 'pleasure'; just **"To do Thy will, O God"** (vs7,9), emphasising His bodily sacrifice as the sin offering (v10,12).  
The Lord Jesus accomplished the divine will by giving Himself as the final & perfect sacrifice that would deal finally with the question of man's sin.

**v10:** A gloriously triumphant statement; **“By the which will we are sanctified through the offering of the body of Jesus Christ once for all”**.

The Father’s continuing will is that we might be sanctified, set apart to Himself, to be those who are fitted to approach His holy presence and to worship Him.

Christ’s bodily sacrifice at Calvary is our sin offering, by which we have been sanctified, and we know our sins are forgiven.

The cross for ever stands between us and the world, to keep us separate from this world (see Gal 1v4; 6v14). This is the will of God the Father for us.

Positional & judicial sanctification occurs for every believer the very moment we believe, we are wholly set apart to God, and linked to God’s heavenly sanctuary as His saints.

The bodily offering of the Lord Jesus was **“once for all”**; Calvary will never need to be repeated, and it does not need to be continually re-enacted.

#### **v11-14: The Work of Christ the Son**

The work of Christ the Son at Calvary is a finished, accomplished & accepted work.

God’s Son by the voluntary and vicarious offering of His body has accomplished God’s will, procured our sanctification (v10), and perfected for ever the sanctified ones (v14).

What the centuries of Judaism longed for, the singular provision of Calvary has provided.

**v11:** The ineffectiveness, inherent inadequacy and monotony of the old economy.

A wearisome repetition of the **“same sacrifices”** which could **“never take away sins”**.

**v12:** The triumph of Calvary, and the wonderful contrast of the sacrifice of Christ.

Our blessed Lord Jesus as the officiating Priest, the Offeror and the offering at Calvary; He **“offered one (unique vicarious) sacrifice for sins”**.

Instead of standing daily at the altar (v11), He has **“for ever sat down”**, rightfully seated to perpetuity **“on the right hand of God”**, the place reserved for deity.

God’s holy throne is satisfied; He never has to rise again to deal with sins.

He finished the work, and God has accepted it for ever.

We rest upon that which God is resting on; Christ’s sacrifice is our eternal security.

The exalted & enthroned Christ at God’s right hand in Hebrews:

Ch1v3: The **glorious Son** at the right hand of God; He is the **believer’s satisfaction**.

Ch1v13: The **mighty Saviour** at the right hand of God; He is the **believer’s salvation**.

Ch8v1: The **sovereign Priest** at the right hand of God; He is the **believer’s support**.

Ch10v12: The **accepted Sacrifice** at the right hand of God; He is the **believer’s security**.

Ch12v2: The **faithful Man** at the right hand of God; He is the **believer’s secret**.

**v13:** The Lord Jesus sits expectantly as a King, in that royal position on the throne of heaven, **“From henceforth expecting till His enemies be made His footstool”**.

This references Ps 110v1; He sits in anticipation of a future day when **“His enemies”** will be subdued & made His footstool, in the day of His revealed power, rule and vindication.

**v14: “For by one offering He hath perfected for ever them that are sanctified”**. Perfected is to stand complete in Christ, in a perfect relationship before God, on the ground of Christ’s perfect & finished work on the cross.

His **“one offering”** is both our sin offering (the ground of our forgiveness) and our burnt offering (the ground of our full acceptance in God’s presence).

Christ as our burnt offering means that we are **“accepted in (Him) the Beloved (One)”** (Eph 1v6), we are **“complete in Him”** (Col 2v10). God looks upon us in the Person of His Son, He sees us as fully accepted in Christ, and we are **“perfected for ever”** in Him.

#### **v15-18: The Witness of the Holy Spirit of God**

**v15:** The witness of the Holy Spirit operates in our hearts today, to bring us into the good of Christ’s accepted sacrifice, and that we are beneficiaries of the New Covenant.

The Jeremiah 31 quote is attributed to the Holy Spirit, i.e. divine inspiration of Scripture.

**v16:** The New Covenant is **“with the house of Israel, and ... Judah”** (Jer 31v31).

Israel & Judah are in the quote 2x in ch8, but not in this abbreviated quote in ch10.

The order of God’s laws put in minds & written in hearts is reversed in the quote in ch10.

The Jeremiah 31 quote in ch8 has Israel in view; in ch10 it is more the Church in view.

Israel’s heart nationally still remains hardened and veiled (2 Cor 3v15).

The New Covenant touches man’s heart, and God’s desires are written on the hearts of those who are sons of God, and who mind the things of the Spirit of God.

**v17:** The witness of the Spirit brings to us this tremendous assurance from God’s perspective, **“their sins and iniquities will I remember no more”**.

A clear contrast with the old covenant, and that yearly remembrance of sins (v3).

This is an act of divine will, God chooses to do this, but only because He is judicially satisfied with Christ’s one sacrifice for sins.

**v18:** With such plenary forgiveness of sins on the basis of Christ’s sacrifice, then **“no more offering for sin”** is needed. Christ’s sacrifice has judicially satisfied God for ever.

For any Hebrews to go back to the OT sacrifices would be a clear denial of the perfection of the finished & accepted sacrifice of Christ at Calvary.