

## Text: Heb 10.5-10

We continue with the summation of the author's argument that began with Heb 7.1.

Last week we talked about "Why the Law Can Do Nothing For Me"

This week it is:

### Why the One Sacrifice Is better than the Many

The first thing we need to do is read the text and explain how the author is arranging his argument:

Read Heb 10.5-10, then Ps 40.6-8

We need to clear up a few things:

1. Remember, our version of Psalms is translated from the Hebrew, and Hebrews is from Greek
2. The author of Hebrews is quoting from the Greek translation of the Hebrew ... one major difference

"'A body you prepared for me' is the LXX translation of the Hebrew 'ears you have dug' or 'my ears you have opened.' Most think this is an interpretive paraphrase of the MT where the Greek translators probably interpreted the Hebrew 'ears' with 'body.'"<sup>1</sup>

3. We should also note that the author makes the Psalm of David become the word of Christ – Christ becomes the speaker in the Psalm (He is the Word made flesh, after all)
4. Next, let's try to put the parallel thoughts of the quoted Psalm in order:
  - a. The lines about sacrifices are parallel
  - b. The line about the prepared body, and then coming in that body to do God's will are parallel
5. Now let's bring in verse 8 and 9 — (the author restates the quote):
  - a. Verse 8 *condenses* and *intensifies* the lines about the sacrifices
  - b. Verse 9 emphasizes the "coming to do your will" line, which of course must happen in the prepared body

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<sup>1</sup> David Allen, *Hebrews*, The New American Commentary 35 (Nashville, Tenn: B & H Publ. Group, 2010), 496.

6. The author is using the quotation, and emphasizing its two-part idea, to make one point: Verse 10

Thus, our title says this:

### Why the One Sacrifice Is better than the Many

The answer to the question behind our title is verse 10. The whole quotation is to get us to verse 10.

**Proposition:** The offering of the prepared body makes believers sanctified forever.

## I. The God-ordained sacrificial system was NOT God's will

A. The psalm refers comprehensively to the sacrificial system

1. Sacrifice (5, Ps 40.6)

- a. A general word for sacrifice in Heb & Greek
- b. But frequently connected with peace offerings in OT (fellowship offerings)

2. Offering (5, Ps 40.6)

- a. In both Heb & Greek a free will offering
- b. Often connected specifically with the grain offering (meal offering) in Levitical system

3. Whole Burnt Offering (6, Ps 40.6)

- a. This is the Burnt offering — where the whole animal was burned on the altar, the first of the Levitical offerings
- b. The Greek word is unique here, ὁλοκαύτωμα, *holokautōma*
  - 1) *Holo* – whole, complete
  - 2) *Kautos* – burned
  - 3) One English translation transliterates, “holocaust,” though the connotations of that word distract from the meaning

4. *Sacrifices* for sin

- a. *Sacrifices* is italicized, supplied by translators
- b. Lit. “and concerning sins”

c. Hebrew is lit. “sin offering”

d. This offering is for personal trespasses, especially idolatry

One reason this text fits the author’s purpose is because it covers almost the totality of the OT system with these four words.

B. The key observation of this system: it is contrary to God’s desire

1. In the first line, it is “not willed” (5)

a. In Psalm 40, it is “not taking pleasure in”

1) Not favoring

2) Not Accepting

b. “it means “to experience emotional delight.”<sup>2</sup>

1) With men, can refer to the delight a young man has with a young woman

2) In other words, God takes no delight in these sacrifices

2. In verse 6, it is “not well-pleased”

a. Same root as the words for blessing we are noting in Eph 1: “God is blessing us with all spiritual blessings in Christ”

Or “God is well pleased to bless us

b. But here: NOT well pleased

c. In Psalm 40, it is “not required, not requested”

C. The reason for God’s dismissal of his own system

Note this point is “the God-ordained system was NOT God’s will”

1. First: We have the long-standing point of Hebrews

a. The sacrifices could not take away sin

b. The sacrifices were temporary

<sup>2</sup> Leon Wood, “712 פָּנָה,” in *Theological Wordbook of the Old Testament*, ed. R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke (Chicago: Moody, 1980), 310.

2. But also: The issue was the heart, not the sacrifices

“God’s dissatisfaction with the conventional sacrificial offerings because they failed to express a corresponding desire to obey his will is a recurring motif in the prophetic Scriptures (e.g., 1 Sam 15:22; Ps 40:6; 50:8–10; 51:16–17; Isa 1:10–13; 66:2–4; Jer 7:21–24, Hos 6:6; Amos 5:21–27).”<sup>3</sup>

God isn’t interested in religion — he is interested in yielded hearts.

## II. The God-prepared body of Christ was offered as God’s will

A. The author presents Jesus as the voice of the Psalm (though David wrote it)

1. The last section ended with “it is impossible for the blood of bulls and goats to take away sins”
2. “Therefore, when He comes into the world, he says...” (the quote of Ps 40 follows)
  - a. Psalm 40 is like Christ’s opening statement before or at the moment of incarnation
  - b. Since sacrifices don’t take away sin — I am coming into the world”
3. Notice that “he says” is present tense: *he is saying*
  - a. The psalm written hundreds of years before incarnation
  - b. Presented here as if Jesus is saying it in the readers ears
  - c. The Scriptures always speak to us, they are never in the past tense

B. There is a substitute for the undesired sacrifices: the prepared body

1. The word “prepared” has a noun form and a verbal parallel in 2 Tim 3.17

<sup>2</sup> Tim 3.17 so that the man of God may be **adequate, equipped** for every good work.

<sup>3</sup> Lane, *Hebrews 9-13*, 47B:263.

- a. Adequate (κλυ “perfect”) is the noun
  - b. The various verb forms (as in 2 Tim 3.17) mean “fully qualified, completely furnished, ready”
2. The sacrificial system does not please God, BUT “you have prepared [equipped] a body for me”
- a. The plan of God was the incarnation
  - b. Only in the incarnation could God be satisfied about sin and disposed to bless men in Christ
3. The prepared body must do God’s will (the other part of the quotation)

“I come to do your will O God” (7)

4. This prepared body and obedience are written “in the scroll of the book”
- a. God’s plans are long
  - b. Go way back beyond Psalm 40
  - c. Some think this refers to the Messianic prophecies of OT
  - d. I think it goes back before the foundation of the world, in the decrees of the eternal God

### C. Now the author sums things up (8-9)

1. All four terms for sacrifice do not gain God’s pleasure (8)

Even though offered according to the Divine Law

2. Instead, “then he said, I come to do your will” (9)

- a. The coming to do God’s will takes away the first

Proof that the New Testament supersedes the Old

- b. The coming to do God’s will establishes the second

This is the way to God’s approval

### III. The God-approved obedience of Christ sanctifies believers (10)

A. All that Jesus did was according to the will of God (v. 7, 9)

B. It is this will, God's will that makes believers holy

By this will we have been sanctified

1. We are not holy in ourselves
2. We are holy in Christ

That does not mean we are sinless until the day of resurrection, we are talking about positional sanctification here.

C. By this will, we have been sanctified through the body of Christ

1. The prepared body
2. The body in which the incarnate Son carried out the Father's will
3. The body whose obedience becomes our obedience by faith, if we believe

D. By this will, we are sanctified *once for all* if we are in Christ

1. Emphatic position in the verse: it is finished
2. Bruce comments:

"The sanctification which his people receive in consequence is their inward cleansing from sin and their being made fit for the presence of God, so that henceforth they can offer him acceptable worship. It is a sanctification which has taken place once for all; in this sense it is as unrepeatable as the sacrifice which effects it."<sup>4</sup>

#### Conclusion:

**Proposition:** The offering of the prepared body makes believers sanctified forever.

Let me remind you of the original readers' situation:

- Believers under persecution, tempted to slip back into Judaism (seemingly the easy way out)

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<sup>4</sup> Bruce, *Hebrews*, 243.

- But Judaism cannot make you acceptable to God — that changed when the Son came to do the Father's will
- There is no other way to gain God's acceptance

Now let us think about our faith – there are circumstances where we are tempted to take it easy... to fall back on our faith, to compromise our love for Christ in some way.

You are set apart in Christ. How can you turn away? How can you bring reproach to his name?

If you don't know the Lord, once again we issue the call. You can't be accepted by God if you don't have faith in Christ. Jesus Christ is the only one God is pleased with.

He will be pleased with you if you hide yourself in Christ.