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# Words of Truth

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## Hebrews 10:5-10

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Since it is not possible for the blood of an animal sacrifice to take away sins (Hebrews 10:4), a better sacrifice needed to be made. So, the text we are studying addresses the role of Jesus as the sacrifice for the sins of many in the following way: *“Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all”* (Hebrews 10:5-10).

We should first reference the Psalm from which some of the text we are studying comes from: *“Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart”* (Psalms 40:6-8). We have seen in the previous chapter (Hebrews 9:11-13) and in the current chapter we are studying, that the sacrifices of old were not sufficient. Now, through the quote from the Psalm, another layer comes forth in our study. God did not desire continued sacrifices. Not only were the sacrifices not sufficient, but the hypocrisy of those offering them made them undesirable to God (Isaiah 1:10-20). There were times wherein God rejected and even despised their offerings (Jeremiah 6:20, Amos 5:21-22, and Malachi 1:6-14). The sacrifice of the wicked is an abomination to the LORD (Proverbs 15:8 and Proverbs 21:27).

In times past, the Lord wanted them to change rather than just keep coming to Him with their sacrifices. Consider what Micah the prophet said: *“Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God”* (Micah 6:6-8; cf. Deuteronomy 10:12-13)? Furthermore, consider the following words of wisdom regarding what God wanted: *“To do justice and judgment is more acceptable to the LORD than sacrifice”* (Proverbs 21:3).

In the past, they erred over and over again. Instead of repentance, they offered vain sacrifices. God took no pleasure in that (1 Samuel 15:22). As Christians, those written to and in Hebrew letter and we too ought to be greatly interested in what pleases our Creator (Colossians 1:10 and Revelation 4:11). In times past, the sacrifices and the people offering them were not acceptable to God.

The law in which sacrifices were being made was flawed. The people offering the sacrifices were flawed. The sacrifices themselves were flawed. Under that system no one could have their sins taken away. The law needed to change. The system needed changed. The sacrifice and the priesthood had to change. We have covered all of that in this letter so far (Hebrews 7:11-9:28).

Jesus understood that the Father had prepared for Him a physical, fleshly body. We have also studied that, to a point, in this epistle (Hebrews 2:9-18). To the saints in Philippi, Paul and Timothy wrote the following through inspiration: *“Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross”* (Philippians 2:4-8).

Jesus not only understood His role, but was willingly obedient to the will of our Father in Heaven (John 4:34 and John 6:38). He finished the work the Father gave Him to do (John 17:4). In fact, we covered earlier in the Hebrew epistle how Jesus learned obedience by the things which He suffered (Hebrews 5:8-9).

The benefit of Jesus’ obedience is not to the Father or to Jesus. Those whom have sinned and have needed salvation are the beneficiaries of what Jesus did. Through Christ, we can be saved (Acts 15:11). The “we” in the context of our study is more than I will have space to cover. To keep it simple, those who are sanctified through the offering of the body of Christ are those whom have done their part to be beneficiaries of Jesus’ death. Thus, the “we” are those of us whom have and continue to obey the various requirements to be saved and continue in that state (Luke 8:4-15, Luke 9:57-62, Luke 13:1-5, Luke 14:25-33, Acts 2:36-47, Acts 3:19, Acts 8:25-39, Acts 18:8, Romans 6:1-23, Galatians 3:26-29, Colossians 1:23, Titus 2:11-14, etc.).

Most will not come to our Lord and obey Him to be saved (Matthew 7:13-23 and Luke 13:23-24). Yet, Jesus died so it is possible for all the lost to be saved (1 John 2:1-2). That is why the Gospel was to be preached to the whole world (Matthew 28:16-20 and Mark 16:14-20). There will not be some other plan or way. Jesus is the way to the Father (John 14:6). Thus, He is the once-for-all sacrifice. Thanks be to God for that!