

Devotional Questions – Hebrews 10:1-18, Study Leader’s Questions

1. *Why is the Law referred to as a shadow and what are the good things to come (Hebrews 10:1)?*
2. *What does the author see as evidence of the effectiveness of Christ’s death as a single sacrifice (Hebrews 10:1-3)?*
3. *Why does the author believe that it is impossible for the blood of bulls and goats to take away sins (Hebrews 10:4)?*
4. *In coming to do the will of God, what has Jesus done (Hebrews 10:9)?*
5. *What connection does the author make between the will of God and our sanctification or being ‘made holy’ (Hebrews 10:10)?*
6. *Are we sanctified or being sanctified (1 Corinthians 1:2, 6:11, 1 Thessalonians 5:23)?*
7. *In what sense is the work of Christ not complete – what is He still waiting for (Hebrews 10:13)?*
8. *In what way are we ‘perfect’ (Hebrews 10:14)?*
9. *What distinguishes Christ’s sacrifice from those of the Old Testament priests (Hebrews 10:11-14)?*
10. *What two major blessings of the new covenant are mentioned in Hebrews 10:16-17?*

For further study:

- A. *Read Psalm 40:6-8 and compare it with Hebrews 10:5-7. What are the similarities and what are the differences between the two passages?*
- B. *Read all of Psalm 40. What themes or concepts in Psalm 40:6-8 can be found in the rest of the Psalm? Where?*
- C. *Read Psalm 50:8-14 and 51:16-17; Amos 5:21-24, and Hosea 6:6. What do these verses say about how God felt about sacrifice in the Old Testament?*

Devotional Questions – Hebrews 10:1:18, Answers to Questions

See Dr Ruckman's commentary *The Book of Hebrews* pp 56, 195-211, *Theological Studies* Volume 20 pp 33-43 and the *Ruckman Reference Bible* pp 925, 981, 1161, 1203-1204, 1240, 1455, 1491, 1499-1500, 1531, 1609-1610 for detailed comments.

1. Why is the Law referred to as a shadow and what are the good things to come (Hebrews 10:1)?

The Law was a temporary measure to bring the sinner to the Lord Jesus Christ and is not now in operation for salvation as Paul explains:

“Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster” Galatians 3:24-25.

“*Good things to come*” included:

- “*the offering of the body of Jesus Christ once for all*” Hebrews 10:10
- “*one sacrifice for sins for ever*” Hebrews 10:12
- “*his enemies be made his footstool*” Hebrews 10:13
- “*them that are sanctified...perfected for ever*” Hebrews 10:14
- Extension of “*a new covenant*” Hebrews 8:8, 10 to *all* believers Hebrews 10:16
- God's laws written in the hearts and minds of *all* believers Hebrews 10:16 i.e. the AV1611
- Remitted “*sins and iniquities*” remembered “*no more*” for *all* believers Hebrews 10:17, 18
- “*boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh*” Hebrews 10:19-20
- “*an high priest over the house of God*” Hebrews 10:21 i.e. “*an high priest of good things to come*” Hebrews 9:11.

These “*good things to come*” indicate a responsibility for the Christian with respect to application of Philemon 6 and prayer for its fulfilment in others. He is blessed of these “*good things to come.*”

“That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus”

2. What does the author see as evidence of the effectiveness of Christ's death as a single sacrifice (Hebrews 10:1-3)?

The death of the Lord Jesus Christ as a single sacrifice:

- Can and does “*make the comers thereunto perfect*” Hebrews 10:1
- By definition has “*ceased to be offered*” Hebrews 10:2
- Makes “*the worshippers once purged...have...no more conscience of sins*” Hebrews 10:2.

3. Why does the author believe that it is impossible for the blood of bulls and goats to take away sins (Hebrews 10:4)?

See *Question 2*. The blood of bulls and goats achieves nothing that the death of the Lord Jesus Christ has achieved as a single sacrifice because “*in those sacrifices there is a remembrance again made of sins every year*” Hebrews 10:3.

Whereas the blood of bulls and goats brought “*a remembrance again made of sins every year*” Hebrews 10:3 “*his own blood...obtained eternal redemption for us*” Hebrews 9:12.

4. *In coming to do the will of God, what has Jesus done (Hebrews 10:9)?*

Hebrews 9:15 sums up what the Lord Jesus Christ did, which **“the first testament”** could not do but which was accomplished through **“the second”** Hebrews 10:9 i.e. **“the new testament in my blood”** Luke 22:20, 1 Corinthians 11:25.

“And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance” Hebrews 9:15.

That is why the Lord’s achievement via **“the second”** Hebrews 10:9 i.e. **“the new testament in my blood”** Luke 22:20, 1 Corinthians 11:25 is found in the very next verse.

“By the which will we are sanctified through the offering of the body of Jesus Christ once for all” Hebrews 10:10.

5. *What connection does the author make between the will of God and our sanctification or being ‘made holy’ (Hebrews 10:10)?*

Individual sanctification or being ‘made holy’ is God’s preferred will for all men.

“For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth” 1 Timothy 2:3-4.

6. *Are we sanctified or being sanctified (1 Corinthians 1:2, 6:11, 1 Thessalonians 5:23)?*

Observe first that sanctification indicates separation, purification and cleansing for the purpose of serving and worshipping God.

“Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever” 1 Chronicles 23:13.

Sanctification has three tenses for the Christian:

- *Past, separated from the penalty of sin at Calvary* i.e. sanctified legally. **“For by one offering he hath perfected for ever them that are sanctified”** Hebrews 10:14. See also 1 Corinthians 1:2, 6:11.
- *Present, separated from the power of sin daily* i.e. sanctified continually. **“Sanctify them through thy truth: thy word is truth”** John 17:17.
- *Future, separated from the presence of sin for eternity at the Lord’s Return* i.e. sanctified wholly. **“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ”** 1 Thessalonians 5:23.

7. *In what sense is the work of Christ not complete – what is He still waiting for* (Hebrews 10:13)?*

*The correct word is **“expecting”** in that the Lord is not simply waiting for the fulfilment of Hebrews 10:13, as Paul and John explain with respect to the Lord’s remaining work.

“For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth” Romans 9:28.

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death” 1 Corinthians 15:24-26.

“And death and hell were cast into the lake of fire. This is the second death” Revelation 20:14.

8. *In what way are we 'perfect' (Hebrews 10:14)?*

The Christian is eternally redeemed. See *Question 3*.

“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us” Hebrews 9:12.

“in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory” Ephesians 1:13-14 with respect to the Lord Jesus Christ.

9. *What distinguishes Christ's sacrifice from those of the Old Testament priests (Hebrews 10:11-14)?*

“It is finished” John 19:30.

10. *What two major blessings of the new covenant are mentioned in Hebrews 10:16-17?*

- **“I will put my laws into their hearts, and in their minds will I write them”** Hebrews 10:16.

- **“And their sins and iniquities will I remember no more”** Hebrews 10:17.

Observe the truncation of Hebrews 10:16 whereby under the ***“inspiration of God”*** 2 Timothy 3:16, the expression ***“with the house of Israel and with the house of Judah”*** Hebrews 8:8 has been removed. Here Paul has applied *part* of Jeremiah 31:31 *generally, to all who follow Ephesians 1:13-14, see Question 8 above, with respect to the Lord Jesus Christ including those in the Church Age.*

Paul has done so because unlike Hebrews 8:8-10, Hebrews 10:16 is in the context of the Lord's “one sacrifice for sins for ever” Hebrews 10:12 and therefore applicable to the Church Age.

See also www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php Hebrews Chapter 8 pp 6-7.

See Isaiah 9:1, 2 with Matthew 4:14, 15, Isaiah 61:1, 2 with Luke 4:18, 19, Habakkuk 1:5, 6 with Acts 13:41, Habakkuk 2:4 with Romans 1:17, Galatians 3:11, Hebrews 10:38 with respect to ***“the faith of Jesus Christ”*** Galatians 2:16 that is ***“the gift of God”*** Ephesians 2:8 and Hosea 1:10, 11 with Romans 9:25, 26 for similar examples.

Hebrews 10:16 is therefore a great promise to *all* believers in addition to the faithful Jewish remnant at the Second Advent for assurance of ***“all scripture”*** that ***“is given by inspiration of God”*** 2 Timothy 3:16 *memorised*. ***“All scripture...given by inspiration of God”*** is ***“the royal law”*** James 2:8 the AV1611.

See www.timefortruth.co.uk/why-av-only/ *Royal Law – James 2:8.*

However that promise still awaits the Lord's Return for fulfilment even for the Christian.

Today's believer can of course and should take great comfort in the *second* blessing of the covenant as expressed in Hebrews 10:17 as Micah prophesied with application also for today's believer and as Paul himself declares with respect to today's believer.

“Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea” Micah 7:18-19.

“Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin” Romans 4:7-8.

For further study:

- A. Read Psalm 40:6-8 and compare it with Hebrews 10:5-7. What are the similarities and what are the differences between the two passages?

The two passages are as follows. Red shading denotes the same sense, blue shading a different sense.

“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” Psalm 40:6-8.

“Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst 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” Hebrews 10:5-7.

The most striking difference between the two passages is **“mine ears hast thou opened”** Psalm 40:6 versus **“but a body hast thou prepared me”** Hebrews 10:5.

Psalm 40:6 depicts the Lord Jesus Christ as **“my servant”** Isaiah 42:1, 49:6, 52:13 and **“my righteous servant”** 53:11 Whose ears are **“opened”** according to Exodus 21:6 and in the sense of **“doing the will of God from the heart”** Ephesians 6:6 as Psalm 40:8 states.

“The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back” Isaiah 50:5.

The Christian should also be obedient to the Lord after the manner of David, who wrote Psalm 40, of whom Paul states **“to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will”** Acts 13:22 because David, like the Lord Jesus Christ, could say **“yea, thy law is within my heart”** Psalm 40:8.

- B. Read all of Psalm 40. What themes or concepts in Psalm 40:6-8 can be found in the rest of the Psalm? Where?

- God doesn't desire sacrifice, Psalm 40:6. He desires the individual.

“Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered” Psalm 40:5.

“I am poor and needy; yet the Lord thinketh upon me” Psalm 40:17.

- God opens the individual's ear, Psalm 40:6. He also opens the individual's mouth in praise to God to draw others to God.

“He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD” Psalm 40:3.

- God causes the individual to delight in God, Psalm 40:7-8. In turn, the individual delights in proclaiming God to draw others to God.

“I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation” Psalm 40:9-10.

“Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified” Psalm 40:16.

David's following exhortation is therefore entirely applicable for today's believer.

“Sing unto the LORD, bless his name; shew forth his salvation from day to day” Psalm 96:2.

- C. Read Psalm 50:8-14 and 51:16-17; Amos 5:21-24, and Hosea 6:6. What do these verses say about how God felt about sacrifice in the Old Testament?

Psalm 50:12 states that **“for the world is mine, and the fulness thereof,”** showing that God’s perception of sacrifices was that **“for all things come of thee, and of thine own have we given thee”** 1 Chronicles 29:14. Therefore sacrifice should be accompanied by thanksgiving and faithful service:

“Offer unto God thanksgiving; and pay thy vows unto the most High” Psalm 50:14.

Psalm 51:17 states **“The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise,”** showing that God’s perception of sacrifices was that they are futile without the right heart attitude.

“The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?” Proverbs 21:27.

Amos 5:24 states **“But let judgment run down as waters, and righteousness as a mighty stream,”** showing that God’s perception of sacrifices was that they should be accompanied by righteous acts. Note the righteous outcome of the Passover sacrifices during Hezekiah’s reign.

“Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities” 2 Chronicles 31:1.

Hosea 6:6 states **“For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings,”** showing that God’s perception of sacrifices was that they are no substitute for what God desires most, as David testifies **“thou desirest truth in the inward parts”** Psalm 51:6 and likewise Micah, a statement equally applicable to believers today.

“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 6:8.