

THE WAY OF GOD

HEBREWS 10:1-18 • TV430B

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by
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Hebrews 10:1-18

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. (2) For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins. (3) But in those sacrifices there is a remembrance again made of sins every year. (4) For it is not possible that the blood of bulls and of goats should take away sins. (5) Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: (6) In burnt offerings and sacrifices for sin thou hast had no pleasure. (7) Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. (8) Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; (9) Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. (10) By the which will we are sanctified through the offering of the body of Jesus Christ once for all. (11) And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: (12) But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; (13) From henceforth expecting till his enemies be made his footstool. (14) For by one offering he hath perfected forever them that are

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sanctified. (15) Whereof the Holy Ghost 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.

What I would like to do today is to bring you what I consider to be, the most vital, important Bible study from the **Book of Hebrews Chapter Ten**. I'm going to try to stay with the verses that are written here and tell you what they are saying. I'm going to try to tell you, (if God's Spirit gives me some liberty), what they mean and what God is teaching here. **Hebrews Ten** is the gospel. There is not a question or a doubt in my mind about it. The title of my message today, is: "**THE WAY OF GOD.**"

Hebrews Ten is one of the clearest declarations of the gospel. It is one of the clearest declarations in all the Word of God, on the way to God. That's right! The way to God is clearly defined right here in **Hebrews Ten**. This chapter links together the Old Testament and the New Testament. You may have had some problem with the Tabernacle and the sacrifices and the Priesthood. The mercy seat and the Passover of the Old Testament link together with the New Testament. It is the gospel of Christ, the death and blood of Christ. Listen and follow along in **Hebrews Ten** while we talk about it this morning. You will find that this Chapter literally links the Old Testament with the New Testament together.

Hebrews Ten explains the Old Testament sacrifices. It tells you why they existed, why they were ordained and why they were carried out. There is something else; it also gives confidence and assurance to the people of God. Oh my, if you are a believer; if you are truly a believer, when we get through this chapter, your confidence and assurance in Christ will be strengthened many fold. It talks about full assurance. I will tell you this; if you learn Hebrews Ten you will learn God's way of salvation. It is right here.

All right; take your Bible and let's look at **Hebrews 10:1**: It starts out this way; "*For the law having a shadow of good things to come and not the very image of the things can never with those sacrifices which they offered year by year continually make the comers there unto perfect.*"

Now, when the scriptures speak of "*the law*," what is it talking about? When you see the word "*law*" in the scriptures it means one of three things. It may mean the moral law of God, which God gave to Israel at Sinai. It may mean the Word of God. When the rich man in hell said, "*Send Lazarus back and let him witness to my brethren that they come not to this place;*" Abraham said, "*They have Moses and the prophets. They have the law and the prophets,*"(the Word of God). So, the law many times, when it is used, is the Word of God. Thirdly, it may mean the Levitical Law and the ceremonial law, as it does here in our text.

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Moses went up on the mountain and God told him to make a tabernacle. He told him the dimensions, told him the description, gave him the blueprint for the tabernacle. It was to be for the priesthood, the sacrifices, the mercy seat, the Ark of the Covenant, the table of showbread, and for the candlestick. It was to be for the incense, the sacrifices and for the scapegoat. It was for all of these things. It was for all of the ceremonial Levitical law given to Moses on that mountain. That is what it is talking about here.

Paul says here in **Hebrews 10:1**: The law (the Levitical law, the ceremonial law with its feast days and its days of sacrifice) “*is a shadow of good things to come.*” What is a shadow? A shadow is not the substance of anything or the image of anything; it is just a reflection. It is an outline. You can see a shadow and tell what something is. I am looking at a shadow in this studio. I see a shadow of a camera. I can see the shadow of a man. I see the shadow of something else. You can tell if it is a tree or if it is a man or if it is a car or if it is an animal, by the shadow. That is all you can tell. Details are not there, just the shadow.

That is what he is saying about the law. He’s talking about the ceremonies, the sacrifices, the priesthood and all of these Old Testament things. They were but shadows. There was just a bare outline. They were just a figure. A shadow is a type of the good things to come.

What are these good things? These good things are salvation, eternal life, and forgiveness of sins. It is to know God, to enter into His glory, to have a hope of eternal life, justification and sanctification. This law, this ceremonial, Levitical law, is just the shadow of these things, which we are to have fulfilled in Christ.

There was a sacrifice in the morning and evening, and on the Day of Atonement once a year. There was a sacrifice at the birth of a child. There was a sacrifice when it was weaned. There was a sacrifice when it was 12 years old. There were just sacrifices full of bullocks, rams, turtledoves and lambs. Their blood was shed. These sacrifices were offered, year-by-year, from the time of Moses, and from the time of Abel when he sacrificed a lamb. These sacrifices were offered all the way until Christ came into the world. All of these sacrifices, (which are offered continually), can never make the comers, or the worshippers, or the ones who are sacrificing, perfect.

These sacrifices cannot put away sin. They were never given to put away sin. They were given to show how sin is put away. They were never given to forgive. They were never given to make a man perfect. They were never given to put away transgressions. They were given as a shadow, as a type, as a picture, of the good things to come through Christ. It was a picture of our great High Priest, our Redeemer who was to come.

Watch the **second verse**: “*For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.*” If these sacrifices could have put away sin, if they could sanctify a man and put away his transgressions, then they would cease to be offered. That’s right! In other words, if a man brought a lamb as a sacrifice and the lamb was slain and the blood was shed and put on the

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altar, if that lamb's blood could put away that man's sin, he wouldn't have to sacrifice another one. It says here, "*That the worshippers once purged, (once sin is put away), would have no more conscience of sin.*" There would be no more reason for a sacrifice. That is the reason that we don't offer sacrifices.

There's been one sacrifice. Christ has died. His blood is sufficient. His sacrifice is effectual. "*He put away our sins by the sacrifice of Himself.*" Therefore, we offer no sacrifices of any kind, because Christ has died. If the blood of lambs and rams, bulls, goats and turtledoves could have put away sin, they wouldn't have offered any more. That is what it says there. "*For then, would they not have ceased to be offered?*" Once sin is purged and once sin is put away and once sin is forgiven, there is no more necessity for a sacrifice.

Now, read **verse three**: "*But in those sacrifices there is a remembrance (a reminder of sin) again made of sins every year.*" In other words, these people brought the sacrifice, in this particular year, on the Day of Atonement. Once a year the great High Priest would slay a lamb and sacrifice it. Its body would be burned. Its blood would be taken into the Holy of Holies and the blood was put on the Mercy Seat. It was called the Day of Atonement. The next year you would have to bring the same sacrifice, and then, the following year, you would have to offer the same again. What these sacrifices are saying is, "There still has to be a supreme sacrifice." The Lamb of God has to come. The "once for all offering" has to be offered. You are still sinners and you are still guilty. Every time they brought a sacrifice, it reminded them that their sins were not put away; they were still sinners (guilty before God).

Here is another reason: In **verse four**, "*It is not possible that the blood of bulls and goats should take away sin.*" It is just not possible; sin is a transgression of the moral law of God (what does an animal have to do with that?). Those animal sacrifices are ceremonial; this sin against God is spiritual. The blood of an animal is not the same as the blood of a man. It is a different blood. It can't be identified with a man.

Sin relates to the mind. Sin relates to the heart. Sin relates to the conscience. An animal cannot enter into this. An animal has no identification with this. We have to have a sacrifice, a lamb, a sin offering, to effectually put away our sin. Who can be numbered with us! Who can be identified with us! Who has the same flesh and the same blood that we have! You see, the children were flesh and blood; therefore, it was necessary for Christ to take upon Himself our flesh and our blood.

That is what **verse 5** is saying, "*Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me.*"

He did come, the scripture says in **John 1:1,14**; "*In the beginning was the Word and the Word was with God and the Word was God.*" In **verse 14**, it says; "*The Word was made flesh and dwelt among us and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.*"

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Paul wrote in **First Timothy 1:15**; “*Christ Jesus came into the world.*” He wrote in **First Timothy 3:16**: “*Great is the mystery of Godliness; God was manifest in human flesh.*”

So again, in **verse 5**, look at it, “*When He cometh into the world,* (when the God-man, when the Lamb of God, when the priest after the order of Melchisedec, when our great High Priest, literally, actually, left heaven’s glory, born of a woman, made under the law, took upon Himself our sin and our guilt and our flesh and blood), when He came into this world, He said; “Sacrifice and offering thou wouldest not.” He was referring to all of those Old Testament sacrifices, from Abel to the day He came into the world.

Look carefully at **verse 6**: “*In burn offerings and sacrifices for sin, God has had no pleasure,*” (no satisfaction). God had respect to Abel’s offering. He rejected Cain’s offering. Why did he have respect to Abel’s offering? It was because it pictured Christ. It portrayed and was a pattern of Christ. Abel brought it, but did not trust that animal blood to put away sin. He was trusting and looking to God to send His lamb at a future time, who would take away sin.

That Lamb was a pattern, but God found no pleasure in the blood of that lamb. God found no pleasure in the blood of any lamb, or bull or goat that was offered on Jewish altars. The blood of bulls and goats on Jewish altars slain cannot put away sin. It cannot put away one guilty stain. Christ said, “*But a body Thou hast prepared for me. Sacrifice and offerings for sin Thy wouldest not, neither had any pleasure therein, but a body Thou hast prepared me.*”

Look at **verse 7**: “*Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.*” Christ said, (the second person of the blessed Trinity, very God of very God), “*Lo I come; in the volume of the Book it is written of Me.*” In what Book is it written? Well, this Book (the Bible). In the volume of this Book it is certainly written of Him. He told those Pharisees; “*You search the scriptures, in them you think you have life; they testify of Me.*” The Bible is the story of Jesus Christ crucified from Genesis to Revelation.

Do you know what Book that I think He is also referring to? In the **Book of Revelation**, John had a vision. God gave him a vision and he saw one sitting on a throne and in His hand was a Book. John said, “*Written within and without, sealed with seven seals,*” (the Book). He then said, “*There was no one found in heaven or earth that was worthy to open the Book. I cried, and I wept because no one was found worthy to open that Book.*”

What is that Book? It is not a Bible. What is that Book in the hand of God who sits on the throne? What is that Book that is sealed with seven seals that no one could open? What is that Book that no one in heaven or earth could be found worthy to open? There’s no one! There wasn’t an angel, a man, seraphim, cherubim, an inhabitant or creature of heaven or earth that could be found to open that Book.

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I'll tell you what it is and to reveal the things written. That Book is the Book of God's purpose. That Book is the "*Lamb's Book of Life*." That Book is the Book of God's will. That Book is God's plans and purposes for the New Heaven and the New Earth and no one was found worthy. One of the elders said, "*Weep not, the Lion of the tribe of Judah is worthy to open the Book.*" He said, "*I looked and from the midst of the throne, (because He is God, Jesus Christ is God), came one as a Lamb that was slain and went right up to Him that sitteth on the throne and took the Book.*" All of heaven rejoiced and sang; "*Unto Him who loved us and washed us from our sins, in His own precious blood, and made us kings and priests unto God, unto Him be the glory, both now and forever.*" Christ opened the Book! That is what He is saying here.

All of these sacrifices, burnt offerings, sacrifices for sin, Passovers, lambs being slain; "*Thou hast had no pleasure;*" (Thou hast had no satisfaction; Thou hast had no joy). "*But, Lo a body Thou hast prepared for me.*" It's a body of flesh, bones and blood. It is a body made like unto the children for whom He came and for whom He died. He said; "*It is in the volume of the Book, it is written of Me. I come to accomplish Thy will O God.*" Do you see that in **verse 7**? "*Lo, in the volume of the Book it is written of Me; I come to do Thy will,*" (to accomplish Thy will, to accomplish Thy purpose). That is why He came.

He didn't come for people to feel sorry for Him, or to try to scrounge up some volunteers, so He could build up an army or a kingdom. He came to do the will of His Father, the purpose of God.

Look at **verse 8**: "*Sacrifice, offering for sin, Thou wouldest not, neither had pleasure therein, which are offered by the law.*" God had no pleasure in all of these sacrifices. "*Then said I; Lo I come; I come to Thy will O God.*"

Now, watch this in **verse 9**; "*And He taketh away the first that He may establish the second.*" What is that "*first*" that He takes away? He takes away the first covenant, that covenant made with Adam. He takes that covenant away and establishes a new covenant, which is an everlasting covenant. He takes away that old tabernacle. We don't have a tabernacle any more; "*Christ tabernacled among us.*" He takes away the old priesthood. "*Christ is our High Priest.*"

Now, every believer is a priest. Every believer offers sacrifices, not of blood, but of praise, prayer and thanksgiving to God. He takes away the old Mercy Seat, the old Ark. He takes away all of those things. He takes away all of the old sacrifices, the priesthood, the tabernacle, and the covenant. "*He takes away the first and establishes the second.*"

What is that second? That is Christ! Christ is our High Priest. Christ is our tabernacle. Christ is our Mercy Seat. That is what He said; "He sent forth His Son to be a Mercy Seat." Christ is our sin offering. Christ is our Atonement, "*By whom we have the atonement.*" Do you see that? Christ is our King. Christ is that Prophet. "*He takes away the first.*" Christ has fulfilled everything in the Old Testament that typified Christ. Christ has fulfilled it. "*Christ is our Sabbath.*"

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There was the old law of tithing. Christians give because they love God. Everything is motivated by the love for Christ. *“He takes away the first and establishes the second.”*

He said, *“Lo, I come, My Father, to do your will.”* **Verse 10** says; *“And by that will we are sanctified through the offering of the body of Jesus Christ once for all.”* It’s by God’s will, by God’s purpose, and by God’s design. *“We are sanctified.”* What does sanctified mean? It means set apart. Sin is put away. Transgressions are forgiven. Iniquities are purged and sanctified. We are Holy in Christ. *“We are unblameable, unreprouvable in Christ.”* Our sins are forgiven in the past, present and future. We are sanctified through the blood offering of Christ Himself.

Christ came as the sin offering, as a substitute. *“The offering of the body of Christ once for all.”* There is no more sacrifice for sin. There is no more sin offering. There is no more atonement. *“Christ once for all put away our sin.”*

Now, watch verse **11**: Back in these Old Testament days it says; *“Every priest standeth daily ministering, offering often times the same sacrifices which can never take away sin.”* Do you see that? That is so clear. How can words be plainer? Someone said, “Back then people were saved by those sacrifices.” No they weren’t! Someone said, “The laws back then saved people. No they didn’t! Someone said, “Obeying the ceremonies and the feast days saved people back then. No it didn’t! The scripture says; *“Every priest standeth.”* Why did the priest always stand? He never sat down because his work was never finished. *“He stands daily, offering the same sacrifices, which can never take away sin.”*

Now verse 12; *“But, this man, (this God-man Jesus Christ), after He had offered one sacrifice for sin forever; sat down.”*

Compare those Old Testament priests with Christ our High Priest. They were men and He is the God-man. They lived and died and He ever lives. Their priesthood had an ending. *“He is a Priest forever.”* They offered animal blood. He gave His own blood. There were many of them; He was just one. They offered many sacrifices. He just offered one. They ministered in an earthly sanctuary; *“He appeared in heaven to put away sin by the sacrifice of His own blood.”* Their sacrifices were never effectual and could not forgive one sin. His forgave all sin. Their sacrifices were never finished; therefore, they never sat down. It says here, *“This man, (this God-man), after He had offered one sacrifice for sin, forever sat down on the right-hand of God.”* Listen, *“From henceforth expecting till all His enemies be made His footstool.”*

What are His enemies? His enemies are the same enemies that His church has. It is the same enemies of His people, the same enemies of His elect. He has defeated Satan. I hear everybody talking about, “Satan did this and Satan did that.” Satan can’t do anything without God’s permission. He can’t touch God’s people without God’s permission. He told Peter that. He said, *“Satan hath desired thee.”* Satan had to get permission to touch Job. Satan has been defeated! Sin has been defeated. The law has been defeated. The

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curse has been defeated and death has been defeated. The last enemy that shall be put away and totally destroyed is death. *“All of His enemies are under His footstool.”* Why?

Look at **verse 14**: *“For by one offering he hath perfected for ever them that are sanctified.”* He came to the world one time. He walked this earth in perfect obedience to impute to us righteousness. He went to the cross and offered one offering for sin, one blood sacrifice. By that one offering, He has perfected His people forever! What is perfect? It is complete and nothing needs to be added. You are totally secure. *“He hath perfected forever them that are sanctified.”* That is what the scripture says. Isn't that what the scripture says?

Now read **verse 15-16**; *“Whereof the Holy Ghost also is a witness to us: for after that he had said before, 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.”*

It is not that old covenant. It is not the covenant of “do” (works). It is not the covenant of offering sacrifices; it is the covenant of Christ. Of this covenant He says, “I'll write My law on their hearts (not on tables of stone) and they will love it. I'll put My law in their minds that they will think upon it, and their sins and iniquities I will remember no more.”

Our sins are blotted out by the death of Christ. The blood of Christ cleanses them. They are cast into the depths of the sea. *“They will be remembered no more”* (verse 17). You'll remember, but God won't. Isn't that what it says? *“Their sins will I remember no more.”* This is the way of salvation. This is the way to God. *“This man after He had offered one sacrifice for sin forever, sat down on the right-hand of God. For by one offering He has perfected forever those who believe and those who trust Him and come to Him.”* God said, *“Their sins I will remember no more.”*

Now, it says in **verse 18**; *“Where remission of sin is there is no more offering for sin.”* The word remission means forgiveness. There is no more work to be done. Christ has done it all. He paid it all, all the debt I owe. Preacher's say, “If you will do this and you will do that; God will save you.” It is not if you do anything; it is if you can believe. *“All things are possible to them who believe.”* Can you believe Christ?

Works did not justify Abraham. The scripture says; *“He believed God. He that believeth on the Son hath life. He that believeth not the Son shall never see life.”* Where remission is there is no more offering. There is no more work to do. There are no more deeds to be accomplished. There are no more days to keep. There is no more righteousness to fulfill. Christ has done it! *“Having therefore, brethren (because of what our Lord has done for us we have), boldness to enter into the Holiest by the blood of Jesus”* (**verse 19**).

What is this “Holiest?” Well, back in the days of the sacrifices and ceremonies, it was a cubical; it was 15ft x 15ft x 15ft. It was where the Ark of the Covenant was. It was where the Mercy Seat was. It was where the cherubims were. It was where the Shechinah glory of God was manifested. The High Priest went in once a year with the blood of an animal and sprinkled it with hyssop upon the Mercy Seat and made atonement. He did that every

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year. When Christ died on that cross, that veil was rent in twain from top to bottom. God tore it apart.

Come boldly now, therefore brethren, having boldness to come to enter into the Holiest into the presence of God by the blood of Jesus. By a new and living way which He consecrated for us through that veil, that is to say His flesh; let us come boldly unto the throne of grace (**Heb. 4:16**).

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