

**"Sacrifice and offering thou wouldest not,
but a body hast thou prepared me"**

([Heb 10:8-18](#))

Part II

Heb 10:8 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;

Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

Heb 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

Heb 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

Heb 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Heb 10:13 From henceforth expecting till his enemies be made his footstool.

Heb 10:14 For by one offering he hath perfected for ever them that are sanctified.

Heb 10:15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

Heb 10:16 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;

Heb 10:17 And their sins and iniquities will I remember no more.

Heb 10:18 Now where remission of these *is, there is* no more offering for sin.

intro: [Mat 9:11-13](#) [Mat 19:17-20](#) [Mat 19:21](#) [Psa 118:1-3](#) [1Jn 4:20-21](#)

As a living sacrifice presented to God today ([Rom 12:1](#)), our striving toward "the mark for the prize of the high calling of God in Christ Jesus" ([Php 3:14-15](#)) is what we do when we work out our own salvation with fear and trembling, sacrificing unto God through Christ, which we will do Lord willing ([Heb 6:3](#) , [Jas 4:13-15](#) , [Php 2:12-13](#)). The Israelites-of-old sacrifice was "offered by the law" and that represents what we all naturally do without "the righteousness which is of God by faith" ([Php 3:9](#)).

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye

present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

Php 3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

Php 3:15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. [[1Jn 3:2-5](#) , [Rom 3:23](#) , [1Jn 1:8](#)]

Php 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

Php 2:13 For it is God which worketh in you both to will and to do of his good pleasure. [[Rom 2:4](#) , [Luk 12:32](#)]

Php 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Christ comes into our life to "take away the first" ([Heb 10:9](#)) way in which we sacrificed by our own might and power, and replaces this way "that **he** may **establish** the second", which is not by might or power but by "the righteousness which is of God by faith"([Zec 4:6](#)). Being established in the Lord takes time as Christ must destroy the man of perdition within us, likened unto the giants in the land that will be bread for us ([Deu 7:22](#) , [Num 14:9](#)), and this is done by the brightness of his coming which represents the increase that comes from God within us who gives us the power to decrease or put off our flesh as Christ increases in us ([Joh 3:30-31](#)). This is the only way He can be established and we can ultimately be found without our own righteousness ([2Th 2:8](#) , [1Pe 5:10](#))

Deu 7:22 And the LORD thy God will put out those nations before thee by **little and little**: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

Num 14:9 Only rebel not ye against the LORD, neither fear ye the people of the land; **for they *are* bread for us**: their defence is departed from them, and the LORD *is* with us: fear them not.

Joh 3:30 He **must** increase, but I *must* decrease.

Joh 3:31 He that cometh from above is above all: he that is of the earth is

earthly, and speaketh of the earth: he that cometh from heaven is above all.
2Th 2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, **and shall destroy with the brightness of his coming:**

1Pe 5:10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, **stablish**, strengthen, settle *you*.

I've kept the same title for this week's study seeing it fits the scriptures we will be looking at very well: "Sacrifice and offering thou wouldest not, but a body hast thou prepared me".

Our first verses:

Heb 10:8 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;**

Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

Heb 10:10 By the which will we are sanctified through the offering of **the body of Jesus Christ once *for all***.

All of these sacrifices of old that God "**neither hadst pleasure**" in, were done for our sakes (**2Co 4:15**) to show us how God looks at the works of our flesh, and when I say works of our flesh, I'm not talking about the obvious sins of the flesh that are also something that God allows to manifest in the earth (**Gal 5:19**), but rather the "**Sacrifice and offering and burnt offerings**" that represent those things we initially thought must be really pleasing to God like physical healings, and other physical signs given to us to demonstrate what is possible when we are given dominion over evil spirits.

Those events of seeing devils be "subject unto us through thy name" that Christ's disciples experienced (**Luk 10:17**) were not things that God was against any more than he was against Israel offering sacrifices in the temple (**Mar 9:38-40**). What is lost on us, until Christ opens our heavens, is that it is the works of Christ in us, which all these works typify that are the works that are truly pleasing to God. The other works were also given to us to do by God through Christ who we live and move and have our being in (**Act 17:28**), but without the mind of Christ all these actions are still connected to our flesh, or the law of sin in our members that makes us think that we did these services

unto God.

That is the part that God "**neither hadst pleasure**" right up to the second resurrection when people come up saying "**have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?**" ([Mat 7:22](#) , [Php 3:9](#)). There is still a spirit of glorying in that which was given unto them and it takes that crushing by the stone to burn it all out of us ([1Co 4:7](#) , [Mat 21:44](#)).

[Mar 9:38](#) And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

[Mar 9:39](#) But Jesus said, **Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.**

[Mar 9:40](#) **For he that is not against us is on our part.** [[Php 1:14-21](#)]

[1Co 4:7](#) For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*?

[Mat 21:44](#) **And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.**

God was not mad at the ancient Israelites for offering up these sacrifices, but rather we are being told that these actions were not anywhere near the pleasing actions that Christ and His Christ would be able to accomplish through God's holy spirit being given as we present our lives a living sacrifice that is accepted through Christ ([Rom 12:1](#)). God loves all of his creation even while they are yet sinners, worshipping God in a manner that in the long run will be revealed as only a type and shadow of the real worship in spirit and truth that his elect is privileged to experience ([Joh 4:23](#)). Christ told his disciples to rejoice that there **names** were written in heaven ([Luk 10:20](#)) for the same reason mentioned in Revelation to rejoice because the bride has made herself ready. Having Christ in our heavens is that new name spoken of in Revelation Chapter 2 ([Luk 10:17-20](#) , [Rev 19:7](#) , [Rev 2:17](#)).

[Joh 4:23](#) **But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.**

[Luk 10:17](#) And the seventy returned again with joy, saying, Lord, even the

devils are subject unto us through thy name.

Luk 10:18 And he said unto them, **I beheld Satan as lightning fall from heaven.**

Luk 10:19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

Luk 10:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because **your names** are written in heaven.

Rev 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

Rev 2:17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him **a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.**

God's elect have their names written in heaven, and that means that we are seated with Christ in heaven (**Eph 2:6**) and able to not just identify the false doctrines in this earth but also continue to abide in Christ in order to overcome those spirits (**Joh 8:31-32**). It takes our names written in heaven to have Christ take "**away the first, that he may establish the second**", and "**by the which will we are sanctified**" is how this will be accomplished which is what it means to be born again (**Joh 1:13** , **Joh 3:3**). That is how we are "**sanctified through the offering of the body of Jesus Christ once**".

Joh 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Joh 3:3 Jesus answered and said unto him, **Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.**

This is also why right after this parable discussed in (**Luk 10:17-20**) that Christ rejoiced in seeing what His Father was able to do in heaven and in earth, meaning the work of God within his predestined elect's heaven and earth , Christ's bride being made ready (**Luk 10:21-22** , **Rev 19:7**).

Luk 10:17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

Luk 10:18 And he said unto them, **I beheld Satan as lightning fall from**

heaven.

Luk 10:19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

Luk 10:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

Luk 10:21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. [**1Co 1:26-28**]

Luk 10:22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

Rev 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

Identifying sin is not overcoming sin, which is what the seventy who returned with joy had done (**Luk 10:17**). The holy spirit was not yet dwelling within these disciples (**Rom 8:9**). The seven spirits worse of (**Luk 11:26**) represents the complete power that sin has over us, described as a strong man that only Christ our hope of glory within (**Col 1:27**) can "prevail to open the book and loose the seven seals thereof" (**Luk 11:18-23** , **Rev 5:4-5**). That strong man (that must be overtaken by a stronger man) represents Satan who we see fall "**as lightning fall from heaven**". It is because our names are written in heaven with Christ as our hope of glory within, that we can overcome the powers and principalities that we wrestle against (**Luk 11:24-26** , **Luk 10:18** , **Jas 4:7**).

Luk 11:17 But he, knowing their thoughts, said unto them, **Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.**

Luk 11:18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

Luk 11:19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

Luk 11:20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

Luk 11:21 When a strong man armed keepeth his palace, his goods are in peace:

Luk 11:22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and

divideth his spoils.

Luk 11:23 He that is not with me is against me: and he that gathereth not with me scattereth.

Luk 11:24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

Luk 11:25 And when he cometh, he findeth *it* swept and garnished.

Luk 11:26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

The disciples thought that their sacrifice and offering of going out and seeing spirits subject "unto us through thy name" was something to be commended. Christ pointed to a greater spiritual event for those called to overcome in this life which would involve having Satan fall from our heavens as lightning, being destroyed by the brightness of His coming (Mat 24:27 , 2Th 2:3) . In other words, beholding Satan fall from heaven is what the dragon that gives power to the beast must experience (Rev 13:4) as a result of Christ overtaking him (Luk 10:17-26).

Mat 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

2Th 2:3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

2Th 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Luk 10:22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

Heb 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

Heb 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Heb 10:13 From henceforth expecting till his enemies be made his footstool.

"Daily ministering and offering oftentimes the same sacrifices, which can never take away sins" of ([Heb 10:11](#)) reminds us that we bring nothing to the altar of our own selves. It takes the life of Christ in us ([Rom 8:9](#)), and his spotless sacrifice that he offered **"for sins forever"** ([1Pe 1:19](#)) in order to redeem mankind ([Rom 5:10](#)). Christ has now **"sat down on the right hand of God"**, the right hand representing the power of God, where we are seated in Christ Jesus ([Eph 2:6](#)) to accomplish this. The **"daily ministering and offering oftentimes the same sacrifices, which can never take away sins"** become a reality in the spirit within the heavens of those who are blessed to die **daily** today through Christ whose death we are baptized into ([1Co 15:31](#) , [Rom 6:4](#)).

[1Co 15:31](#) I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

[Rom 6:4](#) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

It's going to take time until all **"his enemies be made his footstool"**, and it was the **"one sacrifice for sins for ever"** that put Christ in the position to be our high priest who "ever lives to make intercession for [us]" ([Php 2:8-9](#) , [Heb 7:25](#) , [Rom 5:10](#)). It is Christ who now sits **"on the right hand of God"**, who knows we will drink the cup with him, as the author and finisher of our faith ([Mat 20:23](#) , [Php 1:6](#)).

"Expecting till his enemies be made his footstool" is another way of saying God will be "all in all" and that He will give those whom he is working with now dominion over sin, the earnest expectation that we can and will overcome with our hope of glory within ([Php 1:20](#) , [Eph 1:14](#)). Christ had this confidence when he was on the earth, and we can cry out for this same confidence.

[Php 3:3](#) For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

[Heb 10:35](#) Cast not away therefore your confidence, which hath great recompence of reward.

[Heb 11:26](#) Esteeming the reproach of Christ [[1Co 10:16](#)] greater riches than the treasures in Egypt: for he had respect unto the

recompence of the reward.

Heb 10:14 For by one offering he hath perfected for ever them that are sanctified.

This verse is speaking about how the works that Christ does in us are perfect in what they accomplish through the sanctification process that we are called unto ([Php 2:12-13](#) , [Rom 8:30-32](#)).

[Php 2:12](#) Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

[Php 2:13](#) For it is God which worketh in you both to will and to do of *his* good pleasure.

[Rom 8:30](#) Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. ([Php 2:13](#))

[Rom 8:31](#) What shall we then say to these things? If God *be* for us, who *can be* against us?

[Rom 8:32](#) He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? [[Rom 5:10](#)]

It is "**by one offering he hath perfected**^{G5048 [G5758]} **for ever them that are sanctified**". We know that we go unto perfection on the third day ([Luk 13:32](#)) but that which God does within us day by day as we decrease and Christ increases ([Joh 3:30](#)) is perfect in what it accomplishes in those works that will lead to that perfection on the third day, in a moment and in a twinkling of an eye ([1Co 15:52](#)). God chose the elect to "be holy and without blame before him in love" before the foundation of the world, walking in those works as His workmanship ([Eph 1:4](#) , [Eph 2:10](#)).

G5758 perfected

Tense-Perfect See [[G5778](#)]

Voice-Active See [[G5784](#)]

Mood -Indicative See [[G5791](#)]

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[Luk 13:32](#) And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

Joh 3:30 He must increase, but I *must* decrease.

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.
[[Eph 5:2](#) , [Rom 12:1](#)]

Heb 10:15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

Heb 10:16 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;

The "Holy Ghost also is a witness to us" is also expressed by Christ this way: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that shall he speak: and he will shew you things to come*". And that witness of what the Comforter can do is explained in the parable of the two witnesses who represent the body of Christ ([Joh 16:13](#) , [Rev 11:3](#)).

Rev 11:3 And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

That witness of God's spirit being given to his elect is how "**the covenant that I will make with them after those days**" will be accomplished. The Lord will "**put my laws into their hearts, and in their minds will I write them**", and the result of that gift being given to us is that we will, like Christ ([1Jn 4:17](#)), be able to say "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God" which is why it can be said "Blessed *be* he that cometh in the name of the LORD" of ([Psa 118:26](#)). Coming in the name of the Lord is coming with an obedient heart that God has formed and enabled to keep his commandments ([Isa 66:2](#)).

Isa 66:2 For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even to him that is* poor and of a contrite spirit, and trembleth at my word.

Heb 10:17 And their sins and iniquities will I remember no more.

Heb 10:18 Now where remission of these *is, there is* no more offering for sin.

Our "**sins and iniquities**" are forgiven, and we are pressing forward ([Php 3:14](#)) in order to be cleansed of those things that God shows us need to be repented of ([1Jn 1:7](#) , [Rom 2:4](#)). It takes "**remission of these**" sins, made possible through the sacrifice of Christ. There is "**no more offering for sin**" that we can offer in our flesh, because we are now living by the faith of Christ who is giving us the power to fill up what is behind of his afflictions in this life so we can be a living sacrifice, an "**offering for sin**", for the world through Christ who is the fit man who can accomplish this within our life making us an acceptable sacrifice to God through him ([Col 1:27](#) , [Lev 16:21](#)).

[Php 3:14](#) I press toward the mark for the prize of the high calling of God in Christ Jesus.

[1Jn 1:7](#) But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us **from all sin**.

[Rom 2:4](#) Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

*[Do we despise God for telling us that we are going to be cleansed "from **all** sin" through Jesus Christ and his body? God willing we can see and accept the process that is unfolding that reveals his "goodness and forbearance and longsuffering" and give thanks to our Father that he does harden our hearts and cause us to err ([Isa 63:17](#)) and then by "**the blood of Jesus Christ**" cleanse us "from **all** sin" ([Pro 3:11](#) , [Gal 6:9](#) , [Heb 10:29](#)).*

[Col 1:27](#) To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: [*"But if we walk in the light, as he is in the light"* [Rom 8:9](#)]

[Lev 16:21](#) And Aaron shall lay both his hands upon the head of the **live goat** [[Rom 6:11](#)], and confess over him **all** the iniquities of the children of Israel, and **all** their transgressions in **all** their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a **fit man** into

the wilderness:

Being brought into the wilderness, which represents the world that we are in but not of ([Joh 15:19](#) , [Joh 17:16](#)), is how we become a "**sacrifice and offering thou wouldst not, but a body hast thou prepared me**" ([Heb 10:5](#)), and this is accomplished through Christ who is the **fit man** who gives us the power to overcome and endure unto the end, filling "up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church" ([Col 1:24](#)). The experience of evil that we go through in this life to humble us thereby ([Ecc 1:13](#) ASV, [Isa 53:3](#) , [Heb 5:8](#)), brings us to give an accounting before God as his first fruits, who are nourished through that judgement process, so that we can then in turn nourish and heal the world through judgement as a "**sacrifice and offering thou wouldst not, but a body hast thou prepared me**". Obadiah tells us what are role will be in that regard as saviours who are the bride of Christ who has made herself ready ([Oba 1:21](#) , [Rev 19:7](#) , [Joh 14:1-3](#)).

[Rev 19:7](#) Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready.

[Joh 14:1](#) Let not your heart be troubled: believe in God, believe also in me.

[Joh 14:2](#) In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

[Joh 14:3](#) And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.