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HE HAS OPENED MY EARS

A STUDY OF THE BOOK OF HEBREWS
NUMBER 75
HEBREWS 10:5

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We are now in a part of the Word of God that gives us some of our most important doctrine. The object of Hebrews is to produce spiritual maturity. The true meaning of the cross is one of the great themes of the Bible, and we find that being developed here.

Let's get a corrected translation of the first four verses of this chapter before we come to verse 5.

Verse 1

For the law, possessing a shadow of the coming good things pertaining to salvation, not the real image of the events of the cross, is never able by means of these sacrifices which they offer year after year perpetually, never able to cause perfection (salvation) to those who approach the altar with sacrifices.

Verse 2

Since if they really did reach salvation, but they didn't, would they not have ceased being offered? Why? Because the worshippers having been once and for all cleansed not one no longer would be having a conscience of sins.

Verse 3

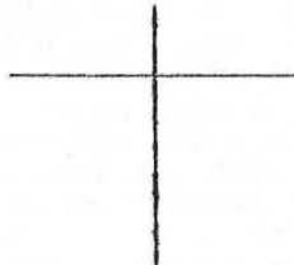
But in those Levitical offerings there was a reminder of sins year by year.

Verse 4

Therefore, impossible for the blood of bulls and of goats to take away sins.

This brings us now to the coming of Jesus Christ and the reason for it. It is a metamorphosis. It is an abrupt change of form or structure. It is a striking alteration in appearance or essence or character. Christ has exactly the same essence as his Father. He is co-equal and co-eternal with God the Father and God the Holy Spirit. But he made a decision that the other members of the trinity did not make. He made a decision to become true humanity. He made a decision that pulled all the roads together. The brass altar teaches us the road that leads to sin and the need for solving it. The path from the brass altar to the mercy seat is a picture of man's reconciliation to God. Sin, man and God all meet at the cross.

ALL THREE ROADS CROSS
AT THE CROSS.
PROBLEMS OF ALL THREE
WERE SOLVED HERE.



THREE PROBLEMS HAD TO
BE SOLVED AT THE CROSS.
GOD'S RIGHTEOUSNESS.
MAN'S NEED
SIN'S DAMNATION

There has to be a solution to all the problems and the cross is the place where all those problems were solved. THE CROSS IS THE GREATEST METHAMORPHISM OF ALL HISTORY.

Look at the various metamorphisms in history

1. Innocent man became a sinner--Genesis 3:6
2. The woman then became a childbearer and this made possible the incarnation. (Genesis 3:15-16, 1 Tim. 2:9-15)
3. The third metamorphism--The Eternal God became true humanity. This established his uniqueness in hypostatic union.
4. The fourth metamorphism is the one that takes place when we are changed from what we were to become new creatures in Christ.

HEBREWS 10:5 "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:" "Wherefore" is a very unusual greek conjunction from dio to point out this amazing event of what actually happened when Christ became humanity.

"When he cometh" refers to Christ and it is a present, active, participle of eiserchomai. It had been used for the High Priest entering the Holy of Holies. Here it is used for our High Priest (Jesus Christ) entering this world to become a member of the human race. This is what we call an historic present, which means a past event is viewed with the vividness of a present happening. The active voice means that Jesus produced the action of this coming. In other words, the baby in the manger is doing the action, is holding the universe together, and is producing the plan that makes salvation possible. It is a temporal participle so we read it, "When he entered into the world." This is eis plus the accusative singular of kosmos. Kosmos is the word that defines the Devil's kingdom.

Next we have documentation from the Old Testament introduced by the words "He saith" and this is the present, active, indicative of lego. When he was a baby in the cradle, he talked just like an adult. The human baby could not speak, but his deity could. He said something the moment he entered the world and he also said something the moment he departed from the world, and both of them find their meaning in the cross.

Psalm 31:5 gives us his last utterance. It is Jehovah El Emmeth and it means Father, God of Doctrine.

PSALM 40:6 "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required." This is what Christ quoted, with a slight change, when he was a baby in the cradle.

The Hebrew word for "sacrifice" is from zebach and is used for animals that are slaughtered for sacrifice. The Hebrew word for offering is minchah and this refers to a food offering.

Christ can't go to the cross as God, he has to become man in order to do that. These words sacrifices and offerings refer to the shadows of the old dispensation. "Thou wilt not desire" comes from the Hebrew Kal perfect of chapatz and it means a command decision. It really means "thou didst not authorize or make a command decision or delight in it." There is no merit in ritual, only the doctrine it represents. In other words, animal and food sacrifice was not the subject of God's delight.

"Mine ears hast thou opened." This is one of the most beautiful statements in the Bible. The kal perfect of harah and it doesn't mean opened but it means pierced. So the phrase actually says, "Mine ears hast thou pierced." This takes us back to a custom of the ancient world. If a man was a slave, he might say to his master something like this--"Master, I like it here. You are good to me and I take delight in serving you. I want to be your slave forever." And when the master had found out that this was the desire of the slave, he would call the leaders of the city together and they would witness the ceremony. He would take the slave and back him up to the door post in front of the house and would take a sharp pointed instrument and pierce the lobe of his ear and for a moment he would fasten the slave to the house. It was a ceremony in which the picture was drawn for perpetual slavery. In eternity past, when Jesus Willingly said he would go to the cross, he pictured his slavery for us as "Mine ears hast thou pierced."

This is the most beautiful picture of the slavery of Jesus Christ for us. The pierced ear is the symbol of his own free will. In the eternal life conference, they anticipated the angelic fall. They anticipated the fall of man and the problem of man's spiritual death and the problem of the old sin nature. All of this called for more than the sacrifice of some bull or goat, this called for an efficacious sacrifice. Christ stepped forward and said, "In eternity past, you have pierced mine ear." In other words, in that cradle, Jesus was saying, "I am here because I want to be here." Because of Christ's sovereign volition, he had chosen to come to this earth. When God the Son, of his own free will became the Father's slave, our salvation was assured. Slavery is a very wonderful vocation under a perfect master. A great servant is a vital part of the family. Somehow in today's world service has come to be regarded as low and dishonorable. But Jesus became a slave by profession in order that he might set us free. Paul later on would write "Stand, therefore, in your freedom wherein Christ hath made you free." So, don't ever sneer at service. The best thing you can ever do on this earth is to serve God and others. Now we can also take this idea and lift it up and cause it to mean, "My ear is pierced by the Word of God." This means I am shackled to the Word of God and will be for the rest of my life. So, Jesus came into the world having willed to be a slave and this is why we are free today. This is what he said in the cradle in Bethlehem.

DOCTRINE OF EARS

1. Ears are used to indicate the function of grace perception. (Rev. 2:7, 11, 17 and 29; Proverbs 18:15, Job 34:1-3) The ear is used for the principle of concentration. You must concentrate on the Word of God. When God the Holy Spirit fills the life, then the ear becomes an instrumentation for concentration.
2. Ears are used for super grace dedication. (Psalm 40:6, Exodus 21:6, Deut. 15:7) Your volition says, "I want the word of God in me" and this is the only way to ever know the mind of Christ.
3. The ear is used for negative volition toward doctrine in reversionism. (Jeremiah 6:10)

4. The ear is used to picture reversionism that brought on the fifth cycle of discipline to the Jews. (Isaiah 6:10)
5. The ear was part of the ceremony when they consecrated the priest. (Exodus 29:20; Lev. 8:23) Blood on the lobe of the right ear pictured the teaching of the truth.
6. A healed leper had blood placed on the lobe of the ear to suggest doctrine as a solution to life's problems. (Lev. 14:14) Being healed from being a leper was a miracle. (There is a Chinese proverb that says--You save a life and they are your slave forever.)
7. David described the ear as an anthropomorphism. God is said to have ears. (Psalm 34:15 and 17)
8. The ear, used as an anthropomorphism is used in the restoration of Israel from the fifth cycle of discipline. (Nehemiah 1:6) God has ears in the sense that he hears everything.
9. The ear as an anthropomorphism is contrasted to idols that cannot hear. (Isaiah 59:1, Psalm 135:17)
10. The ear is associated with gossip in Proverbs 17:4

So, we have "burnt offering and sin offering thou hast not required." This burnt offering is from olah and it means "a going up offering." When Jesus was bearing our sins, he was a perfect offering for our sins. He satisfied the righteousness and justice of God. He did not ask God to compromise his character in order to save us. Righteousness and justice can have nothing to do with man but to condemn him. Therefore, Jesus Christ on the cross satisfied both the righteousness and justice of God and this is what Christ had in mind when he mentioned burnt offering. Sin offering is rebound with emphasis on unknown sins. "Animal sacrifice and food sacrifice you did not delight in. You have pierced mine ears. Burnt offering and sin offering you have not required." That required is the kal perfect of shaal and it means "You have not requested."

Now this is what our Lord said in the cradle. The Levitical offerings cannot save. They can only teach the way of salvation. They were all roads leading to salvation but they did not provide salvation. So, Jesus quoted this passage to show the Levitical offerings were shadows but they could never take away sins.

There is one significant difference in Psalm 40:6 and Hebrews 10:5 is that "A body hast thou prepared me" is not found in Psalm 40:6. Instead of that we have the phrase "Thou hast pierced mine ears." What is the difference? There is no difference. They both mean exactly the same thing. He took a body to bear all of our sins. To become humanity was the piercing of the ears. So in a human body, he became the slave to carry out the will of God.

PSALM 40:7 "Then said I, Lo, I come: in the volume of the book it is written of me," "At that time I have said." The word is amar and it

is a prophetic perfect. It is so certain to happen that in this perfect tense God guarantees that it will happen. "Lo, I come." This is a kal perfect of bo referring to the time he would come in the flesh by means of the Virgin birth. "In the scroll of the book, it is being written of me." This is a kal, passive participle of kathab and means it is being written but hasn't been finished yet. The Canon of Scripture was in the process of being written but hadn't been finished yet. So, the verse says, "At that time I have said, Behold I have come in the written scroll being written concerning me."

PSALM 40:8 "I delight to do thy will, O my God: yea, thy law is within my heart." Now this is what our Lord said after he came. He expressed his divine volition. His human volition is that of a human body and is not in view here. "I delight" is the kal perfect of chapetz and it means "I made a command decision." This is the sovereignty of his deity speaking. "To do" is the kal infinitive of asah and it means to manufacture something out of something that already exists. It means here to manufacture out of the plan of God the will of God. Then we have "O my Elohim" and this indicates that all the members of the Trinity were all in agreement on the plan. "Yea, thy law is written within my heart" but that is not quite correct. Because thy tora (Bible doctrine) is in my mea and that means the emotion of my soul. In other words, Jesus never allowed his emotions to get out of control. He was a perfectly balanced man emotionally. His emotion was stimulated by his word. So, literally this verse says, "I have made a command decision to do thy will, O my Elohim, because your doctrine is in the middle of my emotions." This explains the constant balance in the life of Christ. This is why he quoted this verse in the cradle at Bethlehem. It is a statement to show the emotional balance of his life. David quoted this passage to show his own super grace status. So, remember that Hebrews 10:5-7 quotes Psalm 40:6-8 with some little variation in order to make the meaning of it clear and pertinent.

HEBREWS 10:5 "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:" "Sacrifice" is the accusative singular of thusia (means animal sacrifice picturing Christ's work on the cross) and it is with the verb thelo plus the very strong negative ouk. This is the negative that shuts the door. He shuts the door on animal sacrifices as ever being able to save. They can only point to salvation. "I do not desire animal sacrifice." This presenting of a gift at the altar doesn't impress God. "You do not desire" is an idiom to present a perfect truth. No teaching aid ever saved. Then we have "But" from de to show that there is something that God does desire. Then we have the word soma meaning "body." "You have prepared" is the aorist, middle indicative of katartizo and it means to equip.

Let's look for a moment at how this word katartizo is used in scripture.

1. In 1 Cor. 1:10 it is used to tune up a machine. A machine to lower the actors to the stage.
2. In 2 Cor. 13:11 it is used to equip an army.

3. In 1 Thess. 3:10 it is used to supply a fleet with provisions.
4. In Galatians 6:1 it is used for setting a broken bone.
5. In 1 Peter 5:10 it is used for mending a broken net.

In our passage here it has the idea of equipping. Christ was equipped with a human body, a human spirit, a human soul.

Katartizo is the aorist, middle, indicative. This means that this is a point of doctrine so generally accepted as to be axiomatic. This middle voice is intensive and it means God the Father supplied the body. Indicative mood means this is a statement of absolute fact. By the Virgin Birth, Christ was given a human body. The word "Me" is from ego and refers to Christ, the one in whose interest this act was performed. "You have pierced mine ears" is changed to "You have prepared me a body." Why did Christ change this beautiful figure? Because Jesus Christ was positive in eternity past and at the point of the Virgin Birth, he received a body. The decision was made in eternity past and at the point of the Virgin Birth, he received the body. The body is the result of that decision, and that is why we have the change. The verse, therefore, says, "Therefore when he (Christ) entered the world, he said (Quotation from Psalm 40:6-8) you, God, did not desire sacrifice or offering. But, you, Father, hath prepared for me (Christ) a human body."

Summary

1. The human body on the cross would accomplish all that the sacrifices and offerings would not and could not accomplish. Namely, salvation for the problem of sin. Namely, that man is an enemy of God and must be reconciled. Namely, the fact that God's character is perfect.
2. The shadow sacrifices were pointing to the reality but could not do the work of the reality.
3. Shadows can teach the spiritual lessons of salvation but cannot save. And that goes for baptism too.
4. It shows the inadequacy of shadows by moving on to reality.
5. The body of Jesus Christ is the reality which the shadow portrayed.

The Principle

Jesus Christ had us personally in mind when he came. He became a slave to God the Father, that many slaves might be free and live forever. We are only slaves to the extent that our volitions are negative toward doctrine. Is your ear pierced? Only the pierced ears are the ones that are blessed.