Hebrews 10:1-18

**Digging Deeper in the Word**

Wyn Laidig & Andrew Warner

May 2020

***Hebrews 10:1–18*** (ESV)  
**1** For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. **2** Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins? **3** But in these sacrifices there is a reminder of sins every year. **4** For it is impossible for the blood of bulls and goats to take away sins. **5** Consequently, when Christ came into the world, he said,   
  
“Sacrifices and offerings you have not desired, but a body have you prepared for me; **6** in burnt offerings and sin offerings you have taken no pleasure. **7** Then I said, ‘Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.’ ”   
  
**8** When he said above, “You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the law), **9** then he added, “Behold, I have come to do your will.” He does away with the first in order to establish the second. **10** And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.   
  
**11** And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. **12** But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, **13** waiting from that time until his enemies should be made a footstool for his feet. **14** For by a single offering he has perfected for all time those who are being sanctified. **15** And the Holy Spirit also bears witness to us; for after saying, **16** “This is the covenant that I will make with them after those days, declares the Lord: I will put my laws on their hearts, and write them on their minds,” **17** then he adds, “I will remember their sins and their lawless deeds no more.” **18** Where there is forgiveness of these, there is no longer any offering for sin.

1. Give a brief review Chapter 9.

Yeshua, as our high priest, secured our eternal redemption through his sacrifice. Thus he dealt with the punishment that our sins would merit on our day of judgment. All that we see associated with the earthly priesthood and the tabernacle (or temple) are copies of the true, heavenly things that we have in Messiah.

1. Considering Hebrews 10:1-4, if the Torah gave just a shadow to the people but never saved them, what was its purpose? Was it deficient in doing what it was supposed to do?

The shadow’s purpose is not to be diminished, as it was YHWH’s sign to the people to look forward to the ultimate sacrifice in Jesus. The shadow was not deficient, its purpose was simply never what people initially thought.  It *never* saved, it only pointed to Yeshua.

1. Did the Levitical priesthood (and specifically the high priest) fail to do their job for the people of Israel?  Why or why not?

The priesthood, as a shadow to the sacrifice to come, did not fail its duty in regards to sacrificing for the people of Israel. They could never save the people, nor could the high priest’s work on the Day of Atonement truly save them. They eventually became corrupt in many other ways that YHWH considered as failures, but the sacrificial system itself is not a failure.

1. Heb 10:1 says the Torah could never “make perfect” those who “draw near”. What is the literal meaning of the Greek word translated “make perfect”? And from your knowledge of Hebrew, what does the phrase “draw near” imply? How does this add to your understanding of this verse?

Make perfect = GR **teleioo** “to complete, reach the goal”

Draw near = HB **karav** = this is the same root used for “make offerings / make sacrifice” (**karvan**). You “draw near” to God by “sacrifices” to Him. Same root word.

This passage is totally focused on the efficacy of sacrifices. While they served a purpose in atoning for sins, this was in a sense temporary. It was required continually. The ultimate goal of freedom from the wages of sin could never be accomplished in this way.

1. In Hebrews 10:2-3, what argument is the author trying to make?

The author is stating that if you are truly cleansed from your sins, you would no longer have those sins on your conscience. If through the earthly system, they had been able to reach the goal (**teleioo**), sin would truly be taken care of and there would be no need for further sacrifice. Since the Day of Atonement occurs yearly to remind the people of their sins, the sacrifices haven’t actually removed the sins!

1. How does the argument of Hebrews 10:2-3 complement Philippians 3:13-14 and 2 Corinthians 5:17?

***Philippians 3:13–14*** (ESV)  
**13** Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, **14** I press on toward the goal for the prize of the upward call of God in Christ Jesus.

***2 Corinthians 5:17*** (ESV)  
**17** Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.

Paul, in these two verses, encourages his readers to forget their former sins, striving to focus on a present and future that loves God and lives a life that honors Him.  How can a new creation remember what happened when he was a previous (dead) creation? A new creation only strives forward in what is true of him in the present.

1. In Heb. 10:5, the author is quoting Psalm 40.  Whose words are these in Psalm 40, and why does our author in Hebrews attribute them to Yeshua? Study Ps 40:6-13.

***Psalm 40:6–13*** (ESV)  
**6** In sacrifice and offering you have not delighted, but you have given me an open ear. Burnt offering and sin offering you have not required. **7** Then I said, “Behold, I have come; in the scroll of the book it is written of me: **8** I delight to do your will, O my God; your law is within my heart.” **9** I have told the glad news of deliverance in the great congregation; behold, I have not restrained my lips, as you know, YHWH. **10** I have not hidden your deliverance within my heart; I have spoken of your faithfulness and your salvation; I have not concealed your steadfast love and your faithfulness from the great congregation. **11** As for you, YHWH, you will not restrain your mercy from me; your steadfast love and your faithfulness will ever preserve me! **12** For evils have encompassed me beyond number; my iniquities have overtaken me, and I cannot see; they are more than the hairs of my head; my heart fails me. **13** Be pleased, YHWH, to deliver me! YHWH, make haste to help me!

David wrote these words as if he himself is speaking them. But like many of David’s psalms, they are prophetic of the Messiah. The author of Hebrews knows this, and therefore quotes David’s words as those of Messiah.

1. Why does YHWH not desire sacrifices and offerings? What *does* he desire?

YHWH does not want the action to replace the heart and meaning *behind* the action.  Even the pagans sacrificed, but their actions were not approved by the Father.  YHWH wants the hearts of his believers, not just their actions. While Israel may have sacrificed animal upon animal, their hearts were astray, leading to His dislike of their sacrifices.

1. **Extra credit:** Consider the last phrase of Hebrews 10:5 “but a body you have prepared for me”, which comes from the Septuagint. Now compare this to the corresponding phrase in Psalm 40:6, and see if you can come up with the literal translation of this phase from the Hebrew. In light of Exodus 21:2-6 and Deut 15:12-17, what does Psalm 40:6 mean? And how is that similar in meaning to the phrase used in Hebrews (and the Septuagint)?

***Psalm 40:6*** (ESV)  
**6** In sacrifice and offering you have not delighted, but **you have given me an open ear**. Burnt offering and sin offering you have not required.

Literally this phrase is ***“you have pierced my ear”.***

***Exodus 21:2–6*** (ESV)  
**2** When you buy a Hebrew slave, he shall serve six years, and in the seventh he shall go out free, for nothing. **3** If he comes in single, he shall go out single; if he comes in married, then his wife shall go out with him. **4** If his master gives him a wife and she bears him sons or daughters, the wife and her children shall be her master’s, and he shall go out alone. **5** But if the slave plainly says, ‘**I love my master, my wife, and my children; I will not go out free**,’ **6** then his master shall bring him to God, and he shall bring him to the door or the doorpost. And **his master shall bore his ear through with an awl, and he shall be his slave forever.**

***Deuteronomy 15:12–17*** (ESV)  
**12** “If your brother, a Hebrew man or a Hebrew woman, is sold to you, he shall serve you six years, and in the seventh year you shall let him go free from you. **13** And when you let him go free from you, you shall not let him go empty-handed. **14** You shall furnish him liberally out of your flock, out of your threshing floor, and out of your winepress. As the Lord your God has blessed you, you shall give to him. **15** You shall remember that you were a slave in the land of Egypt, and the Lord your God redeemed you; therefore I command you this today. **16** But if he says to you, ‘**I will not go out from you,’ because he loves you and your household**, since he is well-off with you, **17** **then you shall take an awl, and put it through his ear into the door, and he shall be your slave forever**. And to your female slave you shall do the same.

Piercing the ear was done when a slave says I love my master and I choose to give my life to serve him.

A “body you have prepared for me” (Hebrews) or “a body you restored to me” (Septuagint) at first sounds very different from “piercing the ear” but there is a related meaning. Piercing the ear signified a body that was willing to serve his master completely and forever. It was a body prepared for lifelong willing, voluntary service as a slave to his master. A **willing** body, **desiring to serve** in any way.

Look how that ties in with Hebrews 10:7. A body you have prepared for me…**behold, I have come to do your will.**

1. What is the prophetic meaning of, “as it is written of me in the scroll of the book”?

This could allude to all of the prophecy in the Old Testament that foresaw Yeshua’s arrival. Through numerous people (Adam, Melchizedek, David, etc.) and events (crushing the snake’s head, the high priesthood, the festivals) in the Old Testament, Yeshua is prophetically written about.

1. In Heb. 10:9, the author says the “first” is done away in order to establish the “second”.  As we’ve seen before, “first” and “second” can potentially mean a few different things. What “first” is done away and what “second” is established?

The author has been speaking solely of the priesthood sacrifices for this entire chapter (and previous chapters as well). It would make sense that the first (Levitical) priesthood is taking a back seat to the second priesthood led by Yeshua.

If the earthly priesthood and associated offerings are to be done away with, how does that fit with passages such as Ezek 42:13, Ezek 46:11-15 and Zech 14:16-21 which show that the earthly priesthood and sacrifices will be reinstituted during the millennial reign of Yeshua?

***Ezekiel 42:13*** (ESV)  
**13** Then he said to me, “The north chambers and the south chambers opposite the yard are the holy chambers, where **the priests who approach** YHWH shall eat the most holy offerings. There they shall put the most holy offerings—**the grain offering, the sin offering, and the guilt offering**—for the place is holy.

***Ezekiel 46:11–15*** (ESV)  
**11** “At the feasts and the appointed festivals, the grain offering with a young bull shall be an ephah, and with a ram an ephah, and with the lambs as much as one is able to give, together with a hin of oil to an ephah. **12** When the prince provides a freewill offering, either a burnt offering or peace offerings as a freewill offering to YHWH, the gate facing east shall be opened for him. And he shall offer his burnt offering or his peace offerings as he does on the Sabbath day. Then he shall go out, and after he has gone out the gate shall be shut. **13** “You shall provide a lamb a year old without blemish for a burnt offering to YHWH daily; morning by morning you shall provide it. **14** And you shall provide a grain offering with it morning by morning, one sixth of an ephah, and one third of a hin of oil to moisten the flour, as a grain offering to YHWH. This is a perpetual statute. **15** Thus the lamb and the meal offering and the oil shall be provided, morning by morning, for a regular burnt offering.

***Zechariah 14:16–21*** (ESV)  
**16** Then everyone who survives of all the nations that have come against Jerusalem shall go up year after year to worship the King, YHWH Tsava’ot, and to keep the Feast of Booths. **17** And if any of the families of the earth do not go up to Jerusalem to worship the King, YHWH Tsava’ot, there will be no rain on them. **18** And if the family of Egypt does not go up and present themselves, then on them there shall be no rain; there shall be the plague with which YHWH afflicts the nations that do not go up to keep the Feast of Booths. **19** This shall be the punishment to Egypt and the punishment to all the nations that do not go up to keep the Feast of Booths. **20** And on that day there shall be inscribed on the bells of the horses, “Holy to YHWH.” And the pots in the house of YHWH shall be as the bowls before the altar. **21** And every pot in Jerusalem and Judah shall be holy to YHWH of hosts, so that all who sacrifice may come and take of them and boil the meat of the sacrifice in them. And there shall no longer be a trader in the house of YHWH Tsava’ot on that day.

The priesthood and sacrifices which will be re-instituted in Ezekiel’s temple **will function as they should have originally functioned under the Levitical priesthood**. They will be fitting signposts pointing to the finished, completed sacrifice of Yeshua. **They will accomplish the task for which they were designed, namely, the revelation of the ultimate and final sacrifice which Yeshua offered.** The only difference is that they will point back to the cross rather than offering a forward-looking revelation of Yeshua’s saving work. (From Hegg)

1. Heb. 10:10 says, “by that will, we have been sanctified.”  What “will” is the author speaking of?

The “will” that Yeshua spoke of in Heb 10:9, when he said “Behold, I have come to do **your will**.” **YHWH’s will** was to have his son, Yeshua, give his life as the complete sacrifice for the sins of man. The Levitical priesthood and its sacrificial system were shadows the true priesthood of Yeshua and his ultimate sacrifice.

1. Based on the argument the author makes (Question #5), what does it look like for a believer to be sanctified through Yeshua’s one-time, permanent sacrifice?

Through Yeshua’s sacrifice, a believer will strive for a life where sins are no longer on one’s conscience. A believer looks forward to life as a servant to Christ and puts away his/her sin.

1. In Heb. 10:11-12, there are six differences between the first priesthood and the second priesthood.  What are they?
   1. every priest **vs** one priest (Messiah)
   2. stands daily at his service **vs** sits down at the right hand of God
   3. offering **vs** offered
   4. repeatedly **vs** once for all time
   5. same sacrifice **vs** single sacrifice
   6. can never take away sins **vs** paid for sins
2. In Heb. 10:14, the word “perfected” is our old Greek friend **teleioo**.  How can something be “perfect” yet still needs to be sanctified over time?

It can be easily misunderstood that if something is “perfect”, then it must be a flawless object. The author is saying, however, that Christ’s sacrifice, once for all time, has been completed for the benefit of the believer. Therefore sin has been forgiven once and for all time. This allows the believer to without the penalty of sin weighing them down. This does not mean they have no sin; just that the penalty for their sin has been paid.

However, there remains an ongoing need for sanctification! That process is not yet complete!

1. Hebrews 10:15-17 again quotes Jer 31:33-34, as he did in Hebrews 8. However, note that there is also a direct link to Psalm 40. What is that connection and why is it important?

***Psalm 40:8*** (ESV)  
**8** I delight to do your will, O my God; **your law is within my heart**.”

***Jeremiah 31:33–34*** (ESV)  
**33** For this is the covenant that I will make with the house of Israel after those days, declares YHWH: **I will put my law within them, and I will write it on their hearts**. And I will be their God, and they shall be my people. **34** And no longer shall each one teach his neighbor and each his brother, saying, ‘Know YHWH,’ for they shall all know me, from the least of them to the greatest, declares YHWH. **For I will forgive their iniquity, and I will remember their sin no more.**”

The author is again linking all that is happening to prophetic announcement of the New Covenant. Jeremiah foretold of this day. And David foretold of this day. Now we are seeing it happening through the sacrifice of Yeshua. Our sins have been paid for once and for all time -- because of what Yeshua did and not because of anything the earthly priesthood was able to accomplish!

1. In Heb 10:18, is the phrase “there is no longer any offering for sin” referring to Levitical sacrifices or to the fact that Yeshua’s offering was once and for all? What about the fact that there will be sin offerings on the future, as in Ezek 42:13? Why should this declaration (“where there is forgiveness of these, there is no longer any offering for sin) be of great comfort to the audience receiving this message?

Our author is probably not referring to the animal sacrifices of the Levitical system when he writes “there is no longer any offering for sin.” His primary point in the immediate context is that Yeshua offered Himself once for all time and thus stands in direct contrast to the many regular, ongoing sacrifices. Those sacrifices were a continual “reminder” of sin whereas now, by the sacrifice of Yeshua, their sins are no longer counted against them. Thus, in declaring that “there is no longer any offering for sin,” our author is reinforcing his earlier statement that Yeshua died once, never to die again.

So there is no conflict with the Scriptures that speak of sin offerings taking place again in the future temple. As stated above, these offerings **will accomplish the task for which they were designed, namely, the revelation of the ultimate and final sacrifice which Yeshua offered.** The only difference is that they will point back to the cross rather than offering a forward-looking revelation of Yeshua’s saving work.

Since most likely the audience is no longer allowed to participate in the temple sacrifices, they need to know that their sins have completely (**teleioo**) taken care of, once and for all, in a way that could never be accomplished through the animal sacrifices. The old system that they are used to takes a back seat to the fuller, more complete (**teleioo**) work of Yeshua.