

## Hebrews

### Chapter 10:1-18

<sup>1</sup>For the Law, since it has only a shadow of the good things to come and not the form of those things itself, can never, by the same sacrifices which they offer continually every year, make those who approach perfect.

**Shadow** > Vincent > *skia* > The emphasis is on this thought (*Skia* is first word in Greek sentence for emphasis). The legal system was a shadow. *Skia* is a rude outline, an adumbration, contrasted with *eikon* the archetypal or ideal pattern. *Skia* does not accurately exhibit the figure itself.

**Form** > Strong's > *eikon* > an image, statue, representation (spell this in a way we would understand and it is "icon")

Barnes > The word "shadow" here refers to a rough outline of anything, a mere sketch, such as a carpenter draws with a piece of chalk, or such as an artist delineates when he is about to make a picture. He sketches an outline of the object which he designs to draw, which has "some" resemblance to it, but is not the "very image;" for it is not yet complete.

Robertson > The contrast here between σκία (shadow, shade caused by interruption of light as by trees, Mark 4:32) and εικων (image or picture) is striking. Christ is the εικων of God (2 Corinthians 4:4; Colossians 1:15).

Bruce > Both Paul and our author speak of the law as 'a shadow'; but whereas Paul in **Col. 2:17** has in mind the legal restrictions of Old Testament times (food-laws and regulations about special days), our author is thinking more especially of the law prescribing matters of priesthood and sacrifice in relation to the wilderness tabernacle and the Jerusalem temple

**Colossians 2:16-17** > <sup>16</sup> Therefore, no one is to act as your judge in regard to food and drink, or in respect to a festival or a new moon, or a Sabbath day— <sup>17</sup> things which are only a shadow of what is to come; but the substance belongs to Christ.

**By the same sacrifices which they offer continually every year** > Barclay > The sacrifice of Jesus was made once and is effective forever; the animal sacrifices of the priests must be made over and over again, and even then, they are not effective in any real way. Every day, as long as the Temple stood, the following sacrifices had to be carried out (Numbers 28:3–8).

- Every morning and every evening, a male lamb, one year old, without spot and blemish, was offered as a burnt offering.
- Along with it, there was offered a food offering, which consisted of one-tenth of an ephah of fine flour mixed with a quarter of a hin of pure oil – that is, a measure of flour equivalent in volume to around three litres and about one litre of oil.
- There was also a drink offering, which consisted of a quarter of a hin of wine.
- Added to that, there was the daily food offering of the high priest; it consisted of one-tenth of an ephah of fine flour, mixed with oil, and baked in a flat pan; half was offered in the morning and half in the evening.
- In addition, there was an offering of incense before these offerings in the morning and after them in the evening.

There was a kind of priestly treadmill of sacrifice. In his commentary, James Moffatt speaks of ‘the levitical drudges’ who, day in day out, kept offering these sacrifices. There was no end to this process, and it left people still conscious of their sin and alienated from God.

**Approach** > Precept Austin > (*proserchomai* from *prós* = facing + *érchomai* = come) means literally to come facing toward and so to approach or come near. To come to visit or associate with. It describes the approach to or entry into a deity’s presence. In the Septuagint (LXX) *proserchomai* was the verb used to describe the approach of the priests to Jehovah for worship and to perform of their priestly (Levitical) functions. But here in Hebrews, under the New Covenant, all seven uses of *proserchomai* refer to believers possessing the privilege of access to God the Father through Christ the Great High Priest.

<sup>2</sup> *Otherwise, would they not have ceased to be offered, because the worshippers, having once been cleansed, would no longer have had consciousness of sins?* <sup>3</sup>*But in those sacrifices there is a reminder of sins every year.*

**Worshippers** > Precept Austin > (*latreuo* from *latris* = one hired or *latron* = reward, wages) means to work for reward, for hire or for pay, to be in servitude, render cultic service. *latreuo* was used literally for bodily service (e.g., workers on the land, or slaves), and figuratively for “to cherish.” In the NT the idea is to render service to God, to worship, to perform sacred services or to minister to God in a spirit of worship ... *latreuo* can therefore convey either the idea of "worship" or "service" and frequently appears to mean both which suggests that "service" cannot be separated from "worship."

**Reminder** > Precept Austin > (*anamnesis* from *ana* = again + *mimnesko* = remember)

**Vine** comments on *anamnesis* in this verse noting that it... suggests more than the mere memory of having done wrong, it involves an awakening of mind, the consciousness of guilt in the sight of God, and the consequent realization, in seeking to draw near to God, of a hindrance to the unclouded enjoyment of His presence

<sup>4</sup>For it is **impossible** for the blood of bulls and goats to **take away** sins.

**Impossible** > (Don't key on the "impossible" ... key on the "powerless) Precept Austin > (*adunatos* from *a* = without + *dunatos* = possible, able, or powerful from *dunamai* = to be able or have power by virtue of inherent ability and resources. Note the stem *duna-* or *dyna-* conveying the basic sense of ability or capability, power, strength, might) means impossible, incapable of being or of occurring, incapable of being done.

**Take away** > Precept Austin > (*aphaireo* from *apó* = from + *haireo* = to take, seize, grasp, make a choice of one or more possible alternatives) means to put or take something away from its normal location, to put out of the way or to remove.

All three synoptic gospels record the literal use in describing Peter's removing of an ear "away from" the slave's head!

(We'll see the words *take away* or *takes away* 3 times in this lesson. Each use is a different version of the same Greek word:

- In this passage the author uses *aphaireo* which emphasizes the complete separation of one object from another. The Levitical sacrifices couldn't "separate the sin from the sinner".
- In verse 9 the author uses *anaireó* which is translated as *kill, executed, put to death*, etc. to emphasize the fact that the Levitical system was totally removed by the coming of the New Covenant.
- In verse 11 the author uses *periaireó* > a word that means to "peel away" that which surrounds another object ... the sin surrounding the individual.

<sup>5</sup>Therefore, when He comes into the world, He says, "You have not desired sacrifice and offering, but You have **prepared** a body for Me; <sup>6</sup>You have not taken pleasure in whole burnt offerings and offerings for sin. <sup>7</sup>Then I said, 'Behold, I have come (It is written of Me in the scroll of the book) to do Your will, O God.'"

**Prepared** > Precept Austin > (*katartizo* from *katá* = with + *artizo* = to adjust, fit, finish, in turn from *artios* = fit, complete)

**Psalm 39:7-9** (LXX) > <sup>7</sup>Sacrifice and offering thou wouldst not; but a body hast thou prepared me: whole-burnt-offering and sacrifice for sin thou didst not require. <sup>8</sup>Then I said, Behold, I come: in the volume of the book it is written concerning me, <sup>9</sup>I desired to do thy will, O my God, and thy law in the midst of mine heart.

<sup>8</sup>After saying above, "Sacrifices and offerings and whole burnt offerings and offerings for sin You have not desired, nor have You taken pleasure in them" (**which are offered according to the Law**),

**Which are offered according to the Law** > If they were doing exactly what the Lord commanded ... why does the verse say, “*You have not desired, nor have You taken pleasure in them*”? For an answer – let’s look at four passages of Scriptures.

**Isaiah 1:11** (to the children of Israel after their sin) > <sup>11</sup> “*What are your many sacrifices to Me?*” Says the LORD. “*I have had enough of burnt offerings of rams and the fat of fattened cattle; and I take no pleasure in the blood of bulls, lambs, or goats.*”

**I Samuel 15:22** (to Saul after his sin) > <sup>22</sup> Samuel said, “*Does the LORD have as much delight in burnt offerings and sacrifices as in obeying the voice of the LORD? Behold, to obey is better than a sacrifice, and to pay attention is better than the fat of rams.*”

**Psalms 51:16-17** (by David after his sin) > <sup>16</sup> For You do not delight in sacrifice, otherwise I would give it; You do not take pleasure in burnt offering. <sup>17</sup> The sacrifices of God are a broken spirit; a broken and a contrite heart, God, You will not despise.

Our next verse > **Hebrews 10:9** (about the Lord Jesus as He willingly set aside His equality) > <sup>9</sup> then He said, “*Behold, I have come to do Your will.*” He takes away the first in order to establish the second.

<sup>9</sup> then He said, “**Behold**, I have come to do Your will.” He **takes away** the first in order to establish the second.

**Behold** > Precept Austin > This is a clarion call attention to something external or exterior to oneself; usually used at the beginning of a clause

Spurgeon > *Behold* is a word of wonder; it is intended to excite admiration. Wherever you see it hung out in Scripture, it is like an ancient sign-board, signifying that there are rich wares within

**Takes away** > Guthrie > *anaireó* > An unusual word is employed for the abolition of the first, for the verb which is translated ‘abolishes’ (*takes away*) generally has the sense of kill. There is a finality about the passing of the old.

The word is translated in the NASB > do away (1), executed (1), kill (4), killed (2), put...to death (8), put to death (3), slain (1), slay (3), slaying (1), slew (1), takes away (1).

Pink > The Greek word for “taketh away” is even stronger than the term applied to the old covenant “made old” and “vanish away. It is usually applied to the taking away of life

**Acts 16:27** > <sup>27</sup> When the jailer awoke and saw the prison doors opened, he drew his sword and was about to kill (*anaireó*) himself, thinking that the prisoners had escaped.

<sup>10</sup> ***By this will, we have been sanctified through*** the offering of the body of Jesus Christ ***once for all time.***

**By this will** > Look back at verse 7 > <sup>7</sup> Then I said, 'Behold, I have come (It is written of Me in the scroll of the book) to do Your will, O God.'

**We have been sanctified** > HELPS > (from *hágios*, "holy") – to regard as *special (sacred)*, i.e. *holy* ("set apart"), *sanctify*.

Vincent > Lit. *we are having been sanctified*; that is, in a sanctified state, as having become partakers of the spirit of Christ. This is the work of the eternal spirit, whose will is the very will of God. It draws men into its own sphere, and makes them partakers of its holiness

Precept Austin > As an aside, the permanence of this tense undergirds the NT teaching that the believer once saved is eternally secure

**Through** > Strong's > through, on account of, because of

**Once for all time** > Utley > Everything that needs to be done for mankind's salvation has been provided. All we must do is respond to God's offer through faith in the finished work of Christ.

<sup>11</sup> ***Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; <sup>12</sup> but He, having offered one sacrifice for sins for all time, sat down at the right hand of God,***

**Ministering** > Precept Austin > (*leitourgeo* from *léitos* > of the people + *érgon* = work) means to minister publicly in sacred office.

**Take away** > Strong's > *periaireó* > to take away (that which surrounds). Usage > to take away (that which surrounds)

Guthrie > The word literally means 'to take away what surrounds', like peeling off an unwanted cloak.

**For all time** > Precept Austin > *dienekes* from *dia* = through + *phéro* = carry, bear) means carried through. It is used in the Greek idiomatic phrase "*eis to dienekes*" which means unlimited duration of time with particular focus upon the future, and therefore means always, forever, forever and ever, eternally, continually.

(*For all time* > He not only offered one sacrifice for sins for all time but perfected for all time those who are sanctified!)

<sup>13</sup> *waiting from that time onward until His enemies are made a footstool for His feet.* <sup>14</sup> *For by one offering He has perfected for all time those who are sanctified.*

**Waiting** > Precept Austin > (In Greek) The idea is to look or tarry for, to watch for, expect, be about to receive from any quarter. In regard to of future events it means to wait for them expecting them to happen.

**Waiting from that time onward until His enemies are made a footstool for His feet** > **Psalm 110:1** > <sup>1</sup>*The LORD says to my Lord: "Sit at My right hand until I make Your enemies a footstool for Your feet."*

(Remember > **Psalm 110:4** is the passage where we discovered > <sup>4</sup>*The LORD has sworn and will not change His mind, "You are a priest forever according to the order of Melchizedek."*)

**Perfected** > Wuest > The word "*perfected*" is the translation of *teleioo* which means "to bring to a state of completion." Here, the completeness of the state of salvation of the believer is in view. Everything essential to the salvation of the individual is included in the gift of salvation which the sinner receives by faith in Messiah's sacrifice. The words "for ever" here are to be construed with "perfected." It is a permanent state of completeness in salvation to which reference is made.

Utley > Verse 14 > This verse shows the tension of the whole book in the area of security. Jesus' once-for-all sacrifice has permanently perfected believers.

<sup>15</sup> *And the Holy Spirit also testifies to us; for after saying,* <sup>16</sup> *"This is the covenant which I will make with them after those days, declares the Lord: I will put My laws upon their hearts, and write them on their mind," He then says,* <sup>17</sup> *"And their sins and their lawless deeds I will no longer remember."*

Barnes > The object of the quotation ... is to show that the new covenant contemplated the formation of a holy character or a holy people.

Wuest > The writer now quotes the prophet Jeremiah again as to the finality of the New Testament. He places the Jewish recipients of this letter in the position where they will either accept their prophet and thus the New Testament, or in rejecting the New Testament, they will be rejecting their own prophet. He declares the inspiration of the Old Testament, for he says that the Holy Spirit spoke the words. Jeremiah was only His penman.

Swindoll > This new arrangement now made possible through Christ brings all the resources we need and places them within us. As the apostle Peter put it: "His divine power has granted to us everything pertaining to life and godliness" (**2 Pet. 1:3**).

<sup>18</sup> *Now where there is forgiveness of these things, an offering for sin is no longer required.*

Steven Cole > The author piles up a number of synonymous phrases which show either negatively what the Law with its sacrifices could not do, or positively what Christ's sacrifice did accomplish.

- **Heb 10:1:** The sacrifices of the Law could never "make perfect those who draw near."
- **Heb 10:2:** Those sacrifices could not completely cleanse the worshipers and take away their consciousness of sins.
- **Heb 10:3:** Those sacrifices provided a yearly reminder of sins.
- **Heb 10:4:** Those sacrifices could not take away sins.
- **Heb 10:10:** By God's will through the cross, "we have been sanctified" once for all.
- **Heb 10:12:** Christ "offered one sacrifice for sins for all time."
- **Heb 10:14:** "By one offering He has perfected for all time those who are being sanctified."
- **Heb 10:17:** God promises to remember their sins and lawless deeds no more.
- **Heb 10:18:** "Where there is forgiveness..." "there is no longer any offering for sin."

Wuest translation of verse 18 > *Now where a putting away of these is, no longer is there an offering for sin.*