

Hebrews 10:5-18

The Five Warnings in Hebrews		
2:1- 4	Do not ignore this great salvation.	"If the message spoken by angels was binding and every violation and disobedience received its just punishment, how shall we escape if we ignore such a great salvation?" (2:2)
3:1- 4:13	Do not let unbelief keep you from entering the rest.	"See to it, brothers, that none of you has a sinful, unbelieving heart that turns away from the living God. . . We see that they were not able to enter, because of their unbelief. Therefore, since the promise of entering his rest still stands, let us be careful that none of you be found to have fallen short of it." (3:12, 19; 4:1)
5:11- 6:20	Do not be lazy or slow to learn. (6:12; 5:11, νοθροί means dull, slow, sluggish, lazy)	"We have much to say about this, but it is hard to explain because you are slow to learn . . . you need someone to teach you the elementary truths of God's word all over again," (5:11-12)
10:26- 39	Do not keep rejecting Jesus. Do not treat the blood of the covenant as an unholy thing.	"If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, but only a fearful expectation of judgment and of raging fire that will consume the enemies of God." (10:26, 27)
12:14- 29	Do not refuse the Holy Spirit when he calls you.	"See to it that you do not refuse him who speaks. If they did not escape when they refused him who warned them on earth, how much less will we, if we turn away from him who warns us from heaven." (12:25)

10:5 – “Consequently, when Christ came into the world, he said, “Sacrifices and offerings you have not desired, but a body have you prepared for me;

1352 [e] 1525 [e] 1519 [e] 3588 [e] 2889 [e] 3004 [e] 2378 [e] 2532 [e] 4376 [e] 3756 [e] 2309 [e]
Dio eiserchomenos eis ton kosmon , legei : Thysian kai prosphoran ouk ethelēsas ,
5 Διὸ εἰσερχόμενος εἰς τὸν κόσμον , λέγει : Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας ,
Therefore coming into the world He says Sacrifice and offering not You have desired
Conj V-PPM/P-NMS Prep Art-AMS N-AMS V-PIA-3S N-AFS Conj N-AFS Adv V-AIA-2S

4983 [e] 1161 [e] 2675 [e] 1473 [e]
Sōma de katērtisō moi
Σῶμα δὲ κατηρτίσω μοι .
a body however You have prepared me
N-ANS Conj V-AIM-2S PPro-D1S

1. As always, the author finalizes his argument by going to the Law and the Prophets (Scripture) to show that he is merely explaining what has already been written. The argument of any opponents is not with the author, but with the accepted Word of God in Scripture

2. So far the author has argued negatively against the sacrifices in the Law of Moses. Now, the author begins to speak positively about the real and final sacrifice for the New Covenant.
3. “Therefore” – *dio* – begins this next phase of the argument.
4. Psalm 40:6-8
 - a. The preexistence of the Christ, the Son of God, is assumed by the author of this Psalm and the author of Hebrews
 - b. Interestingly, no other author in the NT (Gospels or Epistles) uses this verse. So, this writer of this book is using original study and thought as he presents his case.
 - c. Two translations come from the LXX and the MSS:
 - i. LXX (Greek Septuagint) says: “a body you prepared for me”
 - ii. MSS (Hebrew Masoretic text says: “ears you have dug for me”
 - d. The two translations may be due to the translators of the LXX interpreting the Hebrew text into Greek. The phrase “ears you have dug for me” refer to God shaping a body, not cleaning out ear wax. So, the digging out of the ears means God is preparing a body for someone. In this case God was digging the ears and preparing the body for the Messiah, the Christ

10:6 – “in burnt offerings and sin offerings you have taken no pleasure.

3646 [e]	2532 [e]	4012 [e]	266 [e]	3756 [e]	2106 [e]
Holokautōmata	kai	peri	hamartias	Ouk	eudokēsas
6 Ὁλοκαυτώματα	καὶ	περὶ	ἁμαρτίας	Οὐκ	εὐδόκησας .
Burnt offerings	and	[offerings] for	sin	not	You have delighted in
N-ANP	Conj	Prep	N-GFS	Adv	V-AIA-2S

1. The text in Psalm 40 refers to these four that are to be general and all-inclusive of the Levitical services in the temple:
 - a. Sacrifice
 - b. Offering
 - c. Burnt offering
 - d. Sin offering

10:7 – “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.’”

5119 [e]	2036 [e]	2400 [e]	2240 [e]	1722 [e]	2777 [e]	975 [e]	1125 [e]	4012 [e]	1473 [e]	3588 [e]	4160 [e]		
Tote	eipon	Idou	hēkō	En	kephalidi	bibliou	gegraptai	peri	emou	Tou	poiēsai		
7	Τότε	εἶπον	, Ἴδου	, ἤκω	— Ἐν	κεφαλίδι	βιβλίου	γέγραπται	περὶ	ἐμοῦ	— Τοῦ	ποιῆσαι	,
	Then	I said	Behold	I have come	in	[the] scroll	of [the] book	it is written	of	Me	-	to do	
	Adv	V-AIA-1S	V-AMA-2S	V-PIA-1S	Prep	N-DFS	N-GNS	V-RIMP-3S	Prep	PPro-G1S	Art-GNS	V-ANA	

3588 [e]	2316 [e]	3588 [e]	2307 [e]	4771 [e]
ho	Theos	to	thelēma	sou
ὁ	Θεός	, τὸ	θέλημά	σου .
-	O God	the	will	of You
Art-VMS	N-NMS	Art-ANS	N-ANS	PPro-G2S

10:8 – “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),

511 [e]	3004 [e]	3754 [e]	2378 [e]	2532 [e]	4376 [e]	2532 [e]	3646 [e]	2532 [e]	4012 [e]	
Anōteron	legōn	hoti	Thysias	kai	prosphoras	kai	holokautōmata	kai	peri	
8	Ἀνώτερον	λέγων	ὅτι	, Θυσίας	, καὶ	προσφορὰς	, καὶ	ὀλοκαυτώματα	, καὶ	περὶ
	Above	saying	-	Sacrifice	and	offering	and	burnt offerings	and	[offerings] for
	Adj-ANS-C	V-PPA-NMS	Conj	N-AFP	Conj	N-AFP	Conj	N-ANP	Conj	Prep

266 [e]	3756 [e]	2309 [e]	3761 [e]	2106 [e]	3748 [e]	2596 [e]	3551 [e]	4374 [e]
hamartias	ouk	ēthelēsas	oude	eudokēsas	haitines	kata	nomon	prospheronται
ἁμαρτίας	, οὐκ	ἠθέλησας	, οὐδὲ	εὐδόκησας	, αἵτινες	κατὰ	νόμον	προσφέρονται ;
sin	not	You have desired	nor	have You delighted in	which	according to	[the] Law	are offered
N-GFS	Adv	V-AIA-2S	Conj	V-AIA-2S	RelPro-NFP	Prep	N-AMS	V-PIM/P-3P

1. The Levitical sacrifices were commanded by God’s law, but they were never satisfactory and never had the final answer for the problem of sin

10:9 – “then he added, “Behold, I have come to do your will.” He does away with the first in order to establish the second.

5119 [e]	2046 [e]	2400 [e]	2240 [e]	3588 [e]	4160 [e]	3588 [e]	2307 [e]	4771 [e]	337 [e]	3588 [e]	4413 [e]		
tote	eirēken	Idou	hēkō	tou	poiēsai	to	thelēma	sou	anairei	to	prōton		
9	τότε	εἶρηκεν	, Ἴδου	, ἤκω	τοῦ	ποιῆσαι	τὸ	θέλημά	σου .	ἀναρεῖ	τὸ	πρῶτον	,
	then	He said	Behold	I have come	-	to do	the	will	of You	He takes away	the	first	
	Adv	V-RIA-3S	V-AMA-2S	V-PIA-1S	Art-GNS	V-ANA	Art-ANS	N-ANS	PPro-G2S	V-PIA-3S	Art-ANS	Adj-ANS	

2443 [e]	3588 [e]	1208 [e]	2476 [e]
hina	to	deuteron	stēsē
ἵνα	τὸ	δεύτερον	στήσῃ .
that	the	second	He might establish
Conj	Art-ANS	Adj-ANS	V-ASA-3S

1. In verse 10:7 “I said” – *eipon* - is aorist, indicative, active

- a. (aorist is the default, unmarked form of the verb in Greek which means it does not have the implications of the imperfect tense referring to an ongoing or repeated situation or the perfect tense which refers to a situation with a continuing relevance.)
 - b. When the author of Hebrews re-quotes the same line for his purpose he changes it to perfect tense making it a completed action as if saying “it now stands on record as complete: in verse 10:9 **He said**” – *eireken* – is perfect, indicative, active
2. The “does away with” or “sets aside” from the Greek – *anairei* – is severe meaning “take away” as in killing, murdering referring to total abolition of the former. The Old Covenant is total abolished with this statement.
 3. The “established” – *stese* - of the New Covenant means “to make to stand”. The New Covenant has been stood up and established in the place where to Old Covenant had been totally destroyed and removed.

10:10 – “And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.

1722 [e]	3739 [e]	2307 [e]	37 [e]	1510 [e]	1223 [e]	3588 [e]	4376 [e]	3588 [e]	4983 [e]	2424 [e]	5547 [e]	2178 [e]	
en	hō	thelēmati	hēgiasmenoi	esmen	dia	tēs	prosporas	tou	sōmatos	Iēsou	Christou	ephapax	
10	ἐν	ᾧ	θελήματι	, ἡγιασμένοι	ἐσμέν	, διὰ	τῆς	προσφορᾶς	τοῦ	σώματος	Ἰησοῦ	Χριστοῦ	ἐφάπαξ
By	that	will	having been sanctified	we are	through	the	offering	of the	body	of Jesus	Christ	once for all	
Prep	RelPro-DNS	N-DNS	V-RPM/P-NMP	V-PIA-1P	Prep	Art-GFS	N-GFS	Art-GNS	N-GNS	N-GMS	N-GMS	Adv	

1. “By that will” – *en ho thelemati* – the sanctified of believers is “in the will of God”. They are sanctified.
2. “sanctified” or “having been sanctified” – *hegiasmenoi* – as used by the author of Hebrews as Paul uses the word Justified. The author of Hebrews writes that the believers are complete, sanctified, *teleos* by God through Jesus. This is the first phase of salvation known by Paul as Justification.
 - a. This can get confusing because Paul uses “sanctification as a process where the believer is growing in their faith and conforming to Jesus in the minds and lifestyles.
 - b. There is no contradiction, but different words used for two phases of salvation in different context.
3. “once for all” – *ephapax* -
 - a. This is an emphatic compound word from epi (preposition meaning “on”, “upon” used as a prefix) and *hapax* (once, once for all)
 - b. So, epi-hapax means emphatically an intensified “once for all the absolute final!”

10:11 – “And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins.

2532 [e]	3956 [e]	3303 [e]	2409 [e]	2476 [e]	2596 [e]	2250 [e]	3008 [e]		2532 [e]	3588 [e]	846 [e]	4178 [e]	
Kai	pas	men	hiereus	hestēken	kath'	hēmeran	leitourgōn		kai	tas	autas	pollakis	
11	Καὶ	πᾶς	μὲν	ἱερεὺς	ἕστηκεν	καθ'	ἡμέραν	λειτουργῶν	,	καὶ	τὰς	αὐτὰς	πολλάκις
	And	every	indeed	priest	stands	every	day	ministering		and	the	same	repeatedly
	Conj	Adj-NMS	Conj	N-NMS	V-RIA-3S	Prep	N-AFS	V-PPA-NMS		Conj	Art-AFP	PPro-AF3P	Adv

4374 [e]	2378 [e]	3748 [e]	3763 [e]	1410 [e]	4014 [e]	266 [e]	
prosphērōn	thysias	haitines	oudepote	dynantai	perielein	hamartias	
προσφέρων	θυσίας	,	αἵτινες	οὐδέποτε	δύνανται	περιελεῖν	ἁμαρτίας
offering	sacrifices		which	never	are able	to take away	sins
V-PPA-NMS	N-AFP		RelPro-NFP	Adv	V-PIMP-3P	V-ANA	N-AFP

10:12 – “But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God,

3778 [e]	1161 [e]	1520 [e]	5228 [e]	266 [e]	4374 [e]	2378 [e]	1519 [e]	3588 [e]	1336 [e]			
houtos	de	mian	hyper	hamartiōn	prosenekas	thysian	eis	to	diēnekes			
12	οὗτος	δὲ	,	μίαν	ὑπὲρ	ἁμαρτιῶν	προσενέγκας	θυσίαν	εἰς	τὸ	διηνεκὲς	,
	This [One]	however		one	for	sins	having offered	sacrifice	in	-	perpetuity	
	DPro-NMS	Conj		Adj-AFS	Prep	N-GFP	V-APA-NMS	N-AFS	Prep	Art-ANS	Adj-ANS	

2523 [e]	1722 [e]	1188 [e]	3588 [e]	2316 [e]
ekathisen	en	dexia	tou	Theou
ἐκάθισεν	ἐν	δεξιᾷ	τοῦ	Θεοῦ
sat down	at	[the] right hand	-	of God
V-AIA-3S	Prep	Adj-DFS	Art-GMS	N-GMS

10:13 – “waiting from that time until his enemies should be made a footstool for his feet.

3588 [e]	3063 [e]	1551 [e]	2193 [e]	5087 [e]	3588 [e]	2190 [e]	846 [e]	5286 [e]	3588 [e]	4228 [e]	846 [e]	
to	loipon	ekdechomenos	heōs	tethōsin	hoi	echthroi	autou	hypopodion	tōn	podōn	autou	
13	τὸ	λοιπὸν	ἐκδεχόμενος	ἕως	τεθῶσιν	οἱ	ἐχθροὶ	αὐτοῦ	ὑποπόδιον	τῶν	ποδῶν	αὐτοῦ
	the	henceforth	awaiting	until	should be placed	the	enemies	of Him	[as] a footstool	for the	feet	of Him
	Art-ANS	Adj-ANS	V-PPM/P-NMS	Conj	V-ASP-3P	Art-NMP	Adj-NMP	PPro-GM3S	N-NNS	Art-GMP	N-GMP	PPro-GM3S

10:14 – “For by a single offering he has perfected for all time those who are being sanctified.

1520 [e]	1063 [e]	4376 [e]	5048 [e]	1519 [e]	3588 [e]	1336 [e]	3588 [e]	37 [e]			
mia	gar	prophora	teteleiōken	eis	to	diēnekes	tous	hagiazomenous			
14	μῖα	γὰρ	προσφορᾶ	,	τετελείωκεν	εἰς	τὸ	διηνεκὲς	τοὺς	ἁγιαζομένους	.
	By one	for	offering		He has perfected	for	-	all time	those	being sanctified	
	Adj-DFS	Conj	N-DFS		V-RIA-3S	Prep	Art-ANS	Adj-ANS	Art-AMP	V-PPM/P-AMP	

10:15 – “And the Holy Spirit also bears witness to us; for after saying,

3140 [e]	1161 [e]	1473 [e]	2532 [e]	3588 [e]	4151 [e]	3588 [e]	40 [e]	3326 [e]	1063 [e]	3588 [e]	2046 [e]
Martyrei	de	hēmin	kai	to	Pneuma	to	Hagion	meta	gar	to	eirēkenai
15 Μαρτυρεῖ	δὲ	ἡμῖν	καὶ	τὸ	Πνεῦμα	τὸ	Ἅγιον ;	μετὰ	γὰρ	τὸ	εἰρηκέναι :
Bears witness	now	to us	also	the	Spirit	-	Holy	after	for	-	having said
V-PIA-3S	Conj	PPro-D1P	Conj	Art-NNS	N-NNS	Art-NNS	Adj-NNS	Prep	Conj	Art-ANS	V-RNA

10:16 – “**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,**”

3778 [e]	3588 [e]	1242 [e]	3739 [e]	1303 [e]	4314 [e]	846 [e]	3326 [e]	3588 [e]	2250 [e]	1565 [e]	3004 [e]	2962 [e]
Hautē	hē	diathēkē	hēn	diathēsomai	pros	autous	meta	tas	hēmeras	ekeinas	legei	Kyrios
16 Αὕτη	ἡ	διαθήκη	ἦν	διαθήσομαι	πρὸς	αὐτοὺς ,	μετὰ	τὰς	ἡμέρας	ἐκείνας ,	λέγει	Κύριος ,
This [is]	the	covenant	that	I will make	with	them	after	the	days	those	says	[the] Lord
DPro-NFS	Art-NFS	N-NFS	RelPro-AFS	V-FIM-1S	Prep	PPro-AM3P	Prep	Art-AFP	N-AFP	DPro-AFP	V-PIA-3S	N-NMS

1325 [e]	3551 [e]	1473 [e]	1909 [e]	2588 [e]	846 [e]	2532 [e]	1909 [e]	3588 [e]	1271 [e]	846 [e]	1924 [e]	846 [e]
didous	nomous	mou	epi	kardias	autōn	kai	epi	tēn	dianoian	autōn	epigrapsō	autous
διδούς	νόμους	μου	ἐπὶ	καρδίας	αὐτῶν ,	καὶ	ἐπὶ	τὴν	διάνοιαν	αὐτῶν ,	ἐπιγράψω	αὐτοὺς ,
putting	[the] laws	of Me	into	[the] hearts	of them	and	into	the	mind	of them	I will inscribe	them
V-PPA-NMS	N-AMP	PPro-G1S	Prep	N-AFP	PPro-GM3P	Conj	Prep	Art-AFS	N-AFS	PPro-GM3P	V-FIA-1S	PPro-AM3P

10:17 – “**then he adds, “I will remember their sins and their lawless deeds no more.”**”

2532 [e]	3588 [e]	266 [e]	846 [e]	2532 [e]	3588 [e]	458 [e]	846 [e]	3756 [e]	3361 [e]	3403 [e]	2089 [e]
Kai	Tōn	hamartiōn	autōn	kai	tōn	anomiōn	autōn	ou	mē	mnēsthēsomai	eti
17 Καὶ ,	τῶν	ἁμαρτιῶν	αὐτῶν ,	καὶ	τῶν	ἀνομιῶν	αὐτῶν ,	οὐ	μὴ	μνησθήσομαι	ἔτι .
and	The	sins	of them	and	the	lawless acts	of them	no	not	will I remember	any more
Conj	Art-GFP	N-GFP	PPro-GM3P	Conj	Art-GFP	N-GFP	PPro-GM3P	Adv	Adv	V-FIP-1S	Adv

10:18 – “**Where there is forgiveness of these, there is no longer any offering for sin.**”

3699 [e]	1161 [e]	859 [e]	3778 [e]	3765 [e]	4376 [e]	4012 [e]	266 [e]
Hopou	de	aphesis	toutōn	ouketi	prosphora	peri	hamartias
18 Ὅπου	δὲ	ἄφεσις	τούτων ,	οὐκέτι	προσφορὰ	περὶ	ἁμαρτίας .
Where	now	forgiveness	of these [is]	no longer [is there]	an offering	for	sin
Adv	Conj	N-NFS	DPro-GFP	Adv	N-NFS	Prep	N-GFS

1. This short powerful closing verse communicates the point of the argument:
 - a. Christ offering is the final offering
 - b. If Christ’s offering is final there is no longer anything else you can do about sin.
 - c. There is nothing other than Christ for bringing you to God