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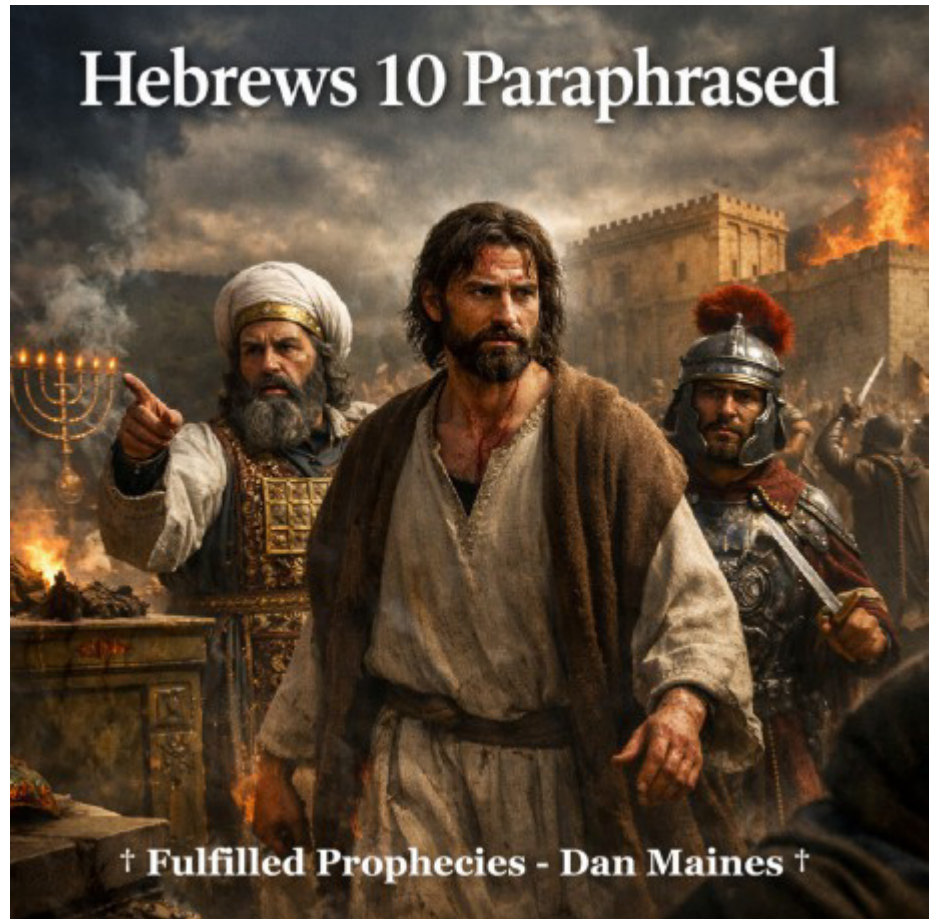
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## Hebrews 10 Paraphrased



By Dan Maines

## Hebrews 10 Paraphrased

### Introduction

† Hebrews 10 brings the writer's argument into full view. The old covenant sacrifices could never finish what they pointed to, because they were only temporary pictures of the greater sacrifice that Christ would bring.

† This chapter shows the weakness of repeated animal offerings, the power of Christ's once-for-all sacrifice, and the danger of turning back to the old system when its end was already near.

† From the fulfilled perspective, this chapter belongs right in that first century transition, when the old covenant order was still standing outwardly, but was already being replaced by the better covenant in Christ.

### **Hebrews 10:1**

The law was only a shadow of the good things that were coming, not the true reality itself. Because of that, the same sacrifices offered year after year could never fully bring worshipers into complete cleansing.

† A shadow isn't the real thing, it only points to it. The law pointed ahead to Christ, but it wasn't the final substance itself (Colossians 2:17).

† If those sacrifices had truly finished the work, they wouldn't have needed to keep repeating them year after year (Hebrews 10:2).

† The old covenant was real in its purpose, but limited in its power. It prepared the people for what only Christ could accomplish (Galatians 3:24).

### **Hebrews 10:2**

If they had really made the worshipers clean, wouldn't the sacrifices have stopped? Once cleansed, they would no longer carry the burden of guilt for sins.

† Repetition proved incompleteness. A finished sacrifice doesn't need to be offered again and again (Hebrews 9:25-26).

† The old system could deal with ritual defilement, but it couldn't fully clear the conscience before God (Hebrews 9:9).

† This is why the writer presses the point so hard, because many were tempted to go back to a system that never completed what it promised.

### **Hebrews 10:3**

Instead, those sacrifices were a yearly reminder of sins.

† The annual sacrifices didn't erase sin forever, they kept bringing sin back to mind (Leviticus 16:34).

† The Day of Atonement showed that the issue of sin had not yet been fully resolved under that covenant order.

† A reminder isn't the same thing as a removal. The law kept testifying that something greater was still needed.

### **Hebrews 10:4**

Because it's impossible for the blood of bulls and goats to take away sins.

† Animal blood had symbolic value under the law, but it could never truly remove sin in the fullest sense before God (Hebrews 9:13-14).

† The sacrifice had to match the people being redeemed, which is why the Son came in flesh and blood (Hebrews 2:14-17).

† John the Baptist identified Jesus as the Lamb of God because He alone would do what animal sacrifices never could (John 1:29).

### **Hebrews 10:5**

So when Christ came into the world, He said, You did not ultimately desire sacrifice and offering, but You prepared a body for Me.

† The writer draws from Psalm 40 to show that God always intended something greater than animal offerings (Psalm 40:6-8).

† Christ's body was prepared for the very purpose of offering Himself as the true and final sacrifice (Hebrews 10:10).

† The incarnation was not accidental, it was necessary. He took on flesh so He could stand in our place.

### **Hebrews 10:6**

You were not pleased with burnt offerings and sacrifices for sin.

† This doesn't mean God never commanded them, it means

they were never His final goal (1 Samuel 15:22).

† The sacrifices served a temporary covenant purpose, but they could not satisfy the deeper need for complete cleansing.

† Even the prophets showed that obedience and a true heart mattered more than ritual alone (Psalm 51:16-17).

### **Hebrews 10:7**

Then I said, Here I am, I have come, as it's written about Me in the scroll, to do Your will, O God.

† Christ came in full submission to the Father's will, not to preserve the old order, but to fulfill it (John 6:38).

† The scriptures had already spoken of Him. His coming wasn't a last-minute response, it was the long-promised plan of God (Luke 24:44).

† He didn't come merely to teach, He came to obey completely and offer Himself completely.

### **Hebrews 10:8**

After saying above, Sacrifices and offerings and burnt offerings and offerings for sin You did not desire, nor were You pleased with them, though they were offered according to the law,

† The law required those offerings, yet the law itself pointed beyond them. That was always built into the system.

† God gave the sacrificial order for a time, but He never meant it to be the permanent answer.

† The writer is showing that the old covenant contained within itself the witness that it would be surpassed.

### **Hebrews 10:9**

then He said, Here I am, I have come to do Your will. He takes away the first in order to establish the second.

† The first covenant order was removed so the new covenant could stand in its place (Hebrews 8:13).

† Christ didn't fail the old covenant, He fulfilled it and brought in

what it was always pointing toward.

† From the fulfilled perspective, this wasn't a future age still waiting to begin, it was the covenant transition happening in their own generation.

### **Hebrews 10:10**

By that will we've been made holy through the offering of the body of Jesus Christ once for all.

† Our sanctification rests on Christ's single offering, not on repeated temple sacrifices (Hebrews 9:12).

† Once for all means His sacrifice was decisive, complete, and never needing repetition.

† This is why believers have confidence, because our standing doesn't depend on an unfinished system.

### **Hebrews 10:11**

Every priest stands day after day serving and offering the same sacrifices again and again, which can never take away sins.

† The standing posture of the priests showed that their work was never done.

† The repetition exposed the weakness of the Levitical system, because it could symbolize atonement without fully accomplishing it.

† The contrast is building toward Christ, whose priestly work actually reaches completion.

### **Hebrews 10:12**

But He, having offered one sacrifice for sins for all time, sat down at the right hand of God,

† Christ sat down because His sacrificial work was finished (Hebrews 1:3).

† No Levitical priest ever sat down in that sense, because their ministry never reached final completion.

† His session at God's right hand fulfills Psalm 110:1 and shows

His authority and finished work.

### **Hebrews 10:13**

waiting from that time onward until His enemies are made a footstool for His feet.

† This is kingdom language drawn from Psalm 110:1, showing the Messiah reigning while His enemies are being subdued.

† In the first century, that included the covenant enemies resisting His rule and persecuting His people.

† The judgment connected with that transition came within the generation Jesus addressed (Matthew 24:34).

### **Hebrews 10:14**

For by one offering He has perfected for all time those who are being made holy.

† The word perfected here speaks of bringing believers into completed covenant access before God.

† What the law could never finish, Christ finished through one offering (Hebrews 7:19).

† This is not about endless sacrifice, but lasting sufficiency.

### **Hebrews 10:15**

And the Holy Spirit also testifies to us, because after saying,

† The writer treats the words of Jeremiah as the direct testimony of the Holy Spirit.

† That matters because the new covenant wasn't a human idea, it was God's own promise long before Christ came.

† Scripture itself was already declaring that a covenant change was coming.

### **Hebrews 10:16**

This is the covenant that I will make with them after those days, says the Lord: I will put My laws on their hearts, and I will write them on their minds,

† This comes from Jeremiah 31:33 and points to an inward

covenant, not merely an external code.

† Under the new covenant, God's will isn't just written on stone, it's impressed upon the inner person.

† The focus shifts from outward ritual administration to inward covenant reality.

### **Hebrews 10:17**

and their sins and their lawless deeds I will remember no more.

† This doesn't mean God literally loses memory, it means He no longer holds those sins against them in covenant judgment (Jeremiah 31:34).

† Full forgiveness is one of the great promises of the new covenant.

† What the repeated sacrifices could not secure, Christ secured fully.

### **Hebrews 10:18**

Now where there is forgiveness of these things, there is no longer any offering for sin.

† If forgiveness has truly been accomplished, then the sin offering system has reached its end.

† To continue looking for another offering would be to deny the sufficiency of Christ.

† This is one reason going back to temple sacrifices would have been such a serious rejection of the gospel.

### **Hebrews 10:19**

So then, brothers, since we have confidence to enter the holy places by the blood of Jesus,

† Under the old covenant, access was restricted. Under Christ, believers are invited in with confidence.

† The blood of Jesus opens what animal blood never could fully open (Hebrews 9:8, 12).

† Confidence before God is now grounded in Christ's work, not

priestly distance.

### **Hebrews 10:20**

by a new and living way that He opened for us through the curtain, that is, through His flesh,

† Christ Himself is the way into God's presence. His flesh given in sacrifice opened the way.

† The curtain symbolized restricted access, but His death removed that barrier in fulfillment (Matthew 27:51).

† This way is called living because it comes through the risen Christ, not through a dead ritual order.

### **Hebrews 10:21**

and since we have a great priest over the house of God,

† Jesus is the true high priest over God's people, not merely over an earthly sanctuary.

† The house of God in this covenant context is His people, those brought near through Christ (Ephesians 2:19-22).

† This priesthood is superior because it is permanent and effective.

### **Hebrews 10:22**

let's draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

† Drawing near is now a covenant privilege grounded in real cleansing.

† The language combines inner cleansing and outward washing to show the completeness of what Christ brings (Ezekiel 36:25-27).

† This isn't about temple ritual, but about the true purification Christ gives to His people.

### **Hebrews 10:23**

Let's hold tightly the confession of our hope without wavering,

because He who promised is faithful.

† The call is to remain steady because the pressure to turn back was real.

† Their hope rested not in circumstances, but in the faithfulness of God.

† When believers hold fast, they are trusting the character of the One who made the promise.

### **Hebrews 10:24**

And let's consider how to stir one another up to love and good works,

† Faithfulness isn't only personal, it's also communal. Believers are to strengthen each other.

† The Christian life was never meant to be isolated or indifferent.

† In times of pressure, mutual encouragement becomes even more important.

### **Hebrews 10:25**

not abandoning our meeting together, as some are doing, but encouraging one another, and all the more as you see the Day drawing near.

† The Day here is the approaching day of covenant judgment connected with the end of the old order.

† The writer says they could see it drawing near, which places the warning in their own time, not thousands of years later.

† Their gathering mattered because they were living in the middle of a major covenant crisis.

### **Hebrews 10:26**

Because if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,

† This is not talking about every ordinary stumble of a believer,

but about willful covenant rejection after knowing the truth.

† In this context, that meant turning from Christ back to a system that God had already rendered obsolete.

† If Christ is rejected, there is no other sacrifice left to run to.

### **Hebrews 10:27**

but only a fearful expectation of judgment and a fury of fire that will consume the adversaries.

† The warning is severe because covenant apostasy has severe consequences.

† The language fits the coming judgment that would fall upon those opposing Christ and clinging to the condemned order.

† Fire imagery is often used in scripture for divine judgment against covenant breakers (Isaiah 26:11).

### **Hebrews 10:28**

Anyone who rejected the law of Moses died without mercy on the testimony of two or three witnesses.

† The writer argues from the lesser to the greater. If rejecting Moses brought judgment, rejecting Christ brings worse.

† The law itself established the seriousness of covenant rebellion (Deuteronomy 17:2-6).

† This would have hit hard for Jewish hearers who knew exactly how serious Moses' covenant sanctions were.

### **Hebrews 10:29**

How much worse punishment do you think will be deserved by the one who has trampled underfoot the Son of God, treated as unclean the blood of the covenant by which he was set apart, and insulted the Spirit of grace?

† To abandon Christ after knowing Him is described in the strongest possible terms.

† The blood of the covenant is holy, and to treat it as common is to despise the very means of salvation.

† Insulting the Spirit of grace shows this is not ignorance, but hardened rejection.

### **Hebrews 10:30**

For we know the One who said, Vengeance is Mine, I will repay. And again, The Lord will judge His people.

† The warning is grounded in the character of God Himself, not in empty threats.

† Judgment begins with God's own covenant people when they reject His covenant truth.

† These citations recall Deuteronomy and show continuity in God's justice (Deuteronomy 32:35-36).

### **Hebrews 10:31**

It is a terrifying thing to fall into the hands of the living God.

† God's mercy is glorious, but His judgment is also real.

† The writer wants his readers to feel the weight of apostasy, not to treat it lightly.

† The living God is not passive. He acts in both salvation and judgment.

### **Hebrews 10:32**

But remember the earlier days, when after being enlightened, you endured a great struggle filled with suffering.

† He now turns from warning to encouragement by reminding them of their earlier faithfulness.

† They had already proven endurance in hard days, and that memory should strengthen them now.

† Past perseverance becomes fuel for present perseverance.

### **Hebrews 10:33**

Sometimes you were publicly exposed to insults and afflictions, and sometimes you stood beside those who were treated that way.

† Their suffering was both personal and shared. Some were

directly attacked, others stood with the attacked.

† Faithfulness often costs something in a hostile environment.

† The writer honors their solidarity instead of letting them forget it.

### **Hebrews 10:34**

You showed compassion to the prisoners, and you accepted the seizure of your property with joy, knowing that you had a better possession and a lasting one.

† Their joy didn't come from loss itself, but from confidence in what couldn't be taken away.

† They valued the eternal inheritance in Christ above temporary possessions.

† This perspective is what kept first century believers steady during real persecution.

### **Hebrews 10:35**

So don't throw away your confidence, because it has a great reward.

† Confidence here means bold trust in Christ and His promises.

† The danger was not just fear, but abandoning that boldness under pressure.

† The reward is tied to persevering faith, not to retreat.

### **Hebrews 10:36**

Because you need endurance, so that after you've done the will of God, you may receive what was promised.

† Endurance was necessary because they were living through the very transition the prophets had spoken of.

† The promise was not empty, but it required steadfastness in the middle of trial.

† Doing God's will and waiting faithfully belong together.

### **Hebrews 10:37**

For in just a very little while, He who is coming will come and

will not delay.

† The time statement matters. The writer says a very little while, showing nearness for his original audience.

† From the fulfilled perspective, this refers to Christ's coming in judgment against the old covenant order, not a still-future event thousands of years later.

† The language matches the imminent expectation found throughout the New Testament.

### **Hebrews 10:38**

But My righteous one will live by faith, and if he shrinks back, My soul has no pleasure in him.

† This comes from Habakkuk and shows that faithfulness has always been the path of the righteous (Habakkuk 2:3-4).

† To shrink back is the opposite of covenant trust.

† The writer applies this prophecy directly to his hearers because they were the ones standing at that moment of decision.

### **Hebrews 10:39**

But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.

† He ends with confidence, not despair. The warning is strong, but his hope for them is stronger.

† Preservation comes through continuing faith in Christ, not by retreating to the shadows.

† This closing line presses the readers to identify themselves with perseverance, not with apostasy.

### **Historical References**

† Justin Martyr argued that the sacrifices and offerings under the law pointed forward to Christ and were fulfilled in Him, not meant to continue as the final way of approach to God.

† Irenaeus taught that Christ completed in Himself what the

sacrificial system foreshadowed, and that the new covenant reality surpassed the old shadows.

† Eusebius recorded the fall of Jerusalem and the temple's end as a decisive historical turning point, confirming that the old sacrificial order had passed away.

† Clement of Alexandria wrote of the law as preparatory instruction that led to the fuller truth revealed in Christ.

### **How It Applies To Us Today**

† We don't need another sacrifice, because Christ's offering was enough.

† We don't live outside God's presence, because the new and living way has already been opened.

† We don't go backward to shadows when the substance has come.

† We stay faithful, encourage one another, and hold firmly to what Christ finished.

† We read Hebrews 10 as a chapter of confidence in Christ and warning against returning to what was already fading away.

### **Q & A Appendix**

**Q** Why does Hebrews 10 say the law was only a shadow?

**A** Because the law pointed forward to the greater reality found in Christ. It had value as a witness and pattern, but it was never the final substance (Hebrews 10:1; Colossians 2:17).

**Q** Why were animal sacrifices repeated so often?

**A** Because they could not fully remove sin. Their repetition showed that the work remained incomplete until Christ came (Hebrews 10:2-4).

**Q** What does it mean that Christ sat down at the right hand of God?

**A** It means His sacrificial work was finished. Unlike the priests who kept standing and offering sacrifices, Christ completed the

work and took His seat in authority (Hebrews 10:11-12; Hebrews 1:3).

**Q** What is the new and living way in Hebrews 10:20?

**A** It is the access to God that Christ opened through His own flesh and sacrifice. Believers now draw near through Him, not through temple rituals (Hebrews 10:19-22).

**Q** What is the Day drawing near in Hebrews 10:25?

**A** From the fulfilled perspective, it is the approaching day of covenant judgment connected with the end of the old covenant age, which was near for the original audience (Hebrews 10:25; Matthew 24:34).

**Q** Is Hebrews 10:26 talking about any sin a Christian commits?

**A** No. The warning is about deliberate, willful rejection of the truth after receiving it, especially in the context of turning away from Christ and back to the old covenant system (Hebrews 10:26-29).

**Q** What does Hebrews 10:37 mean by in just a very little while?

**A** It means exactly what it says, the coming in view was near for those first century readers. It fits the imminent judgment language found throughout that covenant transition period (Hebrews 10:37).

**Q** Why does Hebrews 10 say Christ's sacrifice was once for all?

**A** Because His offering completely accomplished what the repeated sacrifices could never finish. The priests had to offer sacrifices daily, but Christ offered one sacrifice for sins for all time. Hebrews 10:10; Hebrews 10:12; Hebrews 9:12

**Q** What does it mean that the law was a shadow of good things to come?

**A** It means the law pointed forward to the greater reality that would come through Christ. The sacrifices, priesthood, and temple were real parts of the covenant system, but they were

pictures preparing people for the true fulfillment in Christ.

Hebrews 10:1; Colossians 2:16-17

**Q** Why does Hebrews warn so strongly against turning back?

**A** Because turning back to the old system would mean rejecting the sacrifice of Christ that had already been offered. If someone abandons the only true sacrifice, there is no other sacrifice left to rely on. Hebrews 10:26-29

**Q** What does it mean to draw near to God with confidence?

**A** Under the old covenant access was restricted, but through Christ believers now have open access to God's presence. His blood opened the way so we can approach God with full assurance of faith. Hebrews 10:19-22

**Q** Why does Hebrews emphasize encouraging one another?

**A** Because believers were facing persecution and pressure to abandon their faith. Gathering together and encouraging each other helped them remain faithful as the covenant transition unfolded. Hebrews 10:24-25

**Q** What promise were the readers waiting to receive?

**A** They were waiting for the fulfillment of what God had promised, including the vindication of Christ's kingdom and the judgment that would bring the old covenant order to its end. Hebrews 10:36-37; Matthew 24:30-34

**† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †**

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**Source Index**

† Hebrews 10:1-39

† Justin Martyr, Dialogue with Trypho; Irenaeus, Against Heresies; Eusebius, Ecclesiastical History; Clement of Alexandria, Stromata

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