

The Book Of Hebrews

Lesson 9: (10:19-39)

Outline thus far.

Part I - Jesus, The Incarnate Son Of God (1:1-4:13).

I. God's Final Word Spoken Through His Son (1:1-2:18).

II. The Need For The Incarnation Explained (2:5-18).

III. First Digression - Exhortation To "Hold Fast" And Warning Against Unbelief (3:1-4:13).

Part II - Jesus, Our Great High Priest (4:14-10:18).

I. Jesus Qualified For Priesthood Hebrews (4:14-5:10).

II. Second Digression - Warning Against Apostasy And Encouragement To Perfection (5:12-6:20).

III. Jesus A High Priest After The Order Of Melchizedek (7:1-28).

IV. "A Ministry More Excellent" (8:1-10:18).

A. Introduction to the Superior Priestly Ministry of Jesus (8:1-6).

B. The character of the New Covenant (8:7-13).

C. The priestly service and sanctuary of the First Covenant (9:1-10).

D. The more excellent ministry of Jesus (9:11-28; cf. 8:6).

E. Perfection and Finality Attained Through One Offering (10:1-18).

Part III

Practical Application of Doctrine to Life (10:19-13:25)

I. The Impact This Teaching Is To Have (10:19-39).

A. Practical consequences that should follow (10:19-25).

The provisions (10:20-21).

Boldness to enter the holiest (19-20). The word originally described boldness of speech and then boldness in general. The Holiest or Holiest Of All (9:3) was only open to the High Priest annually. Before Christ came there was no direct access for the Jew to the throne of grace; such admittance was barred and there was nothing that he could bring that could make him acceptable. But now the need for hesitancy and reserve had been removed. Two points are made concerning this procurement:

1. It was opened up by the blood of Jesus (19; 9:12).
2. It was "a new and living way" (20). The Spirit signified by the two compartment arrangement that "the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing" (9:8). Christ has not entered into "the holy places made with hands... but into heaven itself, now to appear in the presence of God for us" (9:24). He is our forerunner gone ahead to prepare the way (6:20).

Notes on verse.

1. "New (prosphatos)." Originally signifying "freshly slain" (Vine) and came to mean fresh, recent. "It does not so much convey the idea that it is new in the sense that it had never existed before, as new in the sense that it is recent, or fresh. It was a way which was recently disclosed, and which had the freshness of novelty" (Barnes).
2. "Living way." Living has two possible connotations. It was a living way in that it led to life but also living as compared to a fountain that continually flows in contrast to a pool that dries up – perpetual or unending (Jn 4:10). "It is a way that conducts to life. It is ever-living — as if the blood which was shed always retained the freshness of that which is flowing from the vein. And it is perpetual and constant — like a fountain that always flows — for it is by a sacrifice whose power is perpetual and unchanging" (Barnes).

"Through the veil, that is His flesh." This is not to be understood as saying that there was a likeness between the veil and His flesh, rather that there was a similarity between the manner of entrance under discussion. The High Priest gained admittance to the Holiest of All by drawing back the curtain and Jesus for His disciples through His crucified body (5:7; Mt 27:51).

Having such a High Priest (21). The description "such a great" is not supplied in the text but this is surely the sense. Remember this is a summary that is to prepare the launch pad for the exhortatory appeal to follow. Remember what has already been described:

1. His qualifications to represent us (4:14-5:10).
2. His greatness- superiority over the Levitical Priesthood (ch. 7).
3. His ever-present function in applying the merits of His blood and interceding on His people's behalf (7:25).

Three things incumbent upon God's people. Note each begins with "Let us..." (22-25).

"draw nigh..." (22). The parallelism in 10:1-2 shows those who are encouraged to draw near to be the worshippers of God. The time is coming when God's people will live in the presence of God but for the present His people draw near with worship (13:15-16). Three things are to accompany those who approach:

"A true heart". A heart devoid of falsehood and what it ought to be (Jn 4:23-24).

"Fullness of faith." A confidence that leaves no room for doubt.

The requisite preparation to approach - "Hearts sprinkled from an evil conscience" and "bodies washed with pure water". Dealing with the second point first: This is a reference to baptism; it is the only washing in water which the NT associates with the Christian experience (Ac 22:16; Eph 5:26). This outward act of submission is connected with and occurs at the same time as an inward cleansing when hearts are "sprinkled from an evil conscience" taking place when the blood of Christ is applied (cf. 10:2; 9:13-14; Rev 1:5).

"Hold fast the confession of our faith without wavering" (23; 3:6, 14; 4:14). Our confession is the thing that we profess to be true. We can do that because He who provides the ground for hope is faithful.

"Consider one another..." (24-25).

Positively "in order to stir up love and good works" (24). So regard the welfare of others with a view to having this affect upon them. The Grk. occurs only in Ac 15:39 elsewhere and it the word from which paroxysm is derived.

Negatively, "not forsaking the assembling of ourselves together..." (25). The exhortation spoken of is to take place when gathered together - it is not directed towards the act of gathering. It is unclear what "the day" refers to. Though the judgement day may be in focus it is more likely to refer to Jerusalem's coming destruction since this was the event which was so near and signs of its approach might have been evident.

B. Warning against apostasy (10:26-31).

The sorry state of the apostate (26-27).

"For." These consequences are highlighted to support the foregoing admonition to do these three things - "let us..."

The wilful sin in this context is apostasy.

1. It does not refer to doing something in a moment of weakness that we know to be wrong and is contrary to our own principles (5:2; Gal 2:11-12). It is an abandoning of the Lord after we have known the truth.
2. With this attitude "there remains no longer a sacrifice for sin (26b). This is explained by the argumentation just presented (1-18) concluding that Jesus "had offered one sacrifice for sins forever" after which He sat down (12-13). If this sacrifice is rejected no other avenue is left for forgiveness.

3. The expectation for such a one (27) which is linked in to the fate of an idolater in the next two verses.

The justification for an expectation of this sort (28-29).

A comparison is made to the sentence that was to be dealt to one who set at naught the Mosaic Law and this said in the context of apostasy (Dt 17:6). He that despises the Son of God and rejects His blood sacrifice must be regarded as deserving a much sorer punishment. Notice that the word portrait of this individual does not fit one who has temporarily caved-in in a moment of weakness.

Expectation reinforced by God's character (30-31).

"We know Him" and two texts are cited as evidence (30; Dt 32:35, 36). From this knowledge the conclusion is drawn (31).

C. Encouragement to endure to be drawn from remembrance of former days (10:32-39).

Past Faithfulness (32-34).

They were to recall the persecution experienced previously and remember the attitude they held which enabled them to remain true.

Patience needed to receive the Reward (35-38).

"Therefore" (35). Remembering their boldness when facing past persecution, don't cast it to one side now; it will be greatly rewarded. Two reasons are given:

Patience is required so that after God's will is done the reward may be received (36; cf. Lk 21:19). Since trials are under discussion doing the will of God would refer to submitting to them.

"For yet a little while..." (37). Possibly an allusion to The words of Jesus (Jn 16:16) or more likely the approaching fulfilment of the vision granted to Habakkuk. The reference is to the coming of the Messiah probably to destroy Jerusalem and overthrow the Jewish authorities.

"But the just shall live by faith" (39; Hab 2:4). In contrast to those who shrink back...

The Writer's Confidence (39; cf. 6:9-12).