



HEBREWS 10:10-25

JULY 18, 2021

We shared through verse 19 on July 11, so I have shortened these notes for class study on July 18, 2021.

Hebrews 10:19-25. Let us approach god in full assurance

19. Having therefore, brothers, boldness to enter into the holy place by the blood of Jesus, 20. by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; 21. and having a great priest over the house of God, 22. let's draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and having our body washed with pure water 23. let us hold fast the confession of our hope without wavering; for he who promised is faithful. 24. And let us consider how to provoke one another to love and good deeds, 25. not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

NOTE THAT...

In verses 11-18, the author laid a theological foundation for what follows.

In verses 19-21, he personalizes it.

In verses 22-25, he makes an appeal for action based on the foundation that he laid.

19. "Having therefore, brothers (having)...boldness to enter into the holy place by the blood of Jesus

The tabernacle and temple had two holy chambers:

- The Holy Place and
- The Most Holy Place or the Holy of Holies—the dwelling place of God.

CAN YOU THINK OF SOME WAYS CHRIST WILL CHANGE THE MEANING OF THESE PLACES?

20. "by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh

The veil or curtain separated the Most Holy Place from the Holy Place, the place where only the high priest could enter from the place where ordinary priests could enter.

WHAT OCCURRED TO CHANGE THE LONG-TERM SIGNIFICANCE OF THESE PLACES?

21. "and having a great priest over the house of God

In 3:5-6, the author contrasted Moses, who was faithful over God's house as a servant—and Christ, who was faithful over God's house as a son.

When this verse speaks of “a great priest over the house of God,” the author intends us to understand that those who constitute the church are the house of God. Christ is our great priest, the one who intercedes for us.

22a. “let’s draw near with a true heart in fullness of faith with a true heart “in fullness of faith.

Earlier, the author made a similar appeal: “Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace for help in time of need” (4:16).

The idea here is that, since we have the great privilege of access to God, we ought to take full advantage of it.

22b. “having our hearts sprinkled from an evil conscience

The author is writing this letter to Jewish Christians who are intimately familiar with Jewish faith and practice. MORE READING FOR YOU?

- The sprinkling of OIL in anointing rites (Exodus 29:21 and Leviticus 14:14-27).
- It involved the sprinkling of WATER for purification (Numbers 8:5-7; 19:18-21; Ezekiel 36:25).
- But the sprinkling most involved with the Jews was the sprinkling of BLOOD for the purpose of atonement or cleansing from sin (Leviticus 4:6, 17; 5:9; 16:14-19; Numbers 19:4; see also 1 Peter 1:2 and Hebrews 9:13-21; 11:28).

22c. “and having our body washed with pure water

HOW DO WE FULFILL THIS RITE?

23. “let us hold fast the confession of our hope without wavering; for he who promised is faithful

“**hold fast**” means to hang tight, to refuse to let go, and to persevere.

“**the confession of our hope.**” “Things hoped for” points to a future dimension—glories to be realized only after our death and resurrection or the Second Coming of Christ.

“**without wavering**” This is a call to stand straight and tall in the face of bad thing that can happen and to remember the glories yet to come, even in the face of adversity.

24 “Let us consider how to provoke one another to love and good works

This is a call to devote intense thought to the matter of encouraging love and good works
HOW DO YOU THINK WE ARE TO FULFILL THIS REQUEST?

The author is calling believers to encourage love and good works in other believers.

25a. “not forsaking our own assembling together

This is a call to engage in corporate worship, not just occasionally, but as a regular part of one’s life.

25b. “as the custom of some is

Many people believe that they have no need of corporate worship or any kind of communal faith activity. They claim that they can worship just as well by themselves meditating alongside a lovely stream or in a beautiful woods.

WHAT ARE SOME POTENTIAL FLAWS IN THIS LINE OF THINKING?

CAN YOU THINK OF SOME EVENTS WHERE IT WAS A WAY TO WORSHIP AND COMMUNE?

25c. “but exhorting one another

In corporate worship, we witness to one another and help each other to grow in faith.

25d. “and so much the more, as you see the Day approaching

I believe it makes sense that believers want to be prepared as they consider the Second Coming. That day will determine our eternal future. We want to be among the sheep and not the goats, we’ll “inherit the Kingdom prepared for us before the foundation of the world”.

READ Matthew 25:31-46 TO GET THE FULL PICTURE OF THIS VERSE.

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The Lord bless us and keep us;
The Lord make his face to shine on us
The Lord be gracious to us
and give us peace.

Numbers 6:24-26