

## Hebrews 10

### Verses 19-22<sup>1</sup>

**Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, <sup>20</sup>by a new and living way which He inaugurated for us through the veil, that is, His flesh, <sup>21</sup>and since we have a great priest over the house of God, <sup>22</sup>let us 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.**

#### I THEREFORE!!!

Imagine this! The author of Hebrews has most skillfully made his case. Because of all God accomplished in Christ by replacing the ministry of death with the ministry of life he now encourages them to come before God through Jesus with complete confidence with sincere hearts full of assurance of faith, having been cleansed from an evil conscience and having their bodies washed (cleansed).

**A No Jew would be foolish enough to enter the holy place in the temple.** It would have been certain death as only the high priest could enter once a year and only after offering sacrifice for his own sins and then for the people. Imagine their wonder at this invitation to enter.

**B Yet, now the author bids them come into the true Holy place through the blood of Jesus.**

**1 How could this be??? It was because all who put their faith in Jesus would be cleansed and made perfect before God in Jesus.**

*“The Greek word translated ‘way’ is hodos, ‘a road’. The order in the Greek text is, ‘Having therefore, brethren, boldness for the entering of the holiest by means of the blood of Jesus, which He inaugurated for us, a road, a freshly-slain one, a living one.’”-Wuest’s Expanded Translation*

*“It was the entrance into the Holy of Holies of heaven which Messiah consecrated for us. The word ‘consecrated’ is the translation of egkainizo which means ‘to dedicate, to innovate, to initiate’. The word is used in the LXX of the inauguration of a house, kingdom, temple, altar.” -Wuest*

*“The word ‘new’ in the Greek text is very interesting. It is prosphaton, made up of pros meaning ‘near to’, and phatos from pephamai the perfect of phenein ‘to kill’. The original meaning of the total word is ‘newly-slain’. Here the contrast is between the ‘old-slain road’ of the earthly tabernacle where the high priest would sprinkle the blood of the sacrificial animal seven times on the ground as he approached the mercy seat in the Holy of Holies (Lev. 16:14), and the freshly-slain*

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*road into the Holy of Holies of heaven, sprinkled with the blood of the Lamb of God.” -Wuest*

*But those who have been cleansed within, consecrated and made perfect by the sacrifice of Christ, have received a free right of access into the holy presence; and our author urges his readers to avail themselves fully of this free right. F.F. Bruce*

## **II Our entering into the presence of God happens at salvation. As believers, we do not come and go into His presence.**

*From: Are We Preaching “Another” Gospel? C. D. Hildebrand*

*When do we enter the Holiest? Our misconception of Hebrews 10:22 causes a common confusion. We forget the message of Hebrews, that the writer is bidding the Jews who had not yet been converted and those who were tempted to return to Judaism, to fully draw near to God without fear, with confidence and not go back to the old way of fearing God’s presence (the law). Wuest writes:*

*This entering into the Holy of Holies which the Messiah inaugurated for sinners was by way of a freshly-slain and living road, and this road went “through the veil, that is to say, His flesh.” The inner veil of the tabernacle separated the Holy Place from the Holy of Holies. It barred man’s access to God. When the high priest in Israel went into the Holy of Holies, he brushed aside that veil. The writer speaks of Messiah’s humanity, as the veil through which the entrance into the heavenly Holy of Holies was made... When the Messiah died on the Cross, the veil of the temple was rent by the unseen hand of God, showing Israel two things, that the Messiah had now provided the actual entrance for the sinner into the presence of God, and that the symbolic sacrifices were to be discontinued, for the Reality to whom they pointed had come (9:7-10).*

*There is no need for us to go through any formula to “enter God’s presence”. We are in His presence at all times seated with Him in heavenly places in Christ.*

### ***Ephesians 2:4-7***

*But God, who is rich in mercy, because of His great love with which He loved us, <sup>5</sup> even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), <sup>6</sup> and raised us up together, and made us sit together in the heavenly places in Christ Jesus, <sup>7</sup> that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.*

*Brothers and sisters, we don’t need to “put in our time” in daily prayer in order to have the right to pray at any time. That may sound shocking to many of you (that someone might believe such a thing), but I actually believed that God would not hear me in time of need if I had not been praying regularly. Can you see the danger of believing such a thing? How could we ever call out to God in time of need if we believe that failing to meet such a standard would cause God to just stand by and watch without coming to our aid? The truth is that God’s ears are always open to the prayers of the righteous (who we are by grace through faith). All prayer brings*

*Him joy whether one minute or one hour. He is able and willing to answer all prayer; yes, even if we haven't deliberately prayed for days.*

*Since we are gloriously and continually cleansed from sin, there is no need to first confess sins before we pray. Sin is no longer separating us from God. He dealt with that on the cross. We are one spirit with Him. We don't need to worship or pray for others first. We simply pray, just as we did when we first came to Him before we heard about even one prayer formula. **It is His blood that has placed us permanently in the holiest place, not our daily devotions.** God removed the rituals by having His Son become our sacrifice. That sacrifice was good enough to give us a lifetime of closeness with our Father. **He doesn't need us to help out or improve on His work.***

*This may all sound too good to be true. Would it hurt to give it a try? Forget the formula and just talk to God. Speak to Him again by grace through faith only, not on the basis of anything you do, but based on His blood alone. Stop thinking about the next time you will "spend time in His presence" and realize that you already are in His presence for His presence is already in you. Then simply stop for a minute and enjoy Him. (End quote)*

**III Because the modern church teaches the concept that we come into and go out of the holy of holies (His presence), the church then teaches added requirements for "coming into God's presence". You will not have to go far to find models for prayer which include the need to first get forgiveness for all sin. THE TRUTH IS, the writer puts it best. "Therefore (because of what Jesus has already done to bring us in)...let us draw near". He does not qualify this. It is because of what God has accomplished in Christ, not what we do or don't do. When we put our faith in Jesus, we can enter the holy place with confidence.**

**A Jesus has met the requirement for us to enter. He is our anchor in the Holy Place.**

**B The way we enter is "new and living" not "old and dead". The Old Covenant is not how we enter. The veil of the temple was torn. Now we enter through the veil of His flesh.**

*The way by which they enter the presence of God is a new way, which did not exist until he opened it up and entered thereby himself. It is thus a new way; it is also a "living way." For in effect the ever-living Christ himself, as his people's sacrifice and priest, is the way to God; F.F. Bruce*

## Verse 23

***Let us hold fast the confession of our hope without wavering, for He who promised is faithful;***

**IV Hold fast: katechō, to hold down (fast), keep (in memory), possess, retain, seize on, stay, take, withhold.**

**A The confession that we retain is our confession of our hope in Jesus.**

**1 Hope: joyful anticipation of good**

*"The word 'wavering' is the translation of **aklines**. The word is made up of **klino** 'to incline, bow', thus 'to lean towards', and Alpha privative, which when prefixed*

to a word makes it mean the opposite to what it meant originally. The writer urges the recipients not to lean back towards the First Testament," (Wuest).

"Let us hold fast the confession of our hope," say ERV/ARV, "that it waver not"-doing justice to the Greek construction in which the adjective "unwavering" agrees with but if the confession wavers it is because the confessors waver, and this is brought out by the RSV ("Let us hold fast the confession of our hope without wavering") and the NEB ("Let us be firm and unswerving in the confession of our hope"). Our hope is based on the unfailing promise of God; why should we not cherish it confidently and confess it boldly? F.F. Bruce

- V Why should we hold fast the confession of our hope? It is because He who promised is faithful.

### Verses 24-25

**And let us consider how to stimulate one another to love and good deeds, <sup>25</sup> not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.**

The readers will be the more apt to confess their hope courageously and unhesitatingly if they encourage one another. Christian faith and witness will flourish the more vigorously in an atmosphere of Christian fellowship. F.F. Bruce

1 Cor. 13:5 when, using the cognate verb (Stimulate) *paroxyno*, he says that love "is not provoked."<sup>114</sup> But here love is provoked in the sense of being stimulated in the lives of Christians by the considerateness and example ample of other members of their fellowship. F.F. Bruce

- VI We are to encourage each other to love and good deeds.

A How do we encourage love?

- 1 Loving each other is a fruit of knowing we are loved.

One way to stimulate each other is to continually remind each other of His exceedingly great love for us.

**1 John 4:19**

*We love (Him) because He first loved us.*

**1 John 3:1-3**

*Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. <sup>2</sup> Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. <sup>3</sup> And everyone who has this hope in Him purifies himself, just as He is pure.*

- 2 What is a "good deed"? It is doing good for others, especially to believers.

**Galatians 6:10**

*Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.*

- 3 Faith and love involve more than feelings. They are demonstrated in actions.

**1 John 3:18**

*My little children, let us not love in word or in tongue, but in deed and in truth.*

**James 2:14-17**

*What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? <sup>15</sup> If a brother or sister is naked and destitute of daily food, <sup>16</sup> and one of you says to them, "Depart in peace, be warmed and filled," but you do not give them the things which are needed for the body, what does it profit? <sup>17</sup> Thus also faith by itself, if it does not have works, is dead.*

- 4 It is important to ALWAYS keep in mind that our good deeds are a FRUIT of our right-standing with God, NOT a means by which we obtain righteousness. WE LIVE RIGHTEOUSLY BECAUSE WE ARE RIGHTEOUS instead of WE ARE RIGHTEOUS BECAUSE WE LIVE RIGHTEOUSLY.**

*"'Consider' is the translation of katanoeo which speaks of attentive, continuous care. The exhortation is to take careful note of each other's spiritual welfare. The purpose of this attentive, continuous care is to provoke each other to the exercise of love and good works. The word "provoke" is the translation of paroxusmos which means 'an inciting, incitement, a stimulation.' The word is used also in a bad sense, for instance, 'irritation.' Here it is used in its good sense, that of a stimulation. Vincent says: 'The new economy demands mutual care on the part of the members of the Christian community. . . They must stir up each other's religious affections and ministries.'" (Wuest v 24).*

**VII We are to continue assembling together. Notice the author does not qualify what this will look like.**

**A We know the early church met in a variety of places: the temple, the school of Tyranus, from house to house, in public squares, and in outdoor settings.**

**1 The message takes priority over the location.**

**B We assemble for specific purposes.**

**1 To encourage each other in the new and living way.**

**2 To encourage each other to love.**

**1 John 4:7-8**

*Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. <sup>8</sup> He who does not love does not know God, for God is love.*

**3 To encourage each other to good deeds.**

**VIII We are to continue to encourage each other.**

*XI Therefore, every opportunity of coming together and enjoying their fellowship in faith and hope must be welcomed and used for mutual encouragement. Our author exhorts his readers to continue meeting together the more earnestly because he knows of some who were withdrawing from the Christian fellowship. F.F. Bruce*

*XII We may find a clue in the word translated "meeting together." Basically this is the word which we know in its English form "synagogue," but here it carries the prefix epi, which in this place may conceivably have the force "in addition," What he would really like to see would be their decisive separation from the synagogue- this is what he means by "let us go out" or "let us come out" in 13:13-but if they*

*are not ready for that, let them, as they value their lives, maintain their common meetings as believers in Jesus and so encourage one another in their common hope. F.F. Bruce*

*Under the various pressures which were being brought to bear upon them, to withdraw from the society of their fellow-believers was to court spiritual defeat; only by remaining united could they preserve their faith and witness. F.F. Bruce*

*Whatever the duration of the period may be, for faith "the time is near" (Rev. 1:3). Each successive Christian generation is called upon to live as the generation of the end-time, time, if it is to live as a Christian generation. F.F. Bruce*