

Hebrews

Chapter 10:19-39

October 22, 1995

- **Hebrews Outline:**

- Chapter 1 Christ is greater than the prophets and the angels.
- Chapter 2 Christ's message is greater than the angel's.
- Chapter 3 Christ is greater than Moses.
- Chapter 4 Christ is greater than Joshua and His rest is superior.
- Chapter 5 Christ's High Priesthood is greater than the Aaronic Priesthood.
- Chapter 6 God's faithfulness to Abraham and his seed is confirmed by an oath.
- Chapter 7 Christ is a Priest in the order of Melchizedek and Christ is greater than Abraham.
- Chapter 8 Christ is Mediator of a new covenant.
- Chapter 9 Christ offered a better sacrifice at a better sanctuary.
- Chapter 10 Christ's sacrifice was offered only once and then He sat down.

- **Introduction & Review**

Having moved on in the discussion of Christ's sacerdotal functions to the discussion of the efficacy of Christ's offering, the author now will introduce the implications that these truths have on the way we live our lives. We discussed last time that Christ died once for all and that if we are united with Him in His death, we are also united with Him in His resurrection. If He died once for all, we died once for all. We do not die over and over; our old man was crucified with Him.

After having established many doctrinal truths in the previous verses, the author moves on to the practical instructions which come about from a proper understanding of the truths of God.

- **Exposition**

Hebrews 10:19-39

19 Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, 20 by a new and living way which He consecrated for us, through the veil, that is, His flesh, 21 and having a High Priest over the house of God, 22 let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

- As stated earlier in the book, we are able to approach the throne of God with boldness because we will stand before Him in the righteousness of Christ. Our confidence is in knowing that we will be received at His throne and not cast away. This is what it means to pray in Jesus' name; when we pray we should keep in mind that this is only possible because of the completed work of Christ. There is no other name or way by which we can approach the Father. In addition, when we do approach, because we approach in the holiness of Christ, we will be received with a warm invitation and gladness.
- This access that we have to the throne of God is not by means of some building with special rooms in it, this access is through the living High Priest we have-Jesus Christ.
- As was stated earlier in the book, Christ was faithful as a son over the house of God as opposed to Moses who was a faithful servant in the house thus declaring the preeminence of Christ over Moses.
- Our hearts are sprinkled by the sacrificial blood of Christ and our bodies are washed by the water of baptism.

23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful. 24 And let us consider one another in order to stir up love and good works, 25 not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.

- In summary, the author concludes a glorious lengthy doctrinal discussion by providing them with concrete application. It is

noteworthy that the doctrine comes before the action. The action is done with understanding and knowledge and is motivated by what we know to be the will of God.

- The author exhorts us to not forsake the gathering of the saints. Note that he gives the instruction from a corporate perspective not an individualistic. For example, he didn't say, "don't you individuals stop coming here." Rather he addresses the recipients as a body that assembles. We are to have fellowship like a body-each part organically attached. Our fellowship should not be like a bag of marbles-all in the same bag bouncing off each other while remaining distinct. It is critical that you forsake the lazy attitude which considers what you get out of the Church rather than how you can minister to the saints here.

26 For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, 27 but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.

- This is one of those verses that will perennially give careless students a lot of trouble. Many will use this verse to claim that they can lose their salvation by their sin. Now, someone's sin may really be a result of the fact that they really are a Christian, but if someone is truly saved, this verse does not defend that they can lose their salvation. The fact that a sacrifice for sins no longer remains is a wonderful thing-not something to cause despair. The reason why no sacrifice for sins remains, is because the sacrifice of Christ put an end to the sacrifices. Additionally, I think that contextually speaking, the sin that some of the recipients are tempted to continue in is the returning back to the sacrifices of bulls and goats after having received the instruction of this letter.
- When you see fire and judgment, don't automatically assume that you are reading about Hell fire and judgment. There is a very strong case to be made that this judgment is exactly what would have greeted any of these Jews who decided to forsake this instruction and return to Jerusalem.

28 Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses. 29 Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?

- Here is a very strong warning for those who would have experienced the sanctification of being included with the Elect and yet return back to a system and city that is about to be judged. Although the warning applies to both those who were truly Christians who made this dreadful error as well as those who reveal that they weren't truly Christians, there is a very strong warning against apostasy. Again he brings an *a fortiori* argument to say that under Moses' law those who rejected the law died on the basis of the testimony of 2 or 3 witnesses. How much worse will the punishment be for those who reject Christ-infinitely worse.

30 For we know Him who said, "Vengeance is Mine, I will repay," says the Lord. And again, "The LORD will judge His people." 31 It is a fearful thing to fall into the hands of the living God.

- The warning couldn't get any stronger from the author to those who were even considering abandoning their profession. His warning, much like Moses "Be certain your sin will find you out" takes away any question about God's resolve to bring those who would do such a thing under His wrath.

32 But recall the former days in which, after you were illuminated, you endured a great struggle with sufferings: 33 partly while you were made a spectacle both by reproaches and tribulations, and partly while you became companions of those who were so treated; 34 for you had compassion on me in my chains, and joyfully accepted the plundering of your goods, knowing that you have a better and an enduring possession for yourselves in heaven.

- Like a good teacher and compassionate brother, the author reminds them of their fond relationship and entreats them to recall the love they expressed for him so as to set that memory against their current behavior that they might see their inconsistency.

35 Therefore do not cast away your confidence, which has great reward. 36 For you have need of endurance, so that after you have done the will of God, you may receive the promise: 37 "For yet a little while, And He who is coming will come and will not tarry. 38 Now the just shall live by faith; But if anyone draws back, My soul has no pleasure in him." 39 But we are not of those who draw back to perdition, but of those who believe to the saving of the soul. (NKJV)

- The verses at the end of this chapter have troubled Christians over and over. Many have read the previous verse that states that a sacrifice for sins no longer remains and they lose their ground of confidence in their salvation. We see here that the author specifically encourages the recipients not to lose the ground of their confidence (the once for all death of Christ).

- The author very much wants to see those who were thinking foolishly to be restored and to be spared from the wrath of God which was to be poured out upon the city of Jerusalem. Although he knows that many are tempted to return to the beggarly items of Judaism, the author trusts that God will preserve those who are truly His.