

Hebrews Chapter 10 Second Continued

Hebrews 10:18 "Now where remission of these [is, there is] no more offering for sin."

In the last lesson, we were speaking of the sacrifice of Jesus Himself, being sufficient to wash away all sin. The blood of animals only covered the sin, but the precious blood of Jesus Christ, abolished sin for those who look to Him for their salvation.

Matthew 26:28 "For this is my blood of the new testament, which is shed for many for the remission of sins."

This covers what this blood is and this next Scripture, which we had in the last lesson, tells us for how long.

Hebrews 10:14 "For by one offering he hath perfected for ever them that are sanctified."

As we said, in the last lesson, it also tells us who this was done for, the sanctified. Sanctified means, set apart for God's purpose, or made holy in God's sight.

Verses 10:19-25: For the second time (8:1-6 for the first), the writer gives a summary of the arguments for the superiority of Christ's priestly ministry.

Hebrews 10:19 "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,"

"Brethren" (see note on 3:12). As on the earlier occasion, the writer addresses his Jewish brethren with an invitation to leave behind the Levitical system and to appropriate the benefits of the New Covenant in Christ.

"Boldness": An important emphasis in the epistle (see note on 4:16). Because of the high-priestly ministry of Christ and His finished sacrifice, the Hebrews can enter boldly into the presence of God.

This leaves no doubt what the veil into the Holiest place was symbolic of. It was the flesh of Jesus Christ. When Jesus said it is finished, the veil in the temple was torn open from the top to the bottom, showing that Jesus had opened the way to the Father through Him.

Matthew 27:51 "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;"

Hebrews 10:20 "By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;"

“New”: In Greek, this word originally meant “newly slain,” but was understood as “recent” when the epistle was written. The way is new because the covenant is new. It is not a way provided by the Levitical system.

“Living way”: Though it is the path of eternal life, it was not opened by Christ’s sinless life, it required His death (see notes on 2:17-18; 4:16). The Hebrews were invited to embark on this way which is characterized by the eternal life of the Son of God who loved them and gave Himself for them (John 14:6; Gal. 2:20).

The Christian faith was known as “the Way” among the Jews of Jerusalem (Acts 9:2), as well as among the Gentiles (Acts 19:23). Those receiving this epistle understood quite clearly that the writer was inviting them to become Christians, to join those who had been persecuted for their faith.

True believers in their midst were even then suffering persecution, and those who had not committed themselves to the Way were asked to become targets of the same persecution.

“Veil ... flesh”: When Jesus’ flesh was torn at His crucifixion, so was the temple veil that symbolically separated men from God’s presence (Matt. 27:51). When the High-Priest on the Day of Atonement entered the Holy of Holies, the people waited outside for him to return.

When Christ entered the heavenly temple, He did not return. Instead, He opened the curtain and exposed the Holy of Holies so that we could follow Him. Here “flesh” is used as was “body” (verse 10), and “blood” (9:7, 12, 14, 18, 22), to refer to the sacrificial death of the Lord Jesus.

Jesus Christ is the “new and living way” by which believers have direct access into the very Holy Place of God (4:14; 6:20; 7:25 and John 14:6).

We will see that Jesus opened the way for us into the very throne of God. He is the Door, or our Way.

John 10:7 "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep."

John 10:9 "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

John 14:6 "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

This leaves no doubt that the only way to heaven is through faith in Jesus Christ. Notice, Jesus said No man cometh to the Father, but by Me.

Hebrews 10:21 "And [having] a high priest over the house of God;"

(See the note on 3:6).

Hebrews 10:22 "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."

"Let us draw near" (see note on 7:19). Based on what had been written, this was the heart of the invitation to those in the assembly who had not come to Christ. The same invitation is found in the first New Testament book to be written (James 4:8), where James reveals the corollary of drawing near to God: God will draw near to you.

Asaph taught that it is a good thing to draw near to God (Psalm 73:28). The full restoration of Israel to God's blessing is dependent upon them drawing near to Him (Jer. 30:18-22). In other words, it is an eschatological invitation coming to them in "these last days" (1:2).

This verse describes the prerequisites for entering the presence of God (Psalm 15): sincerity, security, salvation, and sanctification.

"True heart": The Greek term behind "True or Sincere", carries the ideas of being true, genuine, and without ulterior motive (Jer. 24:7; Matt. 15:8). This one thing these Hebrews lacked: genuine commitment to Christ.

"Full assurance of faith" (see note on 6:11). Utter confidence in the promises of God is intended by the phrase. Such confidence will result in heartfelt assurance or security which will allow them to persevere through the coming trials. This is the first of a familiar triad: faith, hope (verse 23), and love (verse 24).

"Hearts sprinkled" (see notes on 9:9, 14; 10:1-4; 1 Peter 1:2).

"Pure water": The imagery in this verse is taken from the sacrificial ceremonies of the Old Covenant, where blood was sprinkled as a sign of cleansing, and the priests were continually washing themselves and the sacred vessels in basins of clear water.

Being "washed with pure water" does not refer to Christian baptism, but to the Holy Spirit's purifying a person's life by means of the Word of God. (Eph. 5:25-26; Titus 3:5). This is purely a New Covenant picture (Jer. 31:33; Ezek. 36:25-26).

We know that without faith, it is impossible to please God. Our faith is counted unto us as righteousness. Sprinkled, means washed in the blood of the Lamb (Jesus Christ). Remember from the previous lesson, that the blood of animals could not give them a clear conscience. The blood of Jesus, only, can clear your conscience.

If we truly love God, and have a clear conscience in Him, we will want water baptism. Water baptism symbolizes being buried with Jesus and coming out of that watery grave to live a brand-new life in Him. This is the new birth. Remember, Jesus saying, "You must be born again".

1 Peter 1:23 "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

John 3:5 "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and [of] the Spirit, he cannot enter into the kingdom of God."

Hebrews 10:23 "Let us hold fast the profession of [our] faith without wavering; (for he [is] faithful that promised;)"

“Hold fast”: Holding on, or the perseverance of the saints, is the human side of eternal security. It is not something done to maintain salvation, but is rather an evidence of salvation (see note on 3:6).

“Profession of our faith”: Affirmation of salvation (see note on 3:1).

“Without wavering”: The idea is not to follow any inclination that leads back to the old covenant. In other ancient literature, the same Greek term is used of enduring torture.

Persecution will come (2 Tim. 3:12), but God is faithful. Temptations will abound, but God is faithful to provide an escape (1 Cor. 10:13). God’s promises are reliable (1 Cor. 10:13; 1 Thess. 5:24; Jude 24, 25). With that confidence, the believer can persevere.

So many people believe that once you have been baptized, you can go on about your business and God will save you, even if you get back into a sinful way of life. This can’t be. Once a person gives their life to Christ, they become a new creation and want to live for Him.

2 Cor. 5:17 “Therefore if any man be in Christ, he is a new creation: old things are passed away; behold, all things are become new.”

From that point on, their desire is to learn as much as they can by reading their bible and praying. Their desire is to learn more about God and to live to please Him, and not to go back into their old life of sin.

Matthew 10:22 "And ye shall be hated of all [men] for my name's sake: but he that endureth to the end shall be saved."

This Scripture is in red in the Bible, so Jesus is speaking here.

Revelation 3:11 "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

This is also in red, and is Jesus speaking.

Hebrews 10:24 "And let us consider one another to provoke unto love and to good works:"

“Consider”: The same verb is used about Jesus (in 3:1). The invitation must be responded to individually, but the response also has a corporate side. They are members of a community of Hebrews whose initial attraction to Christ is in danger of eroding.

They have been considering a return to the Levitical system of Judaism to avoid the persecution (John 12:42-43). Mutual encouragement to make full commitment is crucial.

“Love and to good works”: An example of such mutual effort in the midst of persecution, was to be found at Corinth (2 Cor. 8:1-7).

The word translated “provoke” (Greek *paroxysmos*), usually has a negative sense, as is witnessed by its only other New Testament usage (Acts 15:39). The positive connotation which the word has in the present text means to stir up. It is easy to stir up hatred and godless deeds; it takes much more to stir up another to love and good works.

Two of Paul's sayings in another book explain this best.

Romans 11:14 "If by any means I may provoke to emulation [them which are] my flesh, and might save some of them."

Romans 12:15 "Rejoice with them that do rejoice, and weep with them that weep."

Brothers and sisters in Christ are like one great big family. Above all else, we should love each other. Paul explains that he tried to live in front of them, to set an example for them.

Hebrews 10:25 "Not forsaking the assembling of ourselves together, as the manner of some [is]; but exhorting [one another]: and so much the more, as ye see the day approaching."

“Not forsaking the assembling”: This admonition involves far more than erratic attendance. It involves the entire worship of Christ and is an outward indication of an inner condition. The assembling of God’s people provides opportunity for reciprocal encouragement, strengthening, and the stirring up that can be gained from one another (Col. 3:12-16).

Collective and corporate worship is a vital part of spiritual life. The warning here is against apostasy in an eschatological context (2 Thess. 2:10). The reference is to the approaching “day” (the second coming of Christ; Rom. 13:12; 1 Rom. 3:13; 1 Thess. 5:4).

“Exhorting”: Encouraging takes the form of comfort, warning, or strengthening. There is an eschatological urgency to the encouraging which requires an increased activity as the coming of Christ approaches (3:13; 1 Thess. 4:18).

It consists of participation in worship and fellowship. The church is a body interacting (1 cor. 12:14-27); it is not merely a dispensary of spiritual food and medicine.

This is a problem in our day. People are not going to church regularly. Some of the most used excuses are, I can meet with God anywhere, I don't need to go to church, and those hypocrites down at that church really turn me off. Some sit at home and watch television, saying they do not have proper clothes to go to church, or they are tired and God will understand.

We see an example of the gathering to share the Word in the next Scripture.

Acts 20:7 "And upon the first [day] of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

You can see the great interest in learning more of God. He preached until midnight. We find a very good reason to go to church in the next Scripture.

1 Corinthians 1:21 "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Verses 26-29: These verses contain the fourth warning passage of Hebrews (2:1-4). The surrounding verses (verses 19-30), contain related exhortations, but the warning itself is limited to these verses. They warn of the critical danger of turning from Christ's once-for-all, perfect sacrifice back to their old ways.

"if we sin willfully" reveals that this act is deliberate. It parallels the sin of (Numbers 15:30-31). When one willingly or defiantly disobeyed God, there was no "sacrifice" for such apostasy. He had to die. This is the nature of the sin (in verse 26; verse 28 seems to allude to Deut. 17:2-7).

These verses record that upon the testimony of two or three witnesses, death by stoning was the punishment for apostasy, going after and serving false gods (Deut. 17:2). Now (in verse 29), the one who would despise the person of Jesus and His ministry as High Priest is worthy of even greater judgment.

(Verse 29; due to the verb and participles used), should not be understood as judgment that has happened because of such apostasy, but as judgment that would happen should such apostasy occur. The author places his recipients and himself ("we"), under this warning just as he did in the earlier warnings.

By so doing he demonstrates that the author does not say that anyone has committed this sin. He describes what would happen, not what has happened. He is describing a hypothetical situation. The severe admonition of this warning, and all others in Scripture, is God's means to ensure our perseverance.

Verses 26-39: (See notes on 6:1-8). This warning passage deals with the sin of apostasy; an intentional falling away or defection. Apostates are those who move toward Christ, hear and understand His gospel, and are on the verge of saving belief, but then rebel and turn away.

This warning against apostasy is one of the most serious warnings in all of Scripture. Not all of the Hebrews would respond to the gentle invitation (of verses 19-25). Some were already beyond response.

Hebrews 10:26 "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,"

“We”: The author is speaking rhetorically. (In verse 39), he excludes himself and genuine believers from this category.’

“Sin willfully”: The Greek term carries the idea of deliberate intention that is habitual. The sin is rejecting Christ deliberately. These are not isolated acts.

According to the Mosaic legislation, such acts of deliberate, premeditated sin required exclusion from the congregation of Israel (Num. 15:30-31), and from its worship (Exodus 21:14). Such sins also excluded the individual from sanctuary in the cities of refuge (Deut. 19:11-13).

“Knowledge”: The Greek term denotes specific knowledge, not general spiritual knowledge (6:4; 1 Tim. 2:4). Though the knowledge was not defective or incomplete, the application of the knowledge was certainly flawed. Judas Iscariot is a good example of a disciple who had no lack of knowledge, but lacked faith and became the arch-apostate.

“No more” (see note on 6:6). The apostate is beyond salvation because he has rejected the only sacrifice that can cleanse him from sin and bring him into God’s presence. To turn away from that sacrifice leaves him with no saving alternative. This is parallel to (Matt. 12:31).

2 Peter 2:20-21 "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." "For it had been better for them not to have known the way of righteousness, than, after they have known [it], to turn from the holy commandment delivered unto them."

We see from this, the seriousness of returning to a sinful way of life, after we have walked in full knowledge of God. When Jesus saved us, we were adopted into the family of God. To turn away from that would be like Esau not regarding his birthright. Our birthright into the family of God provided through Jesus Christ should be our most valued possession.

This is probably not speaking of slipping and unknowingly sinning, this is speaking of willfully going back into a sinful way of life. God is a loving God and a forgiving God. He just wants us to love Him enough that it will not be the desire of our heart to sin.

Hebrews 10:27 "But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

“Certain fearful looking for” The judgment is certain to happen, so it engenders fear.

“Judgment and fiery indignation”: The description is like that (in Isa. 26:11 and Zep. 1:18; 2 Thess. 1:7-9). Ultimately, such judgment is that of eternity in the lake of fire (Matt. 13:38-42, 49-50).

“Adversaries”: Actual opposition against God and toward the program of God in salvation (see notes on Phil. 3:18-19).

As we have said so many times in these lessons, God is concerned with the condition of our heart toward Him. If we have a guilty conscience, we probably have sinned. If we do not place our faith in Jesus Christ our Savior, we will be like the rest of the world, which the next verse describes very well.

Luke 21:26 "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

The sad thing is, that the things that are coming upon the earth, pale by comparison to the horrible fate of the lost at judgment day.

Romans 2:15 "Which shew the work of the law written in their hearts, their conscience also bearing witness, and [their] thoughts the mean while accusing or else excusing one another;)"

When you look at the bottom line, it is this, our conscience tells us whether we are saved or not. We need no one else to accuse us; we know in our heart what our true relationship with God is. What if we know in our heart we are lost? I can say one thing, repent and ask God to give you a new life in Him. God will not refuse those who earnestly seek Him.

Hebrews Chapter 10 Second Continued Questions

1. Where remission of these is, there is no more _____ for sin.
2. What one word tells what happened to the sins Jesus died for?
3. In Matthew 26:28, what is Jesus' blood called?
4. How long is the sacrifice of Jesus' blood for sin good?
5. What one word tells us who this sacrifice was for?
6. How do we have boldness to enter into the Holiest place?
7. What was the veil to the Holiest place symbolic of?
8. When did the veil to the temple tear from the top to bottom?
9. What else happened when the veil was torn?
10. What did the veil being torn do for the Christian?
11. What does Jesus call Himself in John 10:7?

12. If any man enter in _____.
13. What 3 things did Jesus call Himself in John 14:6?
14. What is the only way to heaven?
15. Let us draw near with a true _____ in full assurance of faith.
16. Our hearts are to be sprinkled from what?
17. Without _____ it is impossible to please God.
18. What does sprinkled mean?
19. What does water baptism symbolize?
20. What 2 things must a man be born of, to enter the kingdom of God?
21. What does without wavering mean?
22. He that _____ to the end shall be saved.
23. Who are brothers and sisters in Christ?
24. What are we not to forsake doing?
25. What are some of the popular reasons for not going to church?
26. What day of the week did the disciples meet for preaching?
27. What time of night did Paul preach to?
28. What message can we Christians get from this?
29. It pleased God by the foolishness of what to save some?
30. What would it be like if after we are saved, we turn back to a sinful way of life?
31. If we have a guilty _____, we probably have sinned.
32. Why do men's hearts fail them?
33. What must we do if we have sinned?