

Hebrews 10:10-25

The first nine verses of this chapter presented the futility of the Mosaic sacrifices and then the fitness of Jesus' sacrifice. Verses 10-18 show us the finality of Jesus' sacrifice and the fruitfulness of His sacrifice. These verses should establish in our minds and hearts the "once-for-all," efficacious ("having the power to produce a desired effect") sacrifice of Jesus. The "fitness," "fruitfulness" and "finality" of Jesus' sacrifice leads to the challenge to believers to "follow through" in their walk with the Lord by the use of five "let us" commands.

THE FINALITY OF JESUS' SACRIFICE - Verses 10-14

- 10** By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.
- 11** And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:
- 12** But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;
- 13** From henceforth expecting till his enemies be made his footstool.
- 14** For by one offering he hath perfected for ever them that are sanctified.

In contrast to the ongoing ministry of sacrifice in the Old Testament or any present religious system (such as Roman Catholicism which continually "sacrifices" Jesus in the Mass) Jesus' sacrifice is complete, final, never to be done again.

- Once for all (verse 10)
- One sacrifice for sins (verse 12)
- Sat down on the right hand of God (verse 12)
- By one offering (verse 14)
- Perfected for ever (verse 14)

"When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost." John 19:30

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| Hebrews | 1:3 | Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; |
| | 6:16-20 | For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec. |
| | 7:25 | Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them |
| | 8:1 | Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; |

THE FRUITFULNESS OF THE SACRIFICE OF JESUS - Verses 15-18

15 *Whereof the Holy Ghost also is a witness to us: for after that he had said before,*

The writer of Hebrews challenges the Jewish recipients of this letter with the quote of Jeremiah about the New Covenant. In effect the writer is asking whether they will believe the testimony of Jehovah from the Old Testament (and the above truth) or reject it.

16 *This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;*

17 *And their sins and iniquities will I remember no more.*

The use of this quote is to show that God all along planned to establish a New Covenant that would be permanent ("their sins and iniquities will I remember no more") and would change the individual internally ("I will put my laws into their hearts, and in their minds will I write them").

18 *Now where remission of these is, there is no more offering for sin.*

The writer simply concludes that when sins and iniquities are forgiven there is no need nor any other offering needed for sin.

THE FOLLOW THROUGH AS BELIEVERS BECAUSE OF THE SACRIFICE OF JESUS - Verses 19-25

19 *Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,*

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

21 *And having an high priest over the house of God;*

Vs. 19 Because of Jesus' sacrifice we have access into the presence of God.

Here, though, believers are told to be bold in entering into the "holy of holies." How is this done?

Vs. 20 We come into God's presence in a new and living way. This is contrasted with how the high priest, on Yom Kippur, would enter into the holy of holies. This new and living way is "consecrated" - inaugurated through His death.

Vs. 21 Jesus is the high priest of the church. He is always present interceding on our behalf. The "house of God" speaks of believers - Hebrews 3:6; 1 Peter 4:17

"But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

Because of Jesus' sufficient sacrifice and ongoing priestly ministry, believers are told to do five things in verses 22 - 25. The first three are introduced with the words "let us" and the last two, in verse 25, "let us" are implied in the text.

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.

It is important to remember that this book is addressing "Hebrews" - Jewish people. The illustrations used are from the mosaic system that these "Hebrews" were well acquainted with.

- 1) Let us draw near with a true heart full of assurance of faith
 - True heart means sincere with the right attitude (as against the mere profession of some of these Hebrews) and implies the circumcision of the heart.
 - Faith is used 31 times in the book of Hebrews (Hebrews 11:1 defines faith for us).
 - Assurance speaks of the conviction our sins are forgiven and we have a personal relationship with God

- 2) "Hearts sprinkled" speaks of the blood of Christ (Hebrews 12:24) cleansing our conscience (Hebrews 9:14).

"An evident allusion to the sprinkling of blood in the old tabernacle (Hebrews 9:18, 19, 20, 21, 22) and the shedding of Christ's blood for the cleansing of our consciences (Hebrews 10:1, 2, 3, 4, 1:3)." A. T. Robertson

"Bodies washed with pure water" speaks of the denotes the cleansing at salvation (Titus 3:5) and the daily cleansing of the word in a believers life (Ephesians 5:26).

"This figure is taken from the sacrificial ceremonies of the Old Covenant. The priests were continually washing themselves and the sacred vessels in the basins of clear water, and blood was continually being sprinkled as a sign of cleansing. But all the cleansing, whether with water or blood, was external. Only Jesus can cleanse a man's heart. By His Spirit He cleanses the innermost thoughts and desires." Precept Austin

"Washed with pure water" has **NOTHING** to do with Christian baptism. Once again, the writer is addressing Jewish people, and using terminology and Mosaic practices to communicate spiritual truth to the hearers.

"The *perfect tense* of both verbs in this passage (**sprinkled** and **washed**) describes actions accomplished in past and continuing in the effect/benefit. In other words, **Hearts sprinkled clean** pictures our once for all past tense salvation (the act of having been justified) when we were declared righteous by faith & the Spirit circumcised (Deuteronomy 30:6) our hearts (Romans 2:28, 29, Colossians 2:11, Deuteronomy 30:6, Ezekiel 11:19,20, Ezekiel 18:31, Ezekiel 36:26,27) "transplanting" a new heart with this new heart exerting a continuing effect on our current and future behavior and actions (*perfect tense*)." Precept Austin

23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

- 2) Let us hold fast our belief because He is faithful.

In the context this is an encouragement not to go back to the Old Testament economy, but it is certainly applicable to believers.

James 1:

- 5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.
- 6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.
- 7 For let not that man think that he shall receive any thing of the Lord.
- 8 A double minded man is unstable in all his ways.

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

3) Let us provoke one another unto love and good works

“Provoke” is used in a positive sense - stimulate or excite

The Macedonians were used as an example to the Corinthians to show love and do good works
2 Corinthians 8:1-9

- 1 Moreover, brethren, we make known to you the grace of God bestowed on the churches of Macedonia:
- 2 that in a great trial of affliction the abundance of their joy and their deep poverty abounded in the riches of their liberality.

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.

4) [Let us] Not forsake the assembling of ourselves together

The admonition is for Christians to regularly attend a Bible believing church

5) [Let us] exhort one another, especially as the return of Jesus nears.

in faithful assembling at church, especially as we get closer to the coming of the Lord.

W.A. Criswell notes in his study Bible, “This passage provides one of the strongest affirmations in the Bible of the crucial importance of the local church and the necessity thrust upon every Christian to be faithful to a local community of saints.”