

I. Review

- A. We have made a transition in the letter to the Hebrews from speaking of the new covenant ministry of our High Priest (Heb. 7-8) to speaking of the legalities and qualities of His atoning sacrifice performed on our behalf (Heb. 9-10).
- B. The author has wrapped their exhortation and arguments concerning the qualities, power, and effectiveness of the sacrifice of Jesus on our behalf as high priest of the new covenant. In verse 18, the author makes a final belief statement that sets the context for the next portion of this letter.

“Where there is remission of these (sins and lawless deeds (verse 17)), there is no longer an offering for sin.” (it's already been offered once for all (vs 12))

II. Verse-by-Verse (Heb. 10:19-25)

- A. Therefore - The author has just spent a chapter and a half in exhortation and proof texts to convince the reader of the efficacy and reality of the new covenant priesthood and sacrifice of Jesus. To hold belief or to have faith in these things should result in certain responses, confessions, and values. The author gives both encouragement and strong warning from here on to the end of the letter to uphold and encourage one another to belief/faith in the things proven in chapters 7-10.
- B. Have boldness to enter the Holiest by the blood of Jesus - Believing that there is no longer a sacrifice or offering necessary for sin should cause us to have boldness to enter into the holiest place in heaven, drawing near to the very presence of God, **even in our current weaknesses and un sanctified areas**. I do not think there could be a greater litmus test of the trueness of the belief of the Christian. The author now gives us four truths concerning the sacrificial work of Jesus that when understood and viewed rightly gives us boldness to draw near.

Believing in and responding to God in the truth of our legal position through Christ is critical to furthering the reality of love, intimacy, and holiness in our living condition with Christ.

- 1. By a new - The Greek word translated “new” is not the same Greek word we find in the rest of the book of Hebrews when the author speaks of the “new” covenant. This particular word is only used one time in the new testament and it literally means “freshly killed”. Even though the sacrificial work of Jesus was performed two thousand years ago, in the eyes and heart of God it is as if it was just performed a few moments ago.

2. Living way - The proof of the full acceptance and effectiveness of the substitutionary death of Jesus for our sin is the resurrection. Jesus was sinless, so the death that He died was for our sin. With this in mind, the resurrection proves that He has truly paid the penalty and overcame sin on your behalf. If there were still sin that He needed to pay for, He would still be dead or would have to be killed again at whatever point his sacrificial work lost its potency. However the scriptures are clear that He is alive forevermore because the debt and power of sin and death has truly and fully been dealt with and defeated on your behalf by Him. (Rom. 4:24-25, 8:31-34; 1 Cor. 15:12-17; Rev. 1:18)
 3. Through the veil of His flesh - The veil in the temple that separated the presence of God from the worshipers was symbolic of Jesus, who upon the tearing of His flesh unto His death was the tearing of that veil from top to bottom, that now made the way into the very presence of God open and available to all. (Heb. 9:2-8; Mark 15:37-38)
 4. Having a High Priest over the house of God - The writer points us back to chapters 7-8 and wants us to recall the character, ministry, and authoritative qualities of the high priest of the new covenant. This high priest is over the temple of God in heaven of which He longs for you to enter and is flawlessly equipped to usher you into the presence of God, faultless and full of joy. (Jude 1:24)
- C. Let us draw near with a true heart and full assurance of faith - With these four truths of assurance in place, let us enter the presence of God. However, His desire is not simply that we enter the holy place where God is, but that we actually draw near in relational intimacy with Him; that we abide and walk and talk together as dear friends, that we do life together under His leadership and care as in a marriage, that we trust and run to Him in our time of uncertainty and need as to a loving Father.
1. In order to experience and enter into the fullness of the drawing near that God desires, we must establish beyond a shadow of a doubt that all of these truths apply to our lives through faith and by faith alone. (Heb. 10:26-13)

- D. Let us hold fast the confession of our hope without wavering, for He who promised is faithful - For the writer of Hebrews, the theme of salvation is one subject, though it may have many different parts or realities, it is one promise and one theme. In current Christian culture, salvation is one thing, eschatology is another, deliverance and healing yet another, and so on. Here, as in all throughout this letter, the sacrificial work of Jesus on the cross has positioned all believers for salvation, which includes all the promises of God for this age and the next.
1. In this passage the writer links the boldness that we have to enter the presence of God and draw near to Him through the sacrifice of Jesus to the ability to hold fast to the hope of the faithfulness of God, to bring about the promise to Abraham. That promise being the entire earth and its inhabitants entering back into an age of world wide blessing, free of the curse, and effects of sin and death, and dwelling once again in the city of God on the earth. (Gen. 12:1-3; 2 Cor. 5:1; Heb. 11:8-10; Rev. 21:10)