

B. Bringing Boldness (Hebrews 10:19-22)

1. By the blood of Jesus (Hebrews 10:19)
 - a. The reminder of context
 - (1) The term uniting themes—“Having therefore”
 - (2) The previous theme (see Hebrews 10:10-14)
 - a) We are sanctified through the offering of the body of Christ once for all (Hebrews 10:10).
 - b) After He had offered one sacrifice for sins for ever, Christ sat down on the right hand of God (Hebrews 10:12).
 - c) By one offering, Christ perfected for ever them that are sanctified (Hebrews 10:14).
 - b. The reminder of audience
 - (1) Their title—“brethren”
 - (2) Their distinction
 - a) The term brother or brethren can be used to denote a physical kinship.
 - b) However, it is obvious from the context that this use of *brethren* is intended for those who know Christ and experience the benefits of that relationship.
 - c. The reminder of access
 - (1) The character of the access—“boldness” (Romans 5:1-2; Ephesians 3:12)
 - a) Boldness should not be mistaken for a lack of humility. Instead, it is more akin to confidence.
 - b) This trait is a common fruit from a walk with God.
 - i) Peter and John’s boldness was a result of being with Jesus (Acts 4:13).
 - ii) Boldness to speak the word was a gift from God (Acts 4:29, 31).
 - iii) Paul desired boldness in his walk (Philippians 1:20).
 - iv) It is our desire to have boldness in the day of judgment (1 John 4:17).
 - (2) The place of access—“into the holiest”
 - d. The reminder of means—“by the blood of Jesus”
 - (1) This is the blood by which Christ entered (Hebrews 9:11-12).
 - (2) This blood is the means by which we too can enter “into the holiest” (Romans 5:2; Ephesians 2:18; Ephesians 3:12).
2. Through the veil of His flesh (Hebrews 10:20)
 - a. The orchestration of the way
 - (1) By a new and living way
 - (2) Which He hath consecrated for us
 - b. The manifestation of the way
 - (1) The picture—“through the veil”
 - a) This points to the veil hiding the holiest of all.
 - b) The indication is that Christ’s flesh served as a veil to hide the Godhead.



- (2) The pictured—"that is to say, his flesh;"
 - a) It is of no coincidence that the flesh of Christ was rent by a spear (John 19:34) in company with the rending of the temple veil (Matthew 27:51).
 - b) Christ's flesh was given for the world (John 6:51).
 - c) Christ, in His flesh, abolished the enmity (Ephesians 2:15).
 - d) The end truth is that we enter the holiest of all initially, continually, and in the future through the death, burial, and resurrection of Christ.
3. By the sprinkling of our hearts (Hebrews 10:21-22)
 - a. The priest (Hebrews 10:21); Not only was Christ the sacrifice, but He also served as the priest bringing the offering.
 - b. The benefits (Hebrews 10:22)
 - (1) Having our hearts sprinkled from an evil conscience (1 Peter 1:2)
 - a) This can be seen as a positional/internal sanctification.
 - b) This answers the shortcoming of the sacrifices offered by the law (Hebrews 9:9, 14; Hebrews 10:2).
 - (2) Having our bodies washed with pure water
 - a) This can be seen as a practical/external sanctification.
 - b) According to corresponding passages, this sanctification involves the written word of God (Ephesians 5:26; Titus 3:5 with James 1:21 and 1 Peter 1:23).
 - c. The result (Hebrews 10:22)
 - (1) The desire—"Let us draw near"; Note: With all of the talk of access, it is imperative to understand that access does not negate personal responsibility.
 - (2) The motive—"with a true heart"; Note: It is not enough to take advantage of provided access. The saint should approach with a right heart. This has been the case throughout history.
 - (3) The manner—"in full assurance of faith" (see James 1:6-8)

C. Bringing Faithfulness (Hebrews 10:23-25)

1. Faithful to our profession (Hebrews 10:23)
 - a. The faithfulness given—"he is faithful that promised" (see 1 Corinthians 1:9)
 - b. The faithfulness requested (see Ephesians 4:1; 2 Timothy 4:7)
 - (1) The substance—"Let us hold fast the profession of our faith"
 - (2) The manner—"without wavering"
2. Faithful to the body (Hebrews 10:24-25)
 - a. Our consideration (Hebrews 10:24)
 - (1) The object of our consideration—"one another" (Hebrews 13:3; Romans 12:15-16)
 - (2) The provocation of our consideration (Ephesians 4:14-16)
 - a) Unto love
 - b) Unto good works



- b. Our assembling (Hebrews 10:25)
 - (1) The twofold admonition
 - a) The negative
 - i) Not forsaking the assembling of ourselves together
 - ii) As the manner of some it
 - b) The positive—“exhorting one another” (Hebrews 3:13; Colossians 3:16; 1 Thessalonians 5:11)
 - (2) The manner admonished—“so much the more”
 - (3) The view admonished—“as ye see the day approaching”

III. PERFECT IN SEPARATION (Hebrews 10:26-39)

A. The Unveiling of Unbelievers (Hebrews 10:26-31)

- 1. Foundational remarks
 - a. Considering the interpretation
 - (1) Possible interpretations
 - a) The verses speak of someone who sins “wilfully” resulting in the loss of salvation.
 - b) The verses deal with tribulation saints who lose salvation.
 - c) The verses deal with saved people, but they do not lose their salvation.
 - d) The verses deal with Jews who will not leave Judaism and come to Christ. They never had salvation, and henceforth they did not lose it.
 - (2) Problems with each interpretation
 - a) If salvation can be lost it was never based on a finished work. If your salvation is not finished, it is not based upon the redeeming work of Christ.
 - b) The book of Hebrews was written by Paul. If he wrote in Hebrews that you could lose your salvation, he has brought a curse upon himself (Galatians 1:9).
 - c) The verses state that if a willful sin is committed by these people there is no more sacrifice for sins. If this is a saved person, it sounds like the wilfull sins will not be paid for and will be accounted for at the Judgment Seat of Christ. No forgiveness is available between here and there.
 - d) It sounds like in Hebrews 10:29 that this person was sanctified and now is in danger of judgment.
 - b. Considering the letter
 - (1) To whom was it written?
 - a) The title of the book says “The Epistle of Paul the Apostle to the Hebrews”.
 - b) Hebrews 1:1 talks about God speaking to the fathers by the prophets.
 - c) Hebrews chapter 3 proves that Christ is better than Moses.



- d) Hebrews chapter 7 talks about the fact that Christ was of a better priestly line than the Levites.
 - e) Chapters 8 and 9 of Hebrews deal with a better covenant.
 - f) Hebrews chapter 11 deals with the faith of people who are all a part of the history of Israel.
 - g) From the evidence above, we would have to say that this book was written to the Jewish people.
- (2) What was the purpose of the letter?
- a) The book of Hebrews contains the word “better” thirteen times. Christ is better than the angels (Hebrews 1:4); He brought in a better hope than the law (Hebrews 7:19); He was made surety of a better testament (Hebrews 7:22); He is the mediator of a better covenant (Hebrews 8:6); and He was a better sacrifice (Hebrews 9:23).
 - b) The book of Hebrews was written to the Jewish people in order to prove that Jesus Christ was “better” than Judaism.
- (3) What was significant about the time?
- a) In order to rightly divide the word of God, we must consider several things.
 - i) When was the book written?
 - ii) To whom was it written?
 - iii) What does the passage mean to the people to whom it was written?
 - b) We have already discussed who the book was written to, but let us now look at when it was written.
 - i) The book of Hebrews was written nearly 30 years after the death of Christ.
 - ii) The temple was still standing and in operation (Hebrews 13:10-11).
 - iii) Many Jews were zealous for the law (Acts 21:20).
 - iv) Many Jews were still living under the banner of Judaism and to accept Christ was to reject Judaism.
 - v) Therefore, Jewish people were persecuted when they accepted Christ (Hebrews 10:32).
2. With no more sacrifice (Hebrews 10:26-27)
- a. The willful sin (Hebrews 10:26)
 - (1) The time of the sin—“after that we have received the knowledge of the truth”
 - (2) The nature of the sin—“wilfully”
 - a) Understanding this sin
 - i) The sin was done on purpose (willfully).
 - ii) However, it must be a bit more than that because to some degree every sin is a sin of the will.
 - iii) The answer is found in the phrase “after that we have received the knowledge of the truth.”
 - iv) In other words, it is a purposeful and knowledgeable sin.



- b) The dangerous implications
 - i) If this is loss of salvation, we are no longer saved.
 - ii) If this is a future loss of salvation, all will lose it.
 - c) Grasping the truth
 - i) This person has received the knowledge of the truth.
 - ii) If this proves that these people were saved, we have some problems.
 - (a) Were all of the religious leaders saved? According to John 3:2 they knew that Jesus came from God. They had received the knowledge of the truth, but they did not all get saved.
 - (b) The devils time and time again called Jesus the Son of God. Were they saved? No, but they had knowledge of the truth.
 - (c) Knowledge of the truth in itself merits nothing, but faith in Christ is what receives salvation.
 - iii) After this sin there is no more sacrifice for sin.
 - (a) Keep in mind this is written to the Jewish people.
 - (b) What sin is it when done on purpose, allows no more sacrifice for sins?
 - d) Let us look at a scenario—A Jewish boy is born about the time of Christ’s death. He was raised to go to Jerusalem three times a year to appear before the Lord (Exodus 23:14,17; Deuteronomy 16:16). He went through all of the Jewish ceremonies and schools. He was taught to expect a Messiah who would come as a King to deliver His people. At about the age of 30, this young man hears a message preached that Jesus was the Messiah and that He died as man’s one sacrifice. This young man intensely studies the life of Christ, and compares it with the law and prophets. God opens the man’s eyes that Christ was in fact the Messiah and that he must personally trust Christ as Saviour. Up to this point, this young man, like the apostle Paul, had been zealous for God in the law, but now he had “received the knowledge of the truth.” If he trusts Christ, he will be persecuted. This fear drives him to “wilfully” reject Christ and return to Judaism. God says to this young man, “there remaineth no more sacrifice for sins.” No sacrifice can hold off the wrath of God, the young man has seen God’s sacrifice. This young man will die and face judgment and fiery indignation, because he rejected God’s sacrifice.
- b. The resulting problems (Hebrews 10:27)
 - (1) Judgment
 - (2) Fiery indignation, which shall devour the adversaries
3. With no offer of mercy (Hebrews 10:28-29)
- a. Under the law (Hebrews 10:28)
 - (1) The crime—“despised Moses’ law (Numbers 15:30-31)



- (2) The result—"died"
- (3) The means
 - a) Without mercy (Deuteronomy 19:13)
 - b) Under two or three witnesses (Deuteronomy 17:2, 6-7; Deuteronomy 19:15; John 8:17; 2 Corinthians 13:1)
- b. Under grace (Hebrews 10:29)
 - (1) The crime
 - a) Trodden under foot the Son of God
 - i) This man has "trodden under foot" the Son of God.
 - ii) When Moses told the children of Israel to put the blood on the side posts and lintel, he said nothing of putting the blood on the floor.
 - iii) In a sense those people were spared by going into the house through or under the blood.
 - iv) To be saved we must go through or under the blood, but this man has "trodden under foot" God's Son.
 - b) Counted the blood of the covenant an unholy thing
 - i) Within this statement is a parenthetical statement that is perhaps the greatest cause of all the controversy.
 - ii) The word "sanctified" means to be set apart in holiness. If the word "sanctified" simply meant salvation, then you would have to say that the Sabbath was saved (Genesis 2:3), the tabernacle was saved (Exodus 29:43), the Lord was saved (Leviticus 10:3), the Father saved the Son (John 10:36) and many other things that just do not line up with scripture.
 - iii) Remember that the idea of Hebrews is that Jesus Christ is better. Some would say that the person sanctified is the same person who has counted the blood of the covenant an unholy thing, but look again.
 - iv) Is it possible that this speaks of Jesus Christ? After all, Jesus Christ's blood sanctified or set Him apart. The blood set Him apart from bulls, goats, and all other blood either before or after.
 - c) Done despite unto the Spirit of grace
 - i) This person has done despite unto the spirit of grace.
 - ii) We are saved by grace, and when someone turns from the free offer of salvation to Judaism or any other religion it is a disgrace to the spirit of grace.
 - (2) The result (see above—judgment and fiery indignation)
 - (3) The means
 - a) Of how much sorer punishment
 - b) Shall he be thought worthy
 - c) Note: According to Hebrews, God hath in these last days spoken unto us by His son. In fact, God has three witnesses (1 John 5:7-8). The "sorer punishment" will be poured out on those who "wilfully" reject the Son of God.