



Chapter Ten

Part 1

The apostle having shown that the tabernacle, and ordinances of the covenant of Sinai, were only emblems and types of the gospel, concludes that the sacrifices the high priests offered continually, could not make the worshippers perfect, with respect to pardon, and the purifying of their consciences. But when “God manifested in the flesh,” became the sacrifice, and His death upon the accursed tree the ransom, then the Sufferer being of infinite worth, His free-will sufferings were of infinite value. The atoning sacrifice must be one capable of consenting, and must of His own will place Himself in the sinner's stead: Christ did so. The fountain of all that Christ has done for His people, is the sovereign will and grace of God. The righteousness brought in, and the sacrifice once offered by Christ, are of eternal power, and His salvation shall never be done away. They are of power to make all the comers thereunto perfect; they derive from the atoning blood, strength and motives for obedience, and inward comfort. — *Matthew Henry*

10:1 The law, representing the entire Old

Testament economy, offered only a shadow of the good things which were to come in the Messianic era of fulfillment, an era which, with Christ, has already begun. It did not minister the very image of heavenly realities but mere types and shadows. The thought here is the same as in chapters 8:2, 5; 9:1, although the words used are different.

Hebrews 10:1 (1) For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near.

Since perfection belongs to the new order and not to the former, it is not surprising that worshippers under the old were not made perfect. The main thought is that the sacrifices could not take away sins. These sacrifices could not take away sin because they were just a shadow and the reality. The entire sacrificial system was a shadow of things to come. The Old Testament sacrifices were a shadow of the Jesus' sacrifice. The Law was only a shadow of the

good things to come. The Law was the shadow. The New Covenant is the reality. A shadow may be similar to the form it casts, but it is not reality. A shadow should never be preferred to a reality. The sacrificial system of the Old Testament was an imperfect copy of what God ultimately had in mind. The shadow had enough of the look of the reality that it could effectively point to the real thing. The point is made very clearly, “the Law cannot make someone perfect.” The Law could only do this symbolically and ceremonially, but not actually. “Make perfect” means to forgive a person’s sins and bring them into a right relationship with God. Those who draw near is a reference to the Old Testament worshippers. The animal sacrifices were totally unable to actually deal with man’s sin problem. The ineffectiveness of the sacrifices of the Old Covenant is shown by the fact that they need to continually be offered year after year.

10:2 If the worshippers had been purged or cleansed by those offerings, they would no longer have a bad conscience regarding sins.

Hebrews 10:2 (2) Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins?

The question is seeking an affirmative response. Yes, the sacrifices would have stopped being offered if they really forgave sin and cleansed the conscience. Two points about the ineffectiveness of the Old Testament sacrifices are mentioned. They did not fully cleanse sin, of the past, present, or future. Also, they did not ease the conscience. If it is true that the Old Testament sacrifices could make a person perfect there would have been no need to repeatedly offer them. The fact that the gifts were brought over and over is evidence that they did not perfect redemption to the worshippers. No amount of repetition could change the shadow into a reality. We do not have a sacrifice that is ineffective like those Old Testament sacrifices.

This means that we can trust Jesus' death on the cross is enough for us. A debt that has

been fully cancelled does not need to be repaid a second time. If a sin is really removed, there is no need for a second sacrifice. When we see the phrase “having once been cleansed” this is in the perfect tense which indicates a past completed action with ongoing results. They were cleansed and remain cleansed. This is not just speaking of a sacrifice to remove past, present, and future sins of the worshipper. The sacrifice of Jesus is a once and for all sacrifice. It then says they would no longer have “consciousness” or “awareness” of sin. Although the worshipper would leave the Temple having done what was prescribed by God in the Law, he left with a sense that something else was needed. If the sacrifices really were effective the worshipper would not have felt a need to keep come back with another sacrifice. Jesus’ sacrifice not only takes care of sin in the mind of God, but also should never leave us with an awareness and assurance that our sins are forgiven. Real forgiveness of sin is something that effects the conscience of man. Only a sacrifice that really removes sin can cleanse the conscience.

10:3 The focus in these verses has been that the evidence of the inadequacy of the Old Testament sacrifices is in the fact of their repetition.

Hebrews 10:3 (3) But in those sacrifices there is a reminder of sins year by year.

If those sacrifices would have been satisfactory in the mind of God there would be no need of them to happen over and over. Even though the sacrifices were lacking they still did serve a purpose. The sacrifices were a reminder of their sin. They were to remind the people of God. They were reminders that something needed to be done about man's problem with sin. The sacrifices were very graphic, very visual, and very bloody. It was to be a reminder of the cost of redemption. Historian Josephus says, that there was just over a quarter of a million lambs killed during Passover. The Day of Atonement was a reminder that people needed something to be done because of their sin. A lot of time, a lot of effort, a lot of energy, and even more money was spent in the people learning that sin had to be dealt with. It was a reminder of

the cost of redemption.

A contrast should be noted here between old testament sacrifices and the Lord's Supper of the new. The former memorialized the sinfulness of the worshippers and constantly reminded them of their shortcomings. The latter memorializes the single sacrifice of Christ, by which worshippers now are constantly cleansed of sin. This word reminder found here is the same word we see in remembrance found in Paul's sharing of the Lord's Supper in 1 Corinthians 11:24-25 and also may be translated "memorial."

10:4 All that has been said in the first three verses is to lead us to one conclusion: the blood of animals cannot take away the memory of a bad conscience resulting from sins. When they obeyed God in the offering of animal sacrifices, they were forgiven. But they still had the remembrance of their sins.

Hebrews 10:4 (4) For it is impossible for the blood of bulls and goats to take away sins.

But the blood of Jesus did. While the Old

Testament sacrifices could not remove sin because they were not a willing sacrifice that was willing to intercept the wrath of God. While the blood of an unwilling innocent animal did not remove sin, the blood of God in the flesh can. This is one reason why Jesus came and took on human flesh. Human sin requires a human sacrifice. Throughout the year, sin offerings would have been made whenever they were needed to be made. Then on the Day of Atonement another sin offering for the people was offered. This offering was for sin that had already had some sacrifice offered for it. Any worshipper would have learned that these sacrifices did not take away sin. They were typical in that they were a type pointing to the sacrifice of Jesus on the cross.

10:5 It was the plan from eternity that animal blood sacrifice would not be sufficient for the forgiveness of sin. These earlier offerings of sacrifice always pointed in the direction of being a type of forgiveness that only Christ makes possible.

Hebrews 10:5 (5) Therefore, when He comes into the world, He says, "SACRIFICE AND OFFERING YOU HAVE NOT DESIRED, BUT A BODY YOU HAVE PREPARED FOR ME;

The writer will use Old Testament Scriptures to prove the weakness of animal sacrifices. The purpose of Christ coming into the world as a man may be expressed in these words taken from **Psalms 40:6-8**. The sacrifice and offering of animals or produce is what the Lord really wants. Sacrifice is in reference to animals and offerings in reference to grain, meal, or drink. The Body of Jesus is what is meant in that the Hebrew writer is quoting the Greek Old Testament (Septuagint) which says "a body you have prepared." The Hebrew text says "you have opened up my ears." This is also translated "you have dug out my ears." If God can make man's ears, then He is able to make the rest of him. This is like that of digging a well. Taking away the dirt to get to the meaningful. The Body of Jesus is more meaningful than that of bulls, goats, sheep, and calves. **John 1:14** And the Word became flesh, and dwelt among

us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

God does not want a mere multiplication of Old Testament sacrifices. What He does want is a life that is willing to be a gift.

Romans 12:1-2 (1) Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. (2) And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

10:6 God has never desired sacrifices above human obedience. If man had obeyed, in fact he would not have needed sacrifices at all. This was true from the beginning of Israel's history to the time of the great writing prophets of the eighth century. The phrases we will see in this verse will be described by whole burnt offerings being for voluntary sacrifices. The phrase sacrifices for sin, speaks of the sin and trespass offering. God

viewed these things with no pleasure. Sin hinders God from being able to look at people with pleasure. Looking with pleasure has to do with the forgiveness of sins so that God can look at the sinner with pleasure. In the Old Testament sins were covered and not cleansed. **Romans 3:25** whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;

Hebrews 10:6 (6) IN WHOLE BURNT OFFERINGS AND sacrifices FOR SIN YOU HAVE TAKEN NO PLEASURE.

Each type of offering under the old covenant served a particular purpose, and all are included under the present principles. Sacrifice was the regular term for the peace offering, a conciliation for the restoring of fellowship. Offering was the generic term for the meal or cereal offering, a donation representing the consecration of the giver. Burnt offering indicates the oblation expressing worship. The sin offering was

made for expiation or atonement.

Whatever the purposes and whatever the offering, none was God's first choice from man. It is better to maintain fellowship than to restore it, to show consecration by a life than by an offering, to worship by giving oneself than a burnt animal, to obey than to atone for disobedience. God simply wanted human conformity to His will, manifested in sincere and loving obedience. Christ came to give this, and the Father gave Him a body for that purpose.

10:7 The psalm quotation continues. Jesus says, "Behold, I have come to do your will." The parenthetical phrase, "in the scroll of the book it is written of Me," is also from **Psalm 40:7**. Double prophecy is intended here. Christ says, "what is written in the Law I apply to Myself to keep." And He says "what David said in the psalm regarding obedience was a prophetic statement of Myself and My work." Both are true and both should be included in our understanding.

Hebrews 10:7 (7) "THEN I SAID, 'BEHOLD,

I HAVE COME (IN THE SCROLL OF THE BOOK IT IS WRITTEN OF ME) TO DO YOUR WILL, O GOD."

Christ's willingness to do the will of God is seen in the incarnation. His willingness to the will of God is seen in the crucifixion. He desired to do the will of God. **Luke 22:42** "Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done." God's will is that people are saved. **2 Peter 3:9** The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. It was the will of God for Jesus to die. **Isaiah 53:10** But the LORD was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the LORD will prosper in His hand. Jesus echoed that His purpose for coming to Earth was in order to accomplish the will of God. Jesus came to fulfill the law, to call sinners to repentance, to seek and save the lost, to give His life as a ransom for many, to judge and give light to the blind, to

give abundant life, to die on the cross, and to save sinners.

Psalms 40:8 adds phrase not quoted here: “I delight to do Your will, O my God; Your Law is within my heart.” David of old applied what the Law said to his own life, so that God’s precepts were not written in the book alone but also inscribed in his heart. How fitting for the Christ to be foretold in such a context! For the new covenant He mediated is characterized by laws inscribed in men’s hearts.

10:8-9 Our author comments on the sense of the psalm. Christ first mentioned sacrifices and offerings, he notes, then He spoke of His own coming to do God’s will. Christ took away the first, the offering of all those sacrifices, to make the second stand, human obedience to all God’s expressed will for man.

Hebrews 10:8-9 (8) After saying above, "SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND sacrifices FOR SIN YOU HAVE NOT

DESIRED, NOR HAVE YOU TAKEN PLEASURE in them" (which are offered according to the Law), (9) then He said, "BEHOLD, I HAVE COME TO DO YOUR WILL." He takes away the first in order to establish the second.

The word "above" points back to the quotation from Psalm 40. Although the Psalm was written by David, it is intended to be seen as a quote from the Messiah. The writer goes back and repeats the quotation from Psalm 40 to emphasize better what his point was. He then explains the Psalm 40 quote. First, it says that God did not delight in animal sacrifices. It may seem rather odd that God did not delight in animal sacrifices since He was the one who commanded them in the Old Testament. His point is that they were not the divinely appointed means of forgiveness. Granted, if a person did not do them the way the Law prescribed it would have been wrong and disobedience. The sacrifices still did not provide a perfect atonement for sin. The people had learned to put false confidence in those Old Testament sacrifices. They often engaged in

offering of sacrifices without any corresponding faith. The prophets express God's opinions about offering sacrifices.

Amos 5:21-22 (21) "I hate, I reject your festivals, Nor do I delight in your solemn assemblies. (22) "Even though you offer up to Me burnt offerings and your grain offerings, I will not accept them; And I will not even look at the peace offerings of your fatlings. **Isaiah 1:13** Bring your worthless offerings no longer, Incense is an abomination to Me. New moon and sabbath, the calling of assemblies—I cannot endure iniquity and the solemn assembly. This of course was condemning sacrifices made incorrectly, but even sacrifices offered correctly did not please God. Here it says that they were offered according to the Law. David was aware of the ineffectiveness of the sacrifices. **Psalms 51:16** For You do not delight in sacrifice, otherwise I would give it; You are not pleased with burnt offering. Even Jesus reminded them of the danger of trusting in those sacrifices alone. On a couple of occasions, he quotes from Hosea 6:6 to make this same point. **Matthew 9:13** "But go and learn what this means: 'I

DESIRE COMPASSION, AND NOT SACRIFICE,' for I did not come to call the righteous, but sinners." **Matthew 12:7** But if you had known what this means, 'I DESIRE COMPASSION, AND NOT A SACRIFICE,' you would not have condemned the innocent.

When it is said, in reference to Jesus, "I have come to do Your will" this included the death on the cross. We see the first was taken away in order to establish the second. The first was a reference to the Old Testament sacrifice system. The second was a reference to the New Covenant and Christ' way of dealing with sin. For the first the writer uses the phrase "taken away" is a word that means "to abolish" or "make end." It is a term that is used for "killing." The arrangement that was established by God in the Old Covenant was removed and replaced. **Colossians 2:14** having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross. For the second he uses the phrase "establish" which means "made firm."

The first is abolished and the second is made firm. The writer was proving through Psalm 40 that the Mosaic Law and its sacrifices were intended to be temporary and were replaced by something better. To live under the Old Covenant was a choice to live under the thing taken away by God and to reject the thing established by God. There can be no salvation under a covenant that God no longer recognizes.

10:10 Because Jesus gave God human obedience in a human body, then offered that body in death, we who are His people are sanctified or made holy on the basis of God's will which Jesus perfectly demonstrated in His body. "Will" here is same as in verses seven and nine; it is not the same word used for a testament will.

"Sanctified" here is in a participle form meaning something now the case because of what happened previously. We are those who have been sanctified and still are, because of the past offering of the body, symbolizing the well-pleasing life of Jesus.

Hebrews 10:10 (10) By this will we have been sanctified through the offering of the body of Jesus Christ once for all.

This refers to the will of God of how sin will be atoned for. He took away the first to establish the second because the first did not actually accomplish the will of God...forgiveness. God's will had never been for people to trust in repeated animal sacrifices to take away their sin. The first Covenant was God's will for that time, and it served a purpose. However, God's current will, and His eternal will was always pointing towards the New Covenant. Why would anyone want to go back to a system that never dealt with the problem of sin? Sanctification to the Jewish mind cleansed the unclean person so that he could approach God in worship. The of Jesus on the cross actually accomplished for us what the Old Testament only did ritually. We have been sanctified in Christ. **1 Corinthians 6:9-11** (9) Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor

effeminate, nor homosexuals, (10) nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God. (11) Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God. **1 Thessalonians 4:3** For this is the will of God, your sanctification; that is, that you abstain from sexual immorality; We cannot miss the point of the sacrifice being “once for all” this is one of the main distinctions in sacrifices. This is the third time the phrase “once for all” has been used. Once for all is emphatic in the original here because of its location in the sentence. We have seen this word already in chapters 7 and 9. I do not know of any other religion where salvation is brought because one act.

10:11-12 Here again we see a comparison drawn. The comparison is between the Levitical priesthood and the priesthood of Jesus. The old testament priest performed imperfect service, and stood day after day to repeat often and regularly the same sacrifices; sacrifices which, ironically but

logically, could never fully remove sins. The remembrance of sin was always present under the first system, but Christ removed the guilt of sins under the second system.

Hebrews 10:11-12 (11) Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; (12) but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD,

The phrase “every priest” indicates that many priests were needed over the course of many years. **Hebrews 7:23** The former priests, on the one hand, existed in greater numbers because they were prevented by death from continuing, The contrast is “but He.” This means only one was needed versus the many priests of the Old Covenant. Jesus, on the other hand, presented one sacrifice for sins, His body, His blood, standing for His perfect human life. This was sufficient for ever. His offering completed; Jesus has now sat down. One commentator expresses the contrast of these verses well. “The priest of the Old

Testament stands timid and uneasy in the holy place, anxiously performing his awful services there, and hastening to depart when the service is done, as from a place where he has no free access, and can never feel at home; whereas Christ sits down in everlasting rest and blessedness at the right hand of Majesty in the Holy of Holies, His work accomplished, and He awaiting its reward.” His work has been accomplished and in the place of the highest honor. The figure of Christ at God’s right hand is taken from **Psalms 110**, which our author has used many times. Here he has come almost full cycle from **Hebrews 1:3**, and is about to tie up his argument.

10:13-14 Christ as priest has made His offering. Christ as king is waiting for the total subjection of all His subjects. God has made Him King already; Christ now possesses all authority. But not all men have yet acknowledged His authority, though some day they must. This continues the use of Psalm 110. The psalms refer to the kingship of Christ, where Hebrews focuses on His Priesthood. Now they are being combined

using both. As priest, Christ has made His sacrifice. As king, He is at God's right hand waiting on full recognition by men. As we are told in the New Testament writings, the end has already begun but not completed. We live in the interim.

Hebrews 10:13-14 (13) waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET. (14) For by one offering He has perfected for all time those who are sanctified.

Verse 13 starts with a time marker, "waiting from that time onward." The starting of the wait is the time when He sat down at the right hand of God after His ascension into Heaven. Jesus is still active interceding for God's people, but His sacrificial work is completed. There is no more sacrificial or priestly work for Jesus to do. The next thing in God's plan is bringing all His enemies into submission to Him. We are giving a picture is of Jesus waiting for God to be the one to put His enemies in submission to Him. The last of the enemies to be destroyed is death.

1 Corinthians 15:26 The last enemy that will

be abolished is death. The picture of enemies being made a “footstool” comes from the image of a conqueror putting his feet on the neck of a defeated enemy. The enemies being made a footstool is a picture of final victory. The victorious outcome is already determined, but there is waiting for it to take place.

Verse 14 uses two similar words: perfected and sanctified. The Greek word translated “perfected” which is used here means mature or complete. The word is a perfect tense verb which means that it is an action completed sometime in the past, but the benefit and result is ongoing. It refers to our justification, making reference to the forgiveness of our sins when we entered into a covenant relationship with God and gained the saving benefits of Jesus’ sacrifice. Jesus’ death does not make us without personal struggles with sin. It does not make us morally perfect. Jesus’ sacrifice qualifies people to come near to God.

We also see that the ones that are perfected are those who are sanctified. Some versions

translate this “those that are being made holy.” The Greek word here means “to make holy, to consecrate, or to sanctify.” The verb here is in the present tense which means the action is continuing and speaks of the process of being made holy. Sanctification is a something that happens at our baptism but then continues on as we see here, in making one holy. The Bible teaches there is an initial sanctification, but there is also a progressive sanctification. This is becoming less and less connected to sin and more and more freed from the power of sin. **2 Corinthians 3:18** But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit. The term “sanctified” is used in scripture, in the past, present, and future tense in the New Testament.

The phrase “perfected” refers to the removal of the guilt of sin. The phrase “sanctified” refers to the removal of the power of sin. Roger Chambers said, “sin makes us guilty and sin makes us sick.” It would be like running a stop sign and getting into a car

accident. You may need a lawyer and a doctor as a result. The lawyer to care of the legal issue or breaking the law. The doctor because of some injury. The guilt requires the lawyer. The sickness requires a physician. Justification speaks of the guilt, the legal act. Sanctification speaks of the sickness of sin being dealt with. Progressive sanctification is a process. Progressive sanctification is something we must pursue. **Hebrews 12:14 Pursue peace with all men, and the sanctification without which no one will see the Lord.**

10:15-17 Those trusting in the sacrifice of Jesus are perpetually and completely sanctified. This has been argued already, and to this the Holy Spirit agrees as witnessed in the Old Testament scriptures. Our author refers again to Jeremiah 31, which he discussed at length in chapter 8. The Spirit there state first, “This is the covenant I will make,” speaking of Christ’s covenant in which laws would be placed in men’s hearts and minds. But the Spirit added “and their sins and iniquities will I remember no more.”

Hebrews 10:15-17 (15) And the Holy Spirit also testifies to us; for after saying, (16) "THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS UPON THEIR HEART, AND ON THEIR MIND I WILL WRITE THEM," He then says, (17) "AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE."

When it says, "the Holy Spirit testifies" the way the Holy Spirit does that is through scripture. This is further evidence that scripture comes through inspiration of the Holy Spirit. **2 Timothy 3:16** All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; Inspired by God is a Greek word which literally means "God-breathed." The thing the Holy Spirit was testifying about through scripture was the power of Jesus' sacrifice and the weakness of the sacrifices of the Levitical priesthood.

This is what explains back up in verse 14 how people are "perfected forever." God

remembers their sins no longer. The promise is for people that have come to Christ. This does not mean that God cannot remember the sins we commit. It is a parallel thought to “I will forgive their wickedness.” The idea of God not remembering our sins is the idea of God treating our sin as if it has already been dealt with.

10:18 Remission of sins means that God does not remember them any longer. Where there is such remission, no more offering is needed for sin. With this, the argument of Hebrews ends. The rest of the epistle consists of exhortations or warnings based on the points already established.

Hebrews 10:18 (18) Now where there is forgiveness of these things, there is no longer any offering for sin.

We have a high priest who has offered a perfect offering because it represented a human life perfectly in accord with God’s will for man. By that sacrifice, we are perfected. God has promised not to remember our sins any more. There will be no further offering;

there is no need for another.

We see again that forgiveness and not remembering sin are speaking of the same thing. Since the sacrifice of Jesus provides the forgiveness of sins, there is no sense in any other offerings being made.

10:19 “Confidence” or as some translations have “boldness” here represents a word which has the root idea of freedom of speech, therefore, freedom from fear or inhibition. The phrase, “to enter the holy place”, may also be translated “boldness for an entrance in the holiest.” Both the personal act and the general fact depend on the blood of Jesus.

Hebrews 10:19 (19) Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus,

Our author said a similar thing earlier in this book. **Hebrews 4:16** Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need. The High Priest in the

Old Testament entered the Most Holy Place with fear and trembling because of the lack of quality of the blood with which they came near. The writer is not arguing that we should have confidence, but rather this confidence has already been established for us.

The confidence to enter the Most Holy Place is a reason for the challenges that follow. The writer will mention two different means by which we can have confidence to enter the Most Holy Place. The first reason that he uses is by the blood of Jesus. This is speaking of the sacrifice of Jesus. The Old Testament sacrifices did not give the common person direct access to God into the Most Holy Place. The sacrifice of Jesus does not only provide forgiveness, it also provides access. We can approach God with confidence because of what Jesus has done for us. The “Most Holy Place” is the place where God dwells. The Most Holy Place was already presented as the place where Jesus went on our behalf. **Hebrews 6:19-20 (19)** This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil, (20) where

Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek. The Most Holy Place was described in Hebrews as the place Jesus entered with His own blood to obtain eternal redemption. **Hebrews 9:12** and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

10:20 Christ has consecrated or dedicated or officially opened a new highway from man to God by His blood. We have confidence to venture upon it because Jesus has traveled it ahead of us and is now safely in heaven at God's right hand.

Hebrews 10:20 (20) by a new and living way which He inaugurated for us through the veil, that is, His flesh,

The word "way" is described by two words, new and living. The way is "new" in that it is different from the ritual and ceremony of the Old Covenant. It is new in that this type of access was previously unavailable to man. It

is new in that it is just recently made available. The Greek word translated “new” is a compound word that means “freshly slaughtered.” The way is “living” because it is connected to our living and resurrected Jesus. We are not dependent upon a dead animal we trust in a resurrected Savior.

It is also “living” because the way is constantly available to us. The writer says the Jesus “inaugurated” this way. The word “inaugurated” in the Greek means “consecrated” or “dedicated.” The means by which the way was inaugurated was His body, meaning His death on the cross. The term He uses to compare to His body is the veil. The term “veil” is an allusion to the barrier that separated the Holy Place from the Holy of Holies. This barrier kept regular priests from going into the presence of God. Whenever a High Priest was to enter the presence of God, they had to pass through the veil. When Jesus died on the cross, that veil in the Temple was torn in two from the top down. **Matthew 27:51a And behold, the veil of the temple was torn in two from top to bottom;** Access to God is only through the

sacrifice of Jesus. The Hebrew writer describes the veil for us being Jesus' flesh. The High Priest had to pass through the veil to gain access to the Holy of Holies. Access to God is only gained by passing through Jesus' death. Jesus' death on the cross removed the barrier that existed which kept man from the presence of God.

10:21 The Christian has also a high priest over the house of God. Having both boldness and such a high priest, saints are exhorted regarding relationships with God, their own faith and one another.

Hebrews 10:21 (21) and since we have a great priest over the house of God,

The second foundation for the challenges that follow is that we have a great priest over the house of God. Jesus our priest is described with the word "great." He was described as a Great High Priest in **Hebrews 4:14** Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. He is a great High Priest in

comparison to the Aaronic priesthood. He is a greater High Priest than Aaron. He is called a great priest over the house of God. The term “house of God” refers to the church. The same phrase was used in Hebrews 3 to describe the people of God. **Hebrews 3:6** but Christ was faithful as a Son over His house—whose house we are, if we hold fast our confidence and the boast of our hope firm until the end. The phrase was used by Paul to refer to the church. **1 Timothy 3:15** but in case I am delayed, I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth. Notice that the benefits of Jesus being our priest is something that is still going on. It does not say “we did have” a great priest. He says, “we have.” We do currently have and continue to have a great priest. Jesus’s work as our priest is something that continues. He serves as our priest because He is able to sympathize with our weakness. This gives us reason to approach God with boldness. This also provides a reason why responding to the challenges that follow make sense.

10:22 Let Christ's people draw near to the Father with a true heart, a heart that is sincere and without guile. Such an approach is to be in full assurance of faith, that is, in the complete confidence and total persuasion which faith can give.

We have been separated from dead works by the figurative sprinkling of the blood of Jesus; we have been set apart for service to God as well. The priests were to wash in water before entering the tabernacle to serve, this might be in the mind of the author here.

Hearts sprinkled from an evil conscience represents the spiritual cleansing of the conscience by the Holy Spirit, through the merit of the life of Jesus as represented spiritually by His blood, in other words, the inner part of regeneration. The bodies washed with pure water represents the physical act of baptism in water, the divinely-ordained manner by which faith reaches out to take hold of sovereign grace. It is the outer element in regeneration.

It is not uncommon for New Testament writers to speak of the physical and spiritual together in this way. Jesus talked of a birth of water and the Spirit. Peter told his Pentecost audience to be baptized for the remission of sins and reception of the Holy Spirit. Saul of Tarsus was told to be baptized and wash away his sins, calling on the name of the Lord; neither he or Ananias had any doubt that his sins were washed away by a spiritual cleansing based on the blood of Christ.

We read of the Corinthians being baptized by the Spirit into one body; of the washing of water by the word; of merciful salvation by the washing of regeneration and renewing of the Holy Spirit. Peter makes it clear that baptism is related to salvation because it is the appeal to God for a good conscience. His careful explanation that baptism is not merely the removal of bodily defilement shows that the inner and outer go together and that they might be misunderstood. The same verse emphasizes that baptism saves “by the resurrection of Jesus Christ.”

The full assurance of faith is possible just because our standing is grounded in the finished work and the single offering of Jesus Christ. John Bunyan speaks of God addressing the sinner in these words, from his book *Grace Abounding to the Chief of Sinners*: “Sinner, thou thinkest that because of thy sins and infirmities I cannot save thy soul but behold my Son is by Me, and upon Him I look, and not on thee, and will deal with thee according as I am pleased with Him.”

Ephesians 1:6 to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. We are accepted in the Beloved, first, last, and always; Praise God, in the Beloved we are accepted!

Hebrews 10:22 (22) let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

The author will present challenges that are presented in light of the reasons he gave above. All of these challenges will begin with

the phrase “let us.” The first challenge that is made is to draw near. It is a challenge to draw near to God and the throne of grace. The Old Testament priests could only symbolically draw near to God. Here the idea is of us actually being able to draw near to Him. He also explains the manner in which we are to draw near to God. First, we should near to God with a sincere heart. The word “sincere” is the word as translated “true.” The call is to draw near with a faithful heart or an unhypocritical heart. He also says that we should draw near with full assurance in faith. The same phrase was used to speak about hope in Hebrews chapter 6. **Hebrews 6:11** **And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end,** This speaks of assurance of our salvation in Christ. We can have confidence in our salvation because of what we know about the effectiveness of Jesus’ sacrifice. Also, in the verse we will see highlighted what makes it possible for man to approach God. Two perfect tense participles are being used to describe this. The perfect tense speaks of a past completed action with an

ongoing/continuous result. The two events being referred to speak of events that took place prior to a person being able to draw near to God. I believe that both speak of the same event. The first thing he says happened is our hearts were sprinkled. The word for “sprinkled” is the Greek word “rhantizo.” The same word was used in Hebrews 9 to refer to the sprinkling of the blood of a sacrifice on unclean things under the Old Covenant. **Hebrews 9:13** For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, **Hebrews 9:19** For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, **Hebrews 9:21** And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood. This is not a reference to baptism and is not approving of sprinkling as an appropriate means of baptism. The thing that is sprinkled is the blood of the sacrifice onto the unclean

thing. This would be the blood of Jesus sprinkled onto man. The place it is sprinkled is on our hearts, not our physical bodies. In fact, in chapter 9, the point was about inner cleansing being better than outward ceremony. The one doing the sprinkling is God. **1 Peter 1:2** according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure. The picture is our great High Priest sprinkling the blood of the perfect sacrifice on our hearts (in the mind of God) to make us clean and acceptable to God.

The second thing he says happened is our bodies were washed. This is connected with the first and describes when in the mind of God, our hearts are sprinkled with blood of Jesus. Before the Jewish priests could draw near to God, they had to wash in the laver outside the Temple (or tabernacle). Just as the Old Testament priest had to wash before drawing near, so we must wash in baptism before we can draw near to God. The idea of baptism is connected to baptism. **Titus 3:5**

He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, This washing is the point in time, where in the mind of God, our hearts are sprinkled to cleanse us. Salvation has two parts mentioned here. God's part (sprinkling the hearts) and Man's part (washing). Both of these things occur at the same time. It seems very clear from here that the outward act of washing is connected to the inner cleansing. It is when a repentant person is immersed in water that in the mind of God, His heart is sprinkled clean.