

Hebrews

Chapter 10:19-31

¹⁹ **Therefore**, brothers and sisters, since we **have confidence** to **enter** the holy place by the blood of Jesus, ²⁰ by a **new** and **living way** which He **inaugurated for us through the veil, that is, through His flesh**,

Therefore > How did the last passage close? > **Hebrews 10:14-18** > ¹⁴ For by one offering He has perfected for all time those who are sanctified. ¹⁵ And the Holy Spirit also testifies to us; for after saying, ¹⁶ "This is the covenant which I will make with them after those days, declares the Lord: I will put My laws upon their hearts, and write them on their mind," He then says, ¹⁷ "And their sins and their lawless deeds I will no longer remember." ¹⁸ Now where there is forgiveness of these things, an offering for sin is no longer required.

Have > Precept Austin > *Have* is the first word in Greek for emphasis ... we *have* a continual possession/privilege because the verb *have* (echo) is in the present tense. The active voice speaks of the subject making a (volitional) choice of their will (in other words, you can choose not to believe that you have free access and act accordingly).

Confidence > Strong's > boldness, confidence ... from a source meaning > all outspokenness, i.e. Frankness, bluntness, publicity; by implication, assurance

Enter > Strong's > an entrance, a means or place of entering

New > Uteley > The term *prospatos* means "freshly slain" and is only used here in the NT.

Precept Austin > What a dramatic picture the writer is "painting" in the minds of the Jewish readers, by choosing a word that would have radically arrested their attention - "*Freshly Slaughtered!*" ... Indeed, the writer says "we have confidence to enter the holy place by the blood of Jesus, by a "freshly slaughtered" and living way

Living way > Uteley > This is an affirmation of the resurrection. He was slain, but now He is alive (cf. Rev. 5:6) forevermore! [The author tied this back to "new" ("freshly slain")!]

Inaugurated for us > Precept Austin > (*egkainizo* from *en* = in or at + *kainizo* = to make new from *kainos* = that which is new kind unprecedented, novel, uncommon, unheard of, not previously present) means to renew, to make new, to cause to go into effect, with the root word *kainos* giving the implication of something being newly established or not previously present.

Barnes > The word here used means properly to renew, and then to initiate, to consecrate, to sanction. The idea is, that he has dedicated this way for our use (see the words "*for us*"); as if a temple or house were set apart for our service.

Through the veil, that is, through His flesh > Utley > This then would refer to Jesus' body being broken for our sins, thus, providing access to God

²¹ and (since we have) a **great** priest over the house of God, ²² **let's approach** God 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.

Great > (Thank you, Vincent! I missed this one!)

Let's > Utley > Believers' confidence is based on Jesus' finished work, but this benefit and privilege must be embraced! The "drawing near" is used of worshipers' approaching God. Notice the progression:

1. **Let us** draw near with a sincere heart (**Heb. 10:22**) (Wiersbe > **Faith**)
2. **Let us** hold fast the confession of our hope (**Heb. 10:23**) (Wiersbe > **Hope**)
3. **Let us** consider how to stimulate one another (**Heb. 10:24**) (Wiersbe > **Love**)

Utley (cont.) > Biblical assurance was never meant to be turned into a doctrine to be affirmed, but a life to be lived!

Approach ("draw near" KJV) > Precept Austin > (*proserchomai* from *prós* = facing + *érchomai* = come) means literally to come facing toward and so to approach or come near.

Sincere > Precept Austin > The derivation of the Greek word for *sincere* (*alethinos*) gives us a vivid word picture of the character of the heart the writer is calling for -- the word is from "α" which negates what follows which is the word "lanthano" meaning *to hide*, and so the picture is of a heart that has nothing hidden!

Strong's translates the word as > *true*

MacArthur > It means true in the sense of genuine, with no ulterior motives, no hypocrisy, no superficiality.

Full Assurance > (We've seen this word previously! Read on) Witsius > According to its etymology, this word denotes "*a carrying with full sail*"; the metaphor being taken, probably, from ships when their sails are filled with favorable gales.

Faith > Lightfoot > in Hebrew, Greek, and Latin, the definition of the word for *faith* "hovers between two meanings:

- *Trustfulness*, the frame of mind which relies on another; and
- *Trustworthiness*, the frame of mind which can be relied upon

The senses will at times be so blended together that they can only be separated by some arbitrary distinction.

An illustration from Precept Austin > When missionary John Paton was translating the Scripture for the South Sea islanders, he was unable to find a word in their vocabulary for the concept of believing, trusting, or having faith. He had no idea how he would convey that to them. One day while he was in his hut translating, a national came running up the stairs into Paton's study and flopped in a chair, exhausted. He said to Paton, "It's so good to rest my whole weight in this chair." John Paton had his word: *Faith* is resting your whole weight on God.

²³ **Let's** hold firmly to the confession of our hope without wavering, for He who promised is faithful;

Hope > Wiersbe > There is no manuscript evidence for the word *faith*. The Greek word is *hope*. (KJV > *faith*)

Wavering > Strong's > unbending

²⁴ and **let's** consider how to encourage one another in love and good deeds, ²⁵ not abandoning our own meeting together, as is the habit of some people, but encouraging one another; and all the more as you see the day drawing near.

Consider > Strong's > to take note of, perceive (the source word means *to think*)

Precept Austin > means literally to put one's mind down on something and so to observe or consider carefully and attentively. It means to fix one's eyes or mind upon and to perceive clearly, cautiously, observantly. The idea is to think about something very carefully or consider closely and includes the action of one's mind apprehending certain facts about a thing so as to give one the proper and decisive thought about the thing considered.

Encourage > Strong's > stimulate, provocation

HELPS > a provocation which literally jabs (cuts) someone so they "*must*" respond.

Precept Austin > Depending on the context, the word can have either a positive or negative meaning. In a positive sense (Hebrews 10:24) it refers to a rousing of one to activity by incitement or encouragement. In a negative sense, it refers to a state of irritation, a sharp disagreement, a "bristly" argument or a provocation. - "*And there arose such a sharp disagreement that they separated from one another, and Barnabas took Mark with him and sailed away to Cyprus.*" (Acts 15:39)

Abandoning > Strong's > to leave behind, (in a good sense) let remain over or (in a bad sense) desert

(What reason does the author give for assembling together?)

Meeting together > Utlely > *episunagoge* > root meaning of "synagogue," used only here in the NT

²⁶ For *if we go on sinning willfully* after receiving the *knowledge* of the truth, there *no longer remains* a sacrifice for sins, ²⁷ but a terrifying expectation of judgment and the fury of a fire which will consume the adversaries.

We > The author identified himself with the ones he is writing to.

If we go on sinning willfully > Wiersbe > (Correct) The tense of the verb indicates that Hebrews 10:26 should read, "For if we willfully go on sinning." (KJV > "If we sin willfully")

Willfully > Strong's > *hekousios* > voluntarily

Guthrie > The position of the word deliberately (*hekousiōs*) as the first word in the sentence adds weight to this. The Levitical cultus made provision for inadvertent sins, but not for willful sins. At this point the writer's use of the first person plural (*we*, *hēmōn*), identifies himself with those who receive the warning.

(Precept Austin > The only other NT use of *hekousios* is in a positive context where Peter exhorts the elders to... *shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness*)

Romans 13:12-14 > ¹² The night is almost gone, and the day is near. Therefore, **let's** rid **ourselves** of the deeds of darkness and put on the armor of light. ¹³ **Let's** behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and debauchery, not in strife and jealousy. ¹⁴ But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.

Precept Austin > So then, in a sense we need to be clear, all of us are guilty of deliberate or "willful sinning" in the sense that there are (many) times when we know the truth of God's Word regarding what would constitute righteous, godly behavior (i.e., obedience) and yet we stubbornly walk down the path of temptation until we are guilty of overt, deliberate disobedience. While this should not be taken lightly for a believer, please note that this is NOT what the writer is talking about in this sobering passage.

The context is not a person who is a believer and then one day ceases to be a believer (or loses their salvation). So do not let anyone tell you that you can lose your salvation if you willfully or deliberately sin. That is a false teaching which goes against a flood of Bible passages that teach eternal security.

But on the other hand, just because God's infinite mercy does not strike us down when we commit deliberate sin, his grace and mercy should never be treated as a invitation to live licentiously! While we are not longer under law but under grace (Ro 6:14), grace is not license to sin. We are not at liberty to sin willfully or deliberately.

To the contrary we now have the power to enable us to fight against the temptation to deliberately sin. We will fail and fall, but it should always be the exception and never the rule, certainly not the habitual practice of our lives. Before we were saved we chased after sin, but now that we are saved, sin chases after us! If willful sinning is an individual's lifestyle, then that individual needs to be very honest with himself or herself and ask "Is my Christian profession really a possession of Christ?"

Knowledge > Strong's > *epignosis*

Robertson > Full knowledge

No longer remains > Robertson > *No longer is there left behind* (full agreement in the Greek) for one has renounced the one and only sacrifice for sin that does or can remove sin



On the right is a young Billy Graham
On the left is Charles Templeton
(Please see the attachment at the end of this lesson)

²⁸ **Anyone who has ignored the Law of Moses is put to death without mercy on the testimony of two or three witnesses.**

Deuteronomy 17:2-6 > ² "If there is found in your midst, in any of your towns which the LORD your God is giving you, a man or a woman who does what is evil in the sight of the LORD your God, by violating His covenant,

³ and that person has gone and served other gods and worshiped them, or the sun, the moon, or any of the heavenly lights, which I have commanded not to do, ⁴ and if it is reported to you and you have heard about it, then you shall investigate thoroughly. And if it is true and the report is trustworthy that this detestable thing has been done in Israel, ⁵ then you are to bring out to your gates that man or woman who has done this evil deed, that is, the man or the woman, and you shall stone them to death. ⁶ On the testimony of two witnesses or three witnesses, the condemned shall be put to death; he shall not be put to death on the testimony of only one witness

Ignored > Strong's > *atheteo* > *a* > to negate + *tithemi* > to place, lay, set

HELPS > properly, do away with; reject what is already laid down; to set aside (disregard as spurious); nullify, make void; to break faith

Thayer writes that *atheteo* means "to act toward anything as though it were annulled; hence, to deprive a law of force by opinions or acts opposed to it, to transgress

Anyone who has ignored the Law of Moses ... > Wiersbe > Under the old covenant, there were no sacrifices for deliberate and willful sins (Ex. 21:12–14; **Num. 15:27–31**).

Presumptuous sinners who despised Moses' law and broke it were executed (Deut. 17:1–7).

Num. 15:27–31 > ²⁷ 'Also, if one person sins unintentionally, then he shall offer a one-year-old female goat as a sin offering. ²⁸ And the priest shall make atonement before the LORD for the person who goes astray by an unintentional sin, making atonement for him so that he may be forgiven. ²⁹ You shall have one law for the native among the sons of Israel and for the stranger who resides among them, for one who does anything wrong unintentionally. ³⁰ But the person who does wrong defiantly, whether he is a native or a stranger, that one is blaspheming the LORD; and that person shall be cut off from among his people. ³¹ Since he has despised the word of the LORD and has broken His commandment, that person shall be completely cut off; his guilt will be on him.'"

²⁹ How much more severe **punishment** do you think he will deserve who (1.) has **trampled underfoot the Son of God**, and (2.) has regarded as **unclean** the blood of the covenant **by which he was sanctified**, and (3.) has **insulted** the Spirit of grace?

Punishment > Moulton-Milligan argues that the main thought of the word is "punishment," not "discipline."

Trampled underfoot > Precept Austin > (*katapateo* from *kata* = intensifies the meaning + *pateo* = tread, trample)

MacArthur > In the ancient Near East one of the gestures used to show contempt for someone was to "lift up the foot" against or toward them (see Ps. 41:9). To walk on top of someone or something was a more extreme gesture showing utter contempt and scorn (see 2 Kings 9:33; Isa. 14:19; Mic. 7:10; Zech. 10:5). Such contempt demonstrates a complete rejection of Christ as Savior and Lord.

The Son of God > Pink > Here, it is not "Jesus," or "Christ," but the "Son of God," and that, because His purpose is to emphasize the infinite dignity of the One slighted. It is not a mere man, nor even an angel, but none less than the second person of the Holy Trinity who is so grievously insulted!

Unclean > Strong's > common

Barnes > An unholy thing - Greek *common*; often used in the sense of unholy.

By which he was sanctified > Believers

Wuest goes around this by stating > The words *by which he was sanctified* in connection with the identity of the person who committed this sin, might trouble the reader when he remembers that the historical background and analysis of the book show that that person is an unsaved person. But the difficulty disappears when we remember that the writer is addressing himself to the *professing* Christian church, made up of *saved and unsaved*, and that the idea here is, "by which he professed to be sanctified."

Insulted > HELPS > *enybrízō* (from *en*, "in," intensifying *hybrízō*, "to insult, injure, showing arrogance") – to insult (outrage), treat despitefully, reproach (used only in Heb 10:29)

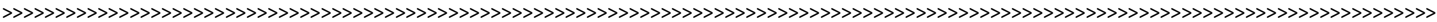
³⁰ For we know Him who said, "**Vengeance is Mine, I will repay.**" And again, "**The Lord will judge His people.**" ³¹ It is a terrifying thing to fall into the hands of the living God.

Vengeance is Mine, I will repay ... The Lord will judge His people > Deuteronomy 32:35-26

- (NASB) *Vengeance is Mine, and retribution; in due time their foot will slip. For the day of their disaster is near, and the impending things are hurrying to them.' For the LORD will vindicate His people, and will have compassion on His servants, when He sees that their strength is gone, and there is none remaining, bond or free.*
- (LXX) *In the day of vengeance, I will recompense, whensoever their foot shall be tripped up; for the day of their destruction is near to them, and the judgments at hand are close upon you. ³⁶ For the Lord shall judge his people, and shall be comforted over his servants; for he saw that they were utterly weakened, and failed in the hostile invasion, and were become feeble:*

Vengeance > Precept Austin > (*ekdikesis* from *ek* = out, from + *dike* = justice) is literally that which proceeds "out of justice". *Ekdikesis* means to give justice to someone who has been wronged. It means to repay harm with harm on assumption that initial harm was unjustified and that retribution is therefore called for. The word indicates full, complete punishment. *Ekdikesis* was a technical term for administrative justice.

Judge > HELPS > properly, to separate (distinguish), i.e. judge; come to a *choice* (decision, judgment) by making a *judgment* – either positive (a verdict in favor of) or negative (which rejects or condemns).



Charles Templeton

Precept Austin > Charles Templeton

You may never have heard the name Charles Templeton, but you surely have heard the name Billy Graham. Charles Templeton (1915-2001) first professed faith in 1936 when he “got religion” as he put it, and everything changed. Lured by the news that the Cleveland Colored Quartet would be performing at Toronto’s Parkdale Church of the Nazarene, he attended the service and experienced an emotional "conversion." For the next twenty years, he devoted himself to bringing about the same experience in the lives of others. Along with Oswald J. Smith, as well as several American evangelists and church leaders, he formed *Youth for Christ International* and led some of the largest weekly Youth for Christ gatherings in North America.

From 1944 to 1948, Templeton’s evangelistic rallies packed 2,800 young people into the auditorium of Toronto’s Massey Hall. Each Saturday evening, the audience heard what one reporter referred to as “old-fashioned repent-and-be-saved gospel preaching.” Drawing on traditional evangelical Protestantism, Templeton urged young men and women to confess their sins, accept Christ as their Savior, and, with the Holy Spirit’s help, live a life pleasing to God. Living for Jesus was the ultimate “thrill,” Templeton informed his audiences. He told young men and women that Christ was “the most exciting man who’s ever lived ... the most extraordinary man who’s ever lived,” and not just a man, but God Himself.

In 1945 Templeton met Billy Graham and the two became friends, rooming and ministering together during a 1946 YFC evangelistic tour in Europe. Despite these experiences one of the two men wrote the following about himself...

The particular intellectual problem I was wrestling with, for the first time since my conversion as a teenager, was the inspiration and authority of the Scriptures. Seeming contradictions and problems with interpretation defied intellectual solutions, or so I thought. Could the Bible be trusted completely?...

You are probably thinking that was Charles Templeton, but you would be wrong, for it was Billy Graham. And yet within two years after the European tour, in about 1948 Templeton's life and worldview was beginning to go in a different direction than Graham's (who obviously had resolved his doubts about the authority of the Scriptures). So instead of Graham, it was Templeton who began to have serious doubts about the Christian faith as he was planning to enter Princeton Theological Seminary. And even after he began to drift from Biblical truth, during the 1950s and '60s, Templeton preached to crowds of 10,000 to 30,000 nightly. He packed stadiums and thrilled audiences with his proclamation of "the gospel of Christ," as he believed it to be. And then we "fast forward" to about 1957, when Templeton would publicly declare that he had become an agnostic!

In his 1996 memoir, *Farewell to God: My Reasons for Rejecting the Christian Faith*, Templeton recounted a conversation with Graham in Montreal prior to entering seminary...

All our differences came to a head in a discussion which, better than anything I know, "explains" Billy Graham and his phenomenal success as an evangelist. In the course of our conversation I said, "But, Billy, it's simply not possible any longer to believe, for instance, the biblical account of creation. The world was not created over a period of days a few thousand years ago; it has evolved over millions of years. It's not a matter of speculation; it's a demonstrable fact."

"I don't accept that," Billy said. "And there are reputable scholars who don't."

"Who are these scholars?" I said. "Men in conservative Christian colleges?"

"Most of them, yes," he said. "But that is not the point. I believe the Genesis account of creation because it's in the Bible. I've discovered something in my ministry: When I take the Bible literally, when I proclaim it as the word of God, my preaching has power. When I stand on the platform and say, 'God says,' or 'The Bible says,' the Holy Spirit uses me. There are results. Wiser men than you or I have been arguing questions like this for centuries. I don't have the time or the intellect to examine all sides of the theological dispute, so I've decided once for all to stop questioning and accept the Bible as God's word."

"But Billy," I protested, "You cannot do that. You don't dare stop thinking about the most important question in life. Do it and you begin to die. It's intellectual suicide."

"I don't know about anybody else," he said, "but I've decided that that's the path for me."

(Another quote from **Farewell to God - My Reasons for Rejecting the Christian Faith** - page 232) –

"I believe that there is no supreme being with human attributes--no God in the Biblical sense -- but that life is the result of timeless evolutionary forces, having reached its present transient state over millions of years...."

How can one believe the Biblical account of the creation of the world in six days when every eminent physicist agrees that all living species have evolved over millions of years from primitive beginnings.

'I believe that, in common with all living creatures, we die and cease to exist as an entity.' (page 233)."

And so we have in the life of Charles Templeton, a man who surely experienced all of the attributes described in Hebrews 6:4-5 and yet he fell away from all he had experienced from 1936 to 1948, over 20 years of evangelizing for Christ! And as the writer of Hebrews warns, it is impossible to renew such a one again to repentance.

Some 50 years after Templeton had begun to reject Christ as the Way, the Truth and the Life, investigative reporter Lee Strobel interviewed him for his best-selling book *The Case for Christ* (the writing of which led Strobel to become a believer in Jesus Christ!) published in 2000 and here is Strobel's record of the interchange as Strobel ask Templeton.

"And how do you assess this Jesus?" It seemed like the next logical question—but I wasn't ready for the response it would evoke.

Templeton's body language softened. It was as if he suddenly felt relaxed and comfortable in talking about an old and dear friend. His voice, which at times had displayed such a sharp and insistent edge, now took on a melancholy and reflective tone. His guard seemingly down, he spoke in an unhurried pace, almost nostalgically, carefully choosing his words as he talked about Jesus.

"He was," Templeton began, "the greatest human being who has ever lived. He was a moral genius. His ethical sense was unique. He was the intrinsically wisest person that I've ever encountered in my life or in my readings. His commitment was total and led to his own death, much to the detriment of the world. What could one say about him except that this was a form of greatness?"

I was taken aback. "You sound like you really care about him," I said.

"Well, yes, he is the most important thing in my life," came his reply. "I . . . I . . . I . . .," he stuttered, searching for the right word, 'I know it may sound strange, but I have to say . . . I adore him!' . . . " . . . Everything good I know, everything decent I know, everything pure I know, I learned from Jesus. Yes . . . yes. And tough! Just look at Jesus. He castigated people. He was angry. People don't think of him that way, but they don't read the Bible. He had a righteous anger. He cared for the oppressed and exploited. There's no question that he had the highest moral standard, the least duplicity, the greatest compassion, of any human being in history.

There have been many other wonderful people, but Jesus is Jesus....' "Uh ... but ... no,'

he said slowly, 'he's the most . . .' He stopped, then started again. "In my view," he declared, "he is the most important human being who has ever existed."

That's when Templeton uttered the words I never expected to hear from him. "And if I may put it this way," he said as his voice began to crack, 'I . . . miss . . . him!"

With that tears flooded his eyes. He turned his head and looked downward, raising his left hand to shield his face from me. His shoulders bobbed as he wept. . . .

Templeton fought to compose himself. I could tell it wasn't like him to lose control in front of a stranger. He sighed deeply and wiped away a tear. After a few more awkward moments, he waved his hand dismissively. Finally, quietly but adamantly, he insisted: "Enough of that."