Hebrews 10:19-39

**Digging Deeper in the Word**

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***Hebrews 10:19–39*** (ESV)  
**19** Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, **20** by the new and living way that he opened for us through the curtain, that is, through his flesh, **21** and since we have a great priest over the house of God, **22** let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. **23** Let us hold fast the confession of our hope without wavering, for he who promised is faithful. **24** And let us consider how to stir up one another to love and good works, **25** not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near. **26** For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, **27** but a fearful expectation of judgment, and a fury of fire that will consume the adversaries. **28** Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses. **29** How much worse punishment, do you think, will be deserved by the one who has trampled underfoot the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace? **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 fearful thing to fall into the hands of the living God. **32** But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings, **33** sometimes being publicly exposed to reproach and affliction, and sometimes being partners with those so treated. **34** For you had compassion on those in prison, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one. **35** Therefore do not throw away your confidence, which has a great reward. **36** For you have need of endurance, so that when you have done the will of God you may receive what is promised. **37** For, ***“Yet a little while, and the coming one will come and will not delay; 38 but my righteous one shall live by faith, and if he shrinks back, my soul has no pleasure in him.”*** **39** But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls.

1. Give a brief review of the first half of Chapter 10.

Ch 9 - Yeshua, as our high priest, secured our eternal redemption through his sacrifice. Thus he dealt with the punishment that our sins would merit on our day of judgment. All that we see associated with the earthly priesthood and the tabernacle (or temple) are copies of the true, heavenly things that we have in Messiah.

Ch 10 – The Torah shadows the good things to come – example here being the priesthood. The first (Levitical) priesthood is a shadow of the second priesthood led by Yeshua. *“He does away with the first in order to establish the second.” “Now, by a single offering he completed for all time those who are being sanctified”.* Since most likely the audience is no longer allowed to participate in the temple sacrifices, they need to know that their sins have been completely (**teleioo**) taken care of, once and for all, in a way that could never be accomplished through the animal sacrifices. The old system that they are used to takes a back seat to the fuller, more complete (**teleioo**) work of Yeshua. It’s not about keeping Torah… it’s about your sins being forgiven through Yeshua!

1. Considering Heb 10:19, how did we enter the Holy Place prior to Yeshua? How do we enter it now? What is the significance of “the blood of Yeshua”?

Before, we entered the Holy Place only via the High Priest and animal sacrifices made continually on our behalf. Now we ourselves actually enter Holy Priest, because of the single and complete sacrifice of Yeshua. His animal sacrifices were the shadow of the better thing to come – the sacrificial blood of Yeshua.

1. In Heb 10:20, we are told that a “new and living way” was opened up through the curtain. Why is this called a **living** way? Compare also Heb 7:23-25.

***Hebrews 7:23–25*** (ESV)  
**23** The former priests were many in number, because they were prevented by death from continuing in office, **24** but he holds his priesthood permanently, because he continues forever. **25** Consequently, he is able to save to the uttermost those who draw near to God through him, since **he always lives to make intercession for them**.

Perhaps to emphasize that the door opened by Yeshua’s sacrifice (his death) resulted in His life. Our high priest lives eternally. He always live to always make intercession for us. (

1. The author seems to draw a parallel between the curtain and the body of Messiah when he says “through the curtain, this is, through the flesh”. Note Matt 27:50-51. How does this make sense?

***Matthew 27:50–51*** (ESV)  
**50** And Jesus cried out again with a loud voice and yielded up his spirit. **51** And behold, **the curtain of the temple was torn in two, from top to bottom**. And the earth shook, and the rocks were split.

The broken body of Yeshua is compared to the torn curtain. He is our access point. But he is living. And we have a living way.

1. Heb 10:22 starts out with “***let us draw near***”. How did people “draw near” to God prior to Yeshua and how is that different now? Consider the Hebrew verb **karav** meaning “to draw near” and its related noun.

Verb form = **karav** – to draw near

Noun form = **korban** – offering, sacrifice

We used to draw near with sacrifices. Now we draw near with a true heart. A true heart is a pure heart. A heart that has been cleansed of sinful desires and guilt. The sacrifices had to be done continually, so there was always the weight of unforgiven sin on our hearts. But now with Yeshua’s one-time eternal sacrifice, that weight of sin and guilt is removed. Our hearts are free from all sin and guilt.

1. Look at Heb 10:22, How do we again see in this verse that the Torah is a shadow of better things to come? What does it mean to have a “true heart”?

What was accomplished on a temporary basis, is now perfected / completed (**teleioo).** The goal of purification through sprinking of blood and washing of the body. These were outward things, providing temporary cleansing at best. They were a shadow of the better things to come. Now we have true and permanent inner cleansing.

1. Read Ezek 36, especially Ezek 36:24-29. How does this fit in with Heb 10:22?

Ezek 36 and Jer 31 are the main two passage in the Hebrew Scriptures that talk about the new covenant. The author of Hebrews has quoted Jer 31 twice already. Now he quotes Ezek 36. Oir hearts are sprinkled clean, our bodies washed with pure water. This is clearly linked to the prophecy of the new covenant.

1. The author seems to shift focus beginning in Heb 10:22-23. It is as if he has been building up his arguments until this point, so he now has a foundation established to give them the instructions he wants to give. What is the main point of these verses? How is he wanting to direct his audience?

Heb 10:22 – **Let us draw near with full assurance of faith**

Heb 10:23 – **Hold fast the confession of our hope without wavering**.

1. What is “the confession of our hope” in Heb 10:23?

Confession implies speaking. Don’t shrink back from proclaiming Yeshua as the Messiah. He is our High Priest.

1. Why might some of been neglecting to meet together, as stated in Heb 10:25? Why are verses 24-25 particularly important for these believers, given their context?

If they were excluded from the synagogue meetings because of their belief in the Messiah, perhaps they were tempted to stop meeting at all. The author says “keep meeting; encourage each other”.

Given their exclusion and resultant isolation, more so than ever before they needed to come together for support and encouragement.

1. Consider Heb 10:26-27. What does this mean? How does it relate to the previous teaching that Yeshua’s sacrifice was once and for all time, covering all sins (past present and future)?

Yeshua’s sacrifice covers the sins of those who are in his covenant community. These people are by definition agreeing to live under the stipulations of his covenant. They are his people and He is their God. Someone who continually and deliberately breaks that covenant, is not living under that covenant. The sacrifice of Yeshua does cleanse the sins of those who choose to not living under the terms of the covenant.

1. Heb 10:28-29 clarifies the argument of Heb 10:26-27 with another example of a **kal-v’chomer** (light and heavy) argument. What is that argument?

As serious as it was to ignore the Torah of Moses, how much more serious it is to ignore the work of Yeshua and the Holy Spirit!

There is also another contrast seen in that those who ignore the Torah “**die without mercy”**, in contrast with those who would **outrage the Spirit of grace**. It is like saying, “How much worse is it to reject the gift of grace offered to you?”

1. Look at Heb 10:29-30. The author is reminding his audience of how fearful they should be if they are disobedient to the God of the universe. Why is this perhaps even more important for us in our cultural context today?

We believe in loving God. He is forgiving and understanding. We don’t often talk about a God of wrath who hates sin and punishes the sinner. Our culture needs to see God for who he is. We need to fear sin and disobedience because of the consequences.

1. Beginning with Heb 10:32-35, the author reminds them of their past. How is their past different from their present? Why do you think that may be? How is that similar for us? Look also at Rev 2:2-5 and Luke 7:36-50.

***Revelation 2:2–5*** (ESV)  
**2** “ ‘I know your works, your toil and your patient endurance, and how you cannot bear with those who are evil, but have tested those who call themselves apostles and are not, and found them to be false. **3** I know you are enduring patiently and bearing up for my name’s sake, and you have not grown weary. **4** **But I have this against you, that you have abandoned the love you had at first.** **5** Remember therefore from where you have fallen; repent, and **do the works you did at first**. If not, I will come to you and remove your lampstand from its place, unless you repent.

***Luke 7:36–50*** (ESV)  
**36** One of the Pharisees asked him to eat with him, and he went into the Pharisee’s house and reclined at table. **37** **And behold, a woman of the city, who was a sinner, when she learned that he was reclining at table in the Pharisee’s house, brought an alabaster flask of ointment, 38 and standing behind him at his feet, weeping, she began to wet his feet with her tears and wiped them with the hair of her head and kissed his feet and anointed them with the ointment. 39** Now when the Pharisee who had invited him saw this, he said to himself, “If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner.” **40** And Jesus answering said to him, “Simon, I have something to say to you.” And he answered, “Say it, Teacher.” **41** “A certain moneylender had two debtors. One owed five hundred denarii, and the other fifty. **42** When they could not pay, he cancelled the debt of both. Now which of them will love him more?” **43** Simon answered, “The one, I suppose, for whom he cancelled the larger debt.” And he said to him, “You have judged rightly.” **44** Then turning toward the woman he said to Simon, “Do you see this woman? I entered your house; you gave me no water for my feet, bu**t she has wet my feet with her tears and wiped them with her hair. 45** You gave me no kiss, **but from the time I came in she has not ceased to kiss my feet**. **46** You did not anoint my head with oil, **but she has anointed my feet with ointment**. **47** Therefore I tell you, her sins, which are many, are forgiven—**for she loved much**. But he who is forgiven little, loves little.” **48** And he said to her, “Your sins are forgiven.” **49** Then those who were at table with him began to say among themselves, “Who is this, who even forgives sins?” **50** And he said to the woman, “Your faith has saved you; go in peace.”

This woman knew her sin, and she loved her Savior. This is what first love looks like. Most of us have felt that. But then forget. Why?

We need to be reminded of our past. Of where we have been and where God has brought us. **We need to rekindle that first love.**

1. Heb 10:37 loosely quotes Habakkuk 2:2-4. What does “the righteous shall live by faith” mean in the context of how it was written in Habakkuk?

***Habakkuk 2:2–4*** (ESV)  
**2** And YHWH answered me: “Write the vision; make it plain on tablets, so he may run who reads it. **3** For still the vision awaits its appointed time; it hastens to the end—it will not lie. If it seems slow, wait for it; it will surely come; it will not delay. **4** “Behold, his soul is puffed up; it is not upright within him, **but the righteous shall live by his faith.**

The righteous shall live by HIS faith. We are to live our lives in accordance with our faith! This is not living of life of “hope and faith” in some mental sense. It means the actions of your life should reflect your faith. It is practical living that demonstrates your faith.

Note that in Hebrew there is no difference between faith and faithfulness. One word: HB **emunah**

Other manuscripts say “MY faith/faithfulness” which would mean “the righteous person shall live according to my faithfulness”.

1. Heb 10:39 sums up the admonition of the author for this section of his letter. How is he encouraging his readers, and why is this important given their context?

They are being told to forget the Messiah and come back into the fold of traditional Jewish leadership. But those who shrink back from the truth are destroyed. Those who continue in faith will receive eternal life.