



Sunday School- September 2, 2012

STEADFAST DETERMINATION

Unifying Topic: FAITH CALLS FOR PERSEVERANCE

Lesson Text

I. Entering The True Sanctuary (Hebrews 10:19-25)

II. Judgment For The Enemies Of God (Hebrews 10:26-31)

The Main Thought: Let us hold fast the profession of our faith without wavering; (for he is faithful that promised) (Hebrews 10:23, KJV).

Unifying Principle: People wonder about, may even envy others who feel secure about their spiritual lives. What security is available? The writer of Hebrews tells us that our sins can be forgiven because of the blood of Jesus and that we can experience the presence of God in a new and life-giving way through faith.

Lesson Aim: To realize all who are cleansed by Jesus' blood (i.e. His sacrifice on the cross) can enter into God's presence.

Life Aim: To discover that when Christians gather together to worship God they are mysteriously joining the heavenly chorus who praises God alongside us.

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- 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,
10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;
10:21 And having an high priest over the house of God;
10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.
10:23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised);
10:24 And let us consider one another to provoke unto love and to good works:
10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.
10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,
10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.
10:28 He that despised Moses' law died without mercy under two or three witnesses:
10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?
10:30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.
10:31 It is a fearful thing to fall into the hands of the living God.

HISTORY:

In **Chapter 9**, the author declares the superiority of the New Covenant to the Old by focusing upon their respective tabernacles. The tabernacle of the Old was earthly and symbolic; but, most importantly, its inner sanctuary was a closed chamber (vv.1-10). Beginning at verse 11, the author demonstrates the superiority of the new covenant by expressing four things which Christ has done so as to make it superior:

1. Christ has opened its inner sanctuary—9:11-14.
2. Christ is the Mediator of the New covenant—9:15-22.
3. Christ is the Perfect sacrifice—9:23-28.
4. Christ's offering is once-for-all—10:1-18.

Chapter 10 begins with a comparison and concludes with a challenge—the blood of earthly lambs is compared with the blood of the heavenly Lamb. When people gathered for sacrifice on the Day of Atonement, they were reminded of their sins and felt guilty all over again. They only had animal sacrifices. ¹Animal sacrifices could not take away sins; they provided only a temporary way to deal with sin until Jesus came to deal with it permanently. This was because the blood of bulls and goats could not take away sin. God didn't want acts of religion, without a change of heart and mind (**10:1-4**).

²God made a body for Jesus to live in on earth. To take away our sins there had to be the sacrifice of the body of a

¹ <http://www.family-times.net/commentary/hebrews-101/>

² <http://www.easyenglish.info/bible-commentary/hebrews-lbw.htm>

"Person." No animal was suitable for this purpose. The body, which means the whole person, had to be perfect. Jesus was that Perfect Person that could die for our sins. The point was that God didn't take pleasure in, nor would sacrifices and offerings, burnt offering and offerings for sin to suffice. They were all a part of the Mosaic Law, even instituted by God, they were only meant to point to Christ! Therefore, ³cancelling the first system in favor of a far better one means doing away with the system of sacrifices contained in the "*Ceremonial Law*", it doesn't mean eliminating God's moral Law. The "*Ceremonial Law*" prepared people for Christ's coming. With Christ's death and resurrection it was no longer needed. Through Christ we can fulfill the moral law as we let Him live in us (10:5-10).

The writer compares the work of Jesus with that of the priests. The priests had to stand doing their duty day after day and none of what they did could meet the real need of the people. But here, the man Jesus, the Son of God offered (Himself) His one sacrifice once-for-all and sat down, and is now waiting at the right hand of God; waiting until His enemies are humbled as a footstool under His feet. This symbolized the end of the sacrificial system (10:11-13).

Through the death and resurrection, Christ once for all made His believers perfect in God's sight. At the same time, He is making them holy in their daily pilgrimage here. ⁴The use of *the word "perfected"* (*Gr teteleiōken*) involves the completed cleansing of regeneration (Tit.3:5). There is a two-fold nature in salvation. 1.) The believer possesses a positional, judicial standing of righteousness, and 2.) a remaining need for practical, progressive holiness (sanctification).

Three factors within this verse make "*perfected*" absolute, suggesting the eternal security of the believer. The word itself (*Gr teleiōō*) involves completion, the bringing of something to its end. *Second*, the use of the Greek perfect tense suggests that the perfection has been accomplished and its effects are continuing. And *third*, the modifier, for ever, expresses security for the believer.

A progressive sanctification is expressed by the word "*sanctified*" (*Gr hagiāzomenous*) by which the Holy Spirit continually maintains and strengthens the holiness imparted in regeneration (*Rom.6:19; 2Corth.7:1; 1Thes.4:3*). Finally, there exists for the people of God an ultimate or completed sanctification whereby we will be freed from even the very presence of sin within our lives (1Thes.5:23). It is all because of Christ's righteousness (10:14).

⁵The Holy Spirit also witnesses to "us". . . says the LORD: In this passage, the writer to the Hebrews clearly identifies the Holy Spirit is equated as the LORD, Yahweh of the Old Testament. When the Holy Spirit speaks, the Lord speaks. His witness is based on the work of the Son and is given through the words of scripture. Verse 16-17 is a quote from Jer.31:33-34c. ⁶It is the Holy Spirit who brings the prophecy of Jeremiah 31:31-34 to reality in the death of Christ and in the lives of Christians. The old covenant worshipper could not say that he had "no more conscious of sins" (Heb.10:2). But the new covenant believer can say that his sins and iniquities are remembered no more. There is "no more remembrance of sin" and "no more offering for sins" (v15-18).

LESSON:

Hebrews 10:19-25 Entering The True Sanctuary

10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, — The Holy of holies in the Temple was sealed from view by a curtain. Only the High Priest could enter this holy room, and he did so only once a year on the Day of Atonement when he atoned for the nation's sins. In the old agreement the people could not approach God themselves. They had to come to the priests. The priests could then go into the special tent on their behalf. But now, Jesus' death has removed the curtain and all believers may walk into God's presence at any time. We have direct access into the very holy place of God by means of the blood of Jesus taken within the veil by our priest, Jesus Himself!

In this passage we are encouraged to boldly enter into the presence of God. We can do this with confidence and without fear. "*Boldness*" (*parresian*) means to enter God's presence freely and openly, with confidence and assurance.

1. ⁷The possession of this boldness (v.19). Every believer possesses the freedom to enter boldly into the presence of God. This privilege is no longer limited to the priesthood.

³ The Application Bible

⁴ *The KJV Parallel Bible Commentary*

⁵ <http://www.studydrive.org/com/guz/view.cgi?book=heb&chapter=010>

⁶ <http://www.crivoice.org/biblestudy/bbheb10.html>

⁷ <http://www.family-times.net/commentary/hebrews-1019/>

2. The price of this boldness (into the Holy of Holies) (v.19). This price was paid by the precious blood of Jesus. Just as the Jewish high priest could enter the holy of holies by the blood of animals, the blood of Jesus has made it possible for the believer to enter into the presence of God.

10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;— The veil symbolized that man was cut off from God; man's sin and imperfection made him unacceptable to God as long as the veil was there. Man could not approach God. "...a new and living way" made the access on behalf of the people possible, unlike that of the lifeless animal which the Jewish high priest in the Old Testament had done. However, this access is made possible by the resurrected and living Lamb of God. His body, like the curtain, is the way to God which He has sanctified and hallowed for us. It is for us a living way, for Jesus is alive! This was to show that the new direct way to God was now open.

3. The pathway into this boldness (into the Holy of Holies) (v.20). This is through the veil which speaks of Christ's "humanity." In the Old Testament the veil stood between man and the Most Holy Place.

And the imagery connecting Christ's flesh with the veil is fitting when we remember that the veil into the earthly sanctuary was rent in two by God, simultaneously as Jesus bore the wrath of God's judgment against sin yielding up His Spirit; His heel was "*bruised*" and the serpent's head had been "*crushed*" (with the breaking of Christ's flesh) (Matt.27:50-51). Christ sacrificial death removed the barrier of the veil, making access possible! Something to point out: The earthquake at Calvary signified that the demands of the law had been met and the curse of the law forever abolished (Heb.12:18-24).

- The torn veil indicates that He conquered sin.
- The earthquake suggests that He conquered the law and fulfilled it.
- The resurrection proved that He defeated death (*The Wiersbe Bible Commentary*).

10:21 And having an high priest over the house of God; — Jesus is the superior High Priest over the house of God. The house of God is not a physical building but true believers of God. That means that He does not just go in for us. He Himself will take us to God.

10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. To "*draw near*" means we can now come to God by way of Jesus with a sincere heart believing with submissiveness. In this book the writer uses the phrase "*let us*" a total of thirteen times. Three of these occurrences are in this text, and these three commands are given to every Christian: Our duty says...

1. Let us draw near with a true heart" (vv.21-22). We draw near to God when we live in constant recognition of His presence in our lives. We do not draw near to God just by going to church. We are no nearer to Him there than we are at home.

Therefore, how do we draw near to God? - With a true heart in full assurance of faith. A "*true heart*" means genuine, sincere, honest, meaningful and without hypocrisy. A "*true heart*" involves an attitude of gladness, freedom, and enthusiasm (*Marvin Vincent, Word Studies In The New Testament, Vol.4, p.501*). When drawing near with a true heart, we are to draw with "*full assurance of faith*." This "*full assurance of faith*" means unwavering confidence; a fullness of faith in God which leaves no room for doubt. He is the One Person who can and does give us access into God's presence. Many people have divided loyalties. They don't have full assurance of faith in God—in Jesus Christ because they think...

- they are good people and do a great deal of good works.
- they belong to and attend church.
- they have been baptized and confirmed.
- they have never done anything considered really bad.

We must have hearts and bodies perfectly cleansed of sin and its guilt—cleansed by the blood of Jesus Christ. We approach God through Jesus Christ. There is no other way around it. Therefore, we must trust the sacrifice He has made and God accepts Jesus' sacrifice for us. It does not have anything to do with the good we have done, attending church nor what we think. It is Christ alone and His work He has done that brings us into the presence of God having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

10:23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) Our second duty says...

2. "Let us hold fast the profession of our faith without wavering"(v.23). This does not mean to hold on to our

salvation which depends on Christ, not ourselves; instead this is an exhortation for endurance to speak out by faith, professing to others what has happened to us.

The Believer is to believe:

1. That Jesus Christ is his Savior from sin and death—Jesus Christ is the Perfect sacrifice for his sins—Jesus Christ and His sacrifice covers his sins and makes it possible for God to forgive his sins without wavering
2. That Jesus Christ is the risen Lord—Jesus Christ is his high Priest who is seated at the right hand of God—Jesus Christ is the Perfect Mediator and Intercessor who makes him acceptable to God and presents him as perfect and sinless before God without wavering.

The Believer is not to waver by...

- listening to the voices of the world and return to worldliness and materialism.
- doubting that Jesus Christ died for him or that Jesus rose for him.
- listening to voices of doubt and false teaching.

There is one strong reason for holding our profession fast! And that is because *"He is faithful that promised!"* God keeps His Word! And He is the One who has promised to let the sacrifice of Christ count as the sacrifice for our sins. Therefore, *"let us hold fast the profession of our hope without wavering."*

10:24 And let us consider one another to provoke unto love and to good works: The word "consider" (*katanoomen*) means to give attention to; to fix our attention upon; to give continuous care; to watch over. Therefore, our third duty says...

3. "Let us consider one another by stirring each other up to love and good works"(v.24). Apparently some Christians had not been faithful in their gathering for fellowship with other Christians. The emphasis is not on what we can get, but rather on what we can contribute.

Therefore, it means that we love in action and not in word; that we...

- feed the poor
- visit the sick and shut-ins.
- look after the orphans and the children of broken homes and single parents.
- become a friend to the lonely
- give direction to the empty and those without purpose.

Why again? – To make sure none of us are slacking up—to stir one another to love and to do good works. It is not a dead faith but a faith that stirs us to action!

10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. Apparently some Christians had not been faithful in their gathering for fellowship with other Christians. The emphasis is not on what we can get, but rather on what we can contribute. Our fourth duty is to...

4. Assemble together and never to forsake our assembling not even to neglect it for a brief time (v. 25). You are to assemble for worship—for prayer—for the study of God's Word—for ministry and witnessing. Genuine believers need each other—the presence, fellowship, strength, encouragement, care, and love of each other; so much the more, as we see the day approaching.

What day? –The day of the Lord's return. Those that have fallen away, exhort them lest they miss the salvation of His coming and have to face His judgment.

Hebrews 10:26-31 Judgment For The Enemies Of God

10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, — This is the most severe warning ever given to Christian believers. This warning is strong. After we have received the knowledge of the truth, there is no more sacrifice anyplace that can take away our sins if we continue to sin. There is only judgment awaiting us. Now, *"to sin willfully"* is choosing to live a life of sin instead of living a life of godliness; deliberately choosing to live for this world and self instead of living for Christ; never repenting and turning to God but continue on and on in a life of sin. They once accepted what God had done for them through Jesus. They knew what He did was true. This passage is not written to the unbeliever who willfully sins. It is written to the person who has received the knowledge of the truth and willfully sins; they once accepted what God had done for them through Jesus; again, they knew that it was true. They still decide to turn away from Jesus. They fail to: Draw near to

God—they fail to hold fast—they fail to stir up other Christians to love one another—and they fail to assemble and worship together. They no longer accept what He did for them by His death. Therefore, to ever be saved, one has to forsake his sin and turn to the sacrificial cleansing of Jesus Christ.

10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. "*There is only the terrible expectation of God's judgment and the raging fire that will consume his enemies*" (NLT). God must punish sin. All people face judgment who rejects Christ. And apart from Christ's sacrifice, his adversaries receive eternal damnation. This is their fearful expectation or outlook of judgment: the raging fire that will consume them.

10:28 He that despised Moses' law died without mercy under two or three witnesses: — The Old Testament justice was swift. ⁸To fail to do what the Law of Moses said was serious. Not to obey that law was the same as denying God. The one who did this had to pay the price for it. He or she had to die. There had to be proof that they were guilty. One witness was not enough. There had to be two or three witnesses (Deuteronomy 17:6). Those who professed to be God's people under Moses' Law died without mercy.

10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? — Of how much more punishment do you suppose we shall be thought worthy if we turn away from our profession of faith? It is much more serious to deny Jesus and what He has done; and so much greater than Moses' Law. Why? - Because the new agreement is so much better than the old one. The person who knows the truth about Jesus Christ and continues to live in a life of sin commits three of the most terrible and heinous sins imaginable.

1. He tramples God's very own Son underfoot. This is far worse than just ignoring and neglecting and being ignorant of Christ. It is the knowing that Christ is the Son of God who came to earth to reveal God's love and to save men.
2. He counts the blood of Jesus an unholy thing. This means that the person considers the blood of Christ as worthless and useless in saving a person. He does not accept what scripture says. Two attitudes that are guilty of this:
 - a. They think that the way to God is by living and doing the best they can; thinking God will accept them if they are good and religious enough.
 - b. They think the blood is repulsive and distasteful. And the great tragedy is that the blood of Jesus Christ is the very basis of God's New Covenant, the covenant of love and mercy and grace.
3. He has despised the Spirit of grace, the very Person who showers the grace of God upon men, that is, the Holy Spirit. The word "*despise*" means to insult and outrage. How does a person show despite to the Holy Spirit?
 - a. By sensing the inner pull of the Spirit to repent and change and follow Christ, yet rejecting and ignoring the conviction of the Spirit.
 - b. By professing that one is a follower of Christ, yet, continuing to live in sin.

10:30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. First, what do we know?

1. We (Believers) know God, who He is and what He can do; that He is Sovereign majesty of the universe who is holy, righteous, and pure.
2. We (Believers) know that God must judge and condemn sin because He is holy, righteous, and pure; He must, for His very nature of holiness and perfection demand it. Deuteronomy 32:35-36 says "*To me belongeth vengeance...*" "*For the Lord shall judge his people...*" His people are those who believe in Him. "*For the time is come that judgment must begin at the house of God:*" 1Pt.4:17a. And when we look at the last part of that verse 1Pt.4:17b, "*...and if it first begins with us, what shall the end be of them that obey not the gospel of God?*" It brings your thoughts back to Heb.10:27.

10:31 It is a fearful thing to fall into the hands of the living God. ⁹To fall into the hands of God is to fall under His displeasure; and He who lives for ever can punish for ever. How dreadful to have the displeasure of an eternal,

⁸ <http://www.easyenglish.info/bible-commentary/hebrews-lbw.htm>

⁹ <http://bible.cc/hebrews/10-31.htm>

Almighty Being to rest on the soul for ever!

SUMMARY:

The name of the author is not given in the biblical text itself. However, it is written to Hebrew Christians who may have considered returning to Judaism, perhaps of a lack of understanding of biblical truths. Before this section which touched on having established the superiority of Christ, we now are able to enter the Most Holy Place (the holy of Holies) with boldness by the blood of Jesus because of His once-for-all sacrifice. A new living way has been opened for us through the veil, His body. This shows that living by faith is far better than merely fulfilling rituals and rules. We are now to draw near to God with a true heart, having a confident assurance of faith; holding on without wavering faithfully in God's promise. He is the One who promised. As we hold on, we can stir others to love and do good works. Assembling together with others can make this possible when we're building up others. The day is approaching when Christ will come back.

Now it comes to where they are warned about the consequences of rejecting Christ's sacrifice for them. There are no more sacrifices for sins to those who sin willfully and have received the knowledge of the truth. There is only the expectation of God's judgment and the raging fire that will consume them. When you look back at the Law of Moses, on the testimony of two or three witnesses one died without mercy. There is a severity of punishment for those that trample the Son of God under foot, for those that treat the blood of the covenant as unholy, and for those who insult the Spirit of grace. For we know that God will repay vengeance. He judges all people; and to fall into the hands of God on those circumstances is a dreadful thing.

APPLICATION:

Choose to persevere steadfastly in the faith of what Christ has done for us. There are no more sacrifices. The cost was great for Him. We can never enter into His presence on anything we have done, only on what Christ has done. His blood and His body are not questionable for us to doubt. You don't want to be on the wrong side when He comes back.