

Open Door

Hebrews 10:19-25
Pierre Cannings

I. Door Opened 19-21

- a. Confidence - **a state of boldness and confidence, courage, confidence, boldness, fearlessness**, especially, in the presence of persons of high rank; means confident trust, the unhesitating adherence of a human soul to God as its only Master
 1. A key word in this verse is “confidence,” which denotes the objective idea of “authorization” granted by God by means of Christ’s blood but also entails the subjective notion of “confidence” or “boldness.”
 - ii. Enter Holy Place
 1. Enter- **act of arriving at a destination, entrance, access**
 - i. The focus is more on the means of access rather than the act of entering, though both are true.
 - b. Holy Place - refers to the heavenly sanctuary without distinction
 - i. a reference to the sanctuary in heaven as contextually established from Heb 8:1–10:18.
 2. Blood of Jesus - The freedom of access is a present reality (ἔχοντες); yet the readers still need to be exhorted (v. 35) to hold on to the privileges which Christ has obtained for them
 - a. goes with **ἐνεκαίνισεν**, the idea being that Jesus had to die, in order to bring us into a living fellowship with God; the shedding of his blood meant that he had a body (10:5–10) to offer in sacrifice (cp. 9:14).
- b. New and Living Way
 - i. Way - is in apposition to “entrance”
 1. New - sense ‘not previously existing recent or fresh
 2. Living **to be life-productive, offer life** by the ever-living high priest Jesus
 - ii. Inaugurated- **to bring about the beginning of something with implication that it is newly established, ratify, inaugurate, dedicate**
 - a. inaugurated or put into effect ;can convey the notion of “consecrated” or “dedicated
 - b. In Heb. 9:18 it was used of inaugurating the old covenant (by implication, like the new covenant) with blood. The language is liturgical, even festive
2. Through Veil

- a. Veil- the inner sanctuary behind the curtain, the holy of holies as a figure for heaven **Hb 6:19**
 - i. The reality is Christ, who by virtue of his self-offering has been exalted from his earthly existence to a place at God's right hand. In relation to this reality, the "veil" can thus be seen, not indeed as having in itself the positive value of a means of access, but as being no barrier to the one duly appointed by God for the high-priestly service of the new dispensation.
 - ii. There, the very existence of a veil hanging between the outer and the inner sanctuary was interpreted as a proof that access to God's presence was as yet imperfectly realized. The high priest carried once a year inside the veil the blood of victims slain outside it; that was all. Jesus, on the other hand, sheds his own blood as a perfect sacrifice, and thus wins entrance for us into the presence of God
- b. His Flesh - Christ has done perfectly and in reality for us what the levitical high priests did imperfectly and figuratively: he gained access by a new way to the living God, not only for himself, but for all who through him will share God's life.
 - i. As the old covenant priest had to pass through the veil, the new covenant people of God enter his presence via the sacrificial death of Christ.
- c. Great Priest
 - i. Great Priest- Already in 2:17b, language is used of Christ as "merciful" high priest which is more typical of the OT picture of the ruler as a good shepherd of his people (Is. 63:11 of Moses; cf. Heb. 3:2-5;
 - ii. Over House of God - The immediate context refers both to the believing community here on earth (v. 25a) and to an eschatological hope soon to be fulfilled (v. 25b). God's people is one in heaven and on earth (cf. 11:39f.), united by Christ who has already entered the heavenly sanctuary (v. 19) as the πρόδρομος (6:20) of believers. For the concept of the house of God, cf. also Eph. 2:19; 1 Tim. 3:15.
 - 1. He is a great priest "over the house of God," where the preposition translated "over" connotes administration and responsibility for something. The phrase "house of God" refers to all of God's people, whether on earth or in heaven
 - 2. This statement enriches the conception of the relationship Christ sustains to his people and assures them that their

worshipful approach to God will be welcomed (see Comment on 4:15–16).

II. Let us Draw Near v.22

- a. Draw Near - frequently in Hebrews and in the LXX where it is used of the priests approaching God with a sacrifice for worship. The idea is that of “approach” and the present tense of the verb implies continuous or repeated approaching. There is a clear parallel here with Heb 4:16 where the identical verb form is used. There the focus is specifically on prayer, and this is included in the meaning of 10:22. However, given the overall context, it would appear the author has in mind all aspects of worship individually and corporately, with the focus here on corporate worship
 1. The parallel with 4:16 is important for assessing the significance of προσερχώμεθα, “let us continue to draw near.” The use of this terminology elsewhere in Hebrews (7:25; 11:6; 12:18, 22) indicates that earnest prayer is a significant expression of the new relationship between God and his people promised in the new covenant (8:10–12; 10:16; cf. Jer 31:33; Ezek 36:26–27). It is, of course, unnecessary to limit the reference in v 22a to prayer; it is undoubtedly inclusive of every expression of worship in the life of a congregation
 - ii. Sincere Heart - meaning “true, genuine, sincere”
 1. The phrase evokes the relationship of heart-obedience to God that Jeremiah envisioned in terms of the “new heart” God would create in his people (Jer 31:33).
 - iii. Full Assurance of Faith- complete confidence, certainty” which is produced by “faith.
- b. Hearts Sprinkled Clean -This metaphorical language of sprinkling a heart emphasizes the internal nature of salvation in contrast to the external nature of the old covenant
 - i. Evil Conscious - These are actions which have already been accomplished for us at the moment of conversion, when the atonement is applied to our hearts resulting in the objective forgiveness of sins, internal cleansing, and the concomitant deliverance from a guilty conscience??
 1. The perfect tenses of the participles (ῥεραντισμένοι ... καὶ λελουσμένοι, “have been sprinkled ... and have been washed”) refer to actions which are accomplished and enduring facts; they stress conditions of approach to God which Christians already enjoy.
 - ii. Body Washed
 1. Pure Water as priests were sprinkled with blood and bathed in water, to qualify them for their sacred service, so Christians may approach God with all confidence, on the basis of Christ’s sacrifice,

2. The most common interpretation of v 22b finds in the imagery of the sprinkled heart and the washed body an allusion to the consecration of Aaron and his sons to priestly service. When they were installed in their office, they were sprinkled with blood and their bodies were washed with water (Exod 29:4, 21; Lev 8:6, 30)

III. Let us Hold Fast v.23

- a. Hold Fast – to adhere firmly to traditions, convictions, or beliefs, hold to, hold fast, hold fast, retain faithfully
 1. Hold Fast It is also used b. of holding fast spiritual values, instruction received or a course or attitude begun (in the good sense): Lk. 8:15; 1 C. 11:2; 15:2
 - ii. Confession **statement of allegiance, as content of an action, confession, acknowledgment that one makes** refers more generally to the ‘profession’ of a definite, distinct belief
 1. Of Hope - to matters spoken of in God’s promises, hope possessive idea “our hope
 2. Without Wavering - bending to neither side’) **without wavering** hold fast the confession without wavering, not leaning
 - iii. He Who Promised- Believers can count on God standing behind his promise, hence the reason we can “hold unswervingly” to the confession of our hope.
 1. Promised - **to declare to do, with implication of obligation to carry out what is stated, promise, of**
 - a. Accordingly, “to hold fast the hope we profess” is to maintain a firm confidence in the objective gift of salvation God has extended to the community on the basis of Christ’s priesthood and sacrifice
 2. Faithful **pertaining to being worthy of belief or trust, trustworthy, faithful, dependable, inspiring trust/faith**

IV. Let us Consider v.24-25

- a. Consider - **to think about carefully, envisage, think about, notice**
 - i. Stimulate **rousing to activity, stirring up, provoking** to sharpen, to stimulate, to incite. or stimulation to give special force to his summons to love and good works
 - a. By considerateness and example, they are to spur one another on to the love and good works that had distinguished them as a community in the past Exemplary service of fellow Christians had once been the hallmark of the congregation (cf. vv 33–34) and seems to have persisted in some measure.

- b. The order is important: love is the internal attitude and spiritual disposition that expresses itself in outward tangible good works.
 - 2. Love **the quality of warm regard for and interest in another, esteem, affection, regard, love** (without limitation to very intimate relationships)
 - 3. Good Deeds of the deeds of humans, exhibiting a consistent moral character, referred to collectively
- b. Not Forsaking - **to separate connection with someone or something**
forsake, abandon, desert
 - i. Own Assembling - **a gathering together to or toward at some location, meeting**, of a Christian group
 - 1. Habit - for the conduct which has become a habit in some members of the congregation (τινές) cannot be a falling away from the community means negligence
 - a. Already some Christians had formed the habit of not attending public worship, a perilous habit then and now
 - b. Perhaps that some were growing ashamed of their faith; it was so insignificant and unpopular, even dangerous to anyone who identified himself with it openly. They may have begun to grow tired of the sacrifices and hardships involved in membership of the local church. This is certainly the thought of 10:32f.,
 - c. The reference to “custom” or “habit” (ἔθος) implies a situation of indifference and apathy, which is consistent with other indications throughout the sermon (2:1–3; 3:7–15; 4:1; 5:11–14; 10:23)
 - d. The neglect of the meetings of the assembly by some of the members sufficiently attests the reality of spiritual peril.
 - ii. Encouraging
 - 1. Day Drawing Near - day of judgment” at the time of the second coming of Christ. This day, known in the New Testament as the “Day of the Lord” (found many times in the Gospels, as well as in Acts 2:20; 1 Cor 3:13; 1 Thess 5:2; 2 Thess 2:2; Jude 6; Rev 6:17)
 - 2. The promise is indicated by the approaching “Day of the Lord” (v 25b), when God’s plan for his covenant people will be brought to realization. The sober reminder that the Day of the Lord is drawing near offers a further incentive for continued active participation in the life of the community