

# **STUDIES IN THE EPISTLE TO THE HEBREWS**

## **Part III**

### **STUDY NUMBER EIGHTEEN - HEBREWS 10:19-39**

**Every one of us would like to return to childhood,  
wouldn't we?**

**To be freed from the responsibilities.**

**Oh the joys of such a deal!**

**This is the Toddler's Creed coming from  
MOPS International, Elisa Morgan,  
the president of that group.**

#### **TODDLER'S CREED**

**If I want it, it's mine.**

**If I give it to you and change my mind later,  
it's mine.**

**If I can take it away from you,  
it's mine.**

**If it's mine it will never belong to anyone else,  
no matter what.**

**If we are building something together,  
all the pieces are mine.**

**If it looks just like mine,  
it is mine.**

**That's the problem with these Hebrew Christians.  
They want to escape the responsibility  
of the relationship to Christ.**

**And the call to the commitment by going back  
to Judaism, where the priest does everything.**

**They want to leave the substance for the shadow.  
They want to leave the reality for the rigors  
of the law.**

**They want to throw away the treasure and  
keep the trash.**

**They want to leave the person for the picture.  
And the writer of the book of Hebrews has basically  
been formulating an argument that ended last week.**

**When we go to chapter 10 verse 18 the argument  
is over. But what is it?**

**Christ answers every need.**

**He is superior in every way.**

**He is superior to the law of Moses.**

**He is superior to angels.**

**He's superior to the Aaronic priesthood.**

**He's superior to the old covenant.**

**And He himself is superior in the sacrifice,  
which He makes of himself.**

**Now these have been the great chapters  
that we have studied.**

**Through Christ we have the two things  
that every person needs.**

**That's access and acceptance in the presence of God.**

**Christ is the prophet, who is the last word from God.**

**He is the priest from the Order of Melchizedek,  
who lives forever and he is our eternal court appointed  
attorney, to represent us on that day in court.**

**And he is our soon coming king.**

**Now as a result of coming to chapter 10 and verse 19,  
we move into this wonderful practical part of the book.**

**And it moves from 10:19 clear to the end of chapter 13.**

**Remember what the Bible says in James 1:22,  
"To be doers of the word and not just hearers only."**

**You hear it, you sense your privileges, but  
with every privilege goes a responsibility.**

**And now we are getting into the responsibilities in view of the privileges that we have, when Christ becomes our Savior.**

**Let's divide today's passage into three parts. You can title it, PRACTICAL APPLICATION.**

- 1. There are going to be some exhortations, verses 19 to 25.**
- 2. There is a warning right in the middle of it, verses 26 to 31 with some serious consequences.**
- 3. And then words of encouragement verses 32 to 39.**

**Are you ready?**

**v. 19 Having therefore, brethren, confidence to enter the holy place by the blood of Jesus,**

**Having therefore who? Brethren.  
It's a generic word for relationship.  
These people are Christians.**

**“Having therefore, brethren, confidence.”**

**Now when you see the word “confidence” you immediately think of the background or history.**

**What is the background?**

**The priest on the day of atonement did what?**

**He slipped beyond the veil, into the holy of holies and annually he sprinkled the blood on the mercy seat.**

**But it was the blood of a bull or a goat.**

**And he went in there in fear and trepidation.**

**He went in there scared to death, not knowing whether God would accept the sacrifice or not.**

**And if God didn't accept it, it meant instant death on the part of the priest who was functioning in the presence of God.**

**So no priest under the Old Testament order could ever go on the day of atonement into the presence of the Lord, the Holy of holies, and expect that he was going to be accepted.**

**The word "confidence" means absence of apprehension.**

**It means no fear of rejection.**

**Isn't that great!**

**Just the thought, that because I have a relationship to Christ, I can have confidence to enter into the Holy of holies, into the very presence of God by the blood of Jesus Christ.**

**Not the blood of bulls or goats.**

**Wow!**

**v. 20 by a new and living way which opened for us through the veil, that is, His flesh.**

**In verse 19 we had the words “by the blood of Jesus.”**

**Now in verse 20 it is “by a new and living way.”**

**Let's look at those two words “new” and “living” for just a moment.**

**The very fact that it's “new” means it can never grow old. That it will always be available. And it is available.**

**But the word “new” also communicates the fact that it's a way that hasn't been before.**

**We are not going on the well-beaten path of the law. We're going by a “new” way.**

**Now let me give you some other meanings of the word “new.”**

**The word “new” was used in the Greek culture when you wanted to communicate these are fresh vegetables.**

**This is fresh water.**

**This is fresh meat.**

**These are fresh pieces of fruit.**

**The word was also used to communicate freshly slaughtered.**

**When the lady was buying meat in the meat market, the man would use this word to describe the fact that the meat had just been slaughtered.**

**In other words, it is fresh meat.**

**Now, what does that communicate to you “new.”**

**Well, we have a new sacrifice.**

**Because as a result of what Christ has done in being slaughtered upon the cross and the shedding of His blood.**

**We come by this “new”, freshly slaughtered, and living way.**

**There aren't a bunch of dead carcasses laying around.**

**This particular sacrifice went into the grave dead, but He came out alive.**

**So we're coming by a freshly slaughtered living way.**

**We're coming by the One who died on the cross but has risen from the dead.**

**And He is alive today and can intercede in our behalf  
so we can come by confidence.**

**And guess what?  
We will never be rejected.**

**The only way we can come is by this  
“new and living way.”**

**Not the well-trodden path of the law,  
but by the only way we can come and that is this “new  
and living way which opened for us through the veil.”**

**Remember how the priest went in there?  
He entered into the holy place.**

**And then he opened the veil and he went into  
the holy of holies.  
That veil separated them all year long.**

**The only one that got to do that was, who?  
The great high priest.**

**He was the only one that got to go in there and  
do that annually.**

**Now, what happened when Christ died on the cross?**

**God reaches down and sovereignly tears that veil  
from top to bottom.**



**The priest is now looking right into the holy of holies without the veil separating him.**

**All the writer has done is made that veil as Christ's flesh.**

**And the symbolism is carried out in the fact that the veil was rent from top to bottom and so now, we come by this "new and living way."**

**Now look at verse 21.**

**v. 21 And since [we are having] a great priest over the house of God,**

**Now, one more thing.**

**What did you have in verse 19? "Brethren."**

**What do you have in verse 20? "Us" referring to the writer and the readers, believers.**

**And now what do we have in verse 21? "We."**

**He is identifying with these people.**

**They are born-again, Bible-believing, blood-bought believers.**

**"Since [we are having] a great priest."**

**Now the word "having" indicates something, doesn't it?**

**We have learned in this study on the book of Hebrews, every man must have an attorney in court when they face God.**

**You cannot go to court on your own.**

**You cannot win on your own record, on your own merits.**

**There is no way.**

**God has designed it that way.**

**You must have somebody represent you. And the writer says, “since we are having.”**

**These people have this in common, that they have availed themselves of Christ’s priestly services over the house of God.**

**Here’s another way to look at it. Listen to this:**

**“Since we are having a great priest, we can be having confidence to enter the holy place by the blood of Jesus.”**

**That’s really the bottom line.**

**Since we are having this priest, because He’s ours, we have confidence.**

**He’s never lost and He never will.**

**And He will win our day in court.**

**And we can have confidence to enter the holy place by the blood of Jesus.**

**So what have we learned?  
We learned you have two things:**

**First of all, you've learned back in verse 19 that you can have "confidence."**

**And here in verse 21 you have a "priest."**

**Now with every privilege goes responsibility.**

**And that's where we move in verse 22.  
I call these the "let us" verses. Let us, let us, let us.**

**This is what I do in view of what I have.  
I have confidence, I have a priest.**

**But with my privileges goes these responsibilities.**

**We are going to focus on the responsibilities that are ours in view of who we have, as our priest.  
You ready?**

**v. 22 let us keep on drawing near with a sincere heart  
in full assurance of faith, having had our hearts**

**sprinkled [clean] from an evil conscience and our body having been washed with pure water.**

**“Let us keep on drawing near.” Notice the word “us” again? “with a sincere heart in full assurance of faith, having had our hearts sprinkled [clean] from an evil conscience and our body has been washed with pure water.”**

**In this three-fold exhortation, guess what? All three of them have this in common in that they are in the present tense.**

**The present tense in the Greek means that it happens all the time.**

**There is never a day that it doesn't happen.**

**There's never a time in life that we shouldn't be doing this.**

**In other words, this should be programmed into your life for every day. You don't have any excuse for this.**

**Every day you ought to “keep on drawing near.” How are you to draw near to God as a believer? With a what? “a sincere heart.”**

**Have you ever gone to church with an insincere heart?**

**The attitude of the heart is very important.**

**You come into the presence of God with a  
“sincere heart in full assurance of faith.”**

**You believe fully that God has handled everything and  
you’re coming to worship Him in a heart, sincere heart,  
in full assurance of faith.**

**It’s a right faith.**

**It’s mature.**

**It really believes God.**

**Now, look at verse 23.**

**v. 23 Let us constantly be holding fast the confession of  
our hope without wavering, for He who promised is  
faithful;**

**Let’s review, what you are you supposed to be doing  
in the first place?**

**You’re supposed to be “drawing near with a sincere  
heart in full assurance of faith.”**

**What are you supposed to be doing in the second one?  
You are to “constantly be holding fast.”**

**That word means, to stand firm.**

**It’s 1 Corinthians 15:58:**

**“Therefore, my beloved brethren, be steadfast, unmovable, always abounding in the work of the Lord.”**

**Nothing is going to move us, off our course.  
He’s saying to them, just because the winds of adversity are blowing, don’t give into it.**

**Hold fast and the direct opposite is what?  
“Without wavering.”**

**Steer a straight course.**

**What we’re saying today is that in our culture we demonstrate the quality of our lives by constantly drawing near, not drawing away, and constantly holding fast to what we have.**

**Our moorings are tight.  
We’re anchored steadfast and sure. And why?**

**The reality and the reliability of God’s promises.  
Look at that last phrase:**

**“For He who promised is faithful.” Isn’t that great!**

**You can say that every morning.  
He is faithful.  
He has been faithful.**

**And you know what, He will be faithful**

**because He is faithful.**

**1 Corinthians 1:9**

**“God is faithful, through whom you were called into the fellowship with His Son...”**

**1 Thessalonians 5:24**

**“Faithful is the one who called you, who also will do it.”**

**v. 24 and let us be considering how to stimulate one another to love and good deeds,**

**Let me restate this verse:**

**“let us constantly be giving careful attention to one another for the purpose of stimulating one another to love and good works.”**

**What’s he saying?**

**He is saying, that the worst thing you can do, when you have a problem in your life, is to draw away.**

**Our pride does that. We’re like wounded animals.**

**When we get hurt, we run off from all of our support and our entire network. Rather than running to.**

**We need each other.**

**In the body of Christ, we're brothers and sisters.**

**You can literally say there are 5 things he says here:**

- 1. "Let us draw near"**
- 2. "Let us hold fast"**
- 3. "Let us consider how we can spur one another on"**
- 4. "Let us" not give up meeting together and**
- 5. "Let us encourage one another."**

**Two of those focus on truth:**

**"Let us draw near to God" and "Let us hold fast."**

**But the other three are talking about relationship.**

**Two of them are vertical.**

**Three of them are horizontal.**

**And we're on the horizontal ones now.**

**"Let us be considering."**

**What I'd like to do with this particular phrase is translate that "give careful attention."**

**I want you to remember that it's in the present tense so it goes on all the time.**

**What's the best illustration of giving careful attention?  
Well it's a new mother, isn't it?**



**A new mother listens for every cry.  
She is on duty 24 hours a day with that little child.**

**Nurturing, caring, being concerned about that little baby.**

**That's the kind of attitude you and I ought to have about each other.**

**When you came into this room, how many people were you concerned about besides yourself?**

**You see, we get so insulated and we get so distant.**

**We really do have a choice.**

**We can be callous and cold toward each other or we can be compassionate and concerned toward each other.**

**Now notice, it says, "let us be considering how to" what? "Stimulate."**

**This word for "stimulate" is the word for cattle prod or spur.**

**It's something sharp that gets you going in the direction you need to go.**

**If I am your brother in Christ I ought to be prodding you and getting you focused as a result**

**of what you are learning from the word of God.**

**It means sharp, it means, to incite.**

**So we could say this, “to stimulate one another to love and good deeds.”**

**Love is always internal.**

**Love is what the spirit produces in my life and you can't see that. You can only experience it.**

**Good deeds are the outward manifestation of this inward love.**

**So, what I am to do for you is to stimulate you in the inner life, so that the outer life begins to manifest the good deeds that are a natural byproduct of this really caring and considering others.**

**How sensitive are you, to the needs of the brothers and sisters around you?**

**What is the level of your sensitivity?**

**Careful attention + stimulation = love and good deeds.**

**Somebody said, “be kind, everyone you meet today is fighting a hard battle.” Sensitive to the needs of others.**

**v. 25 not forsaking our own assembling together, as is the habit of some, but encouraging [one another];**

**and so much the more as you are seeing the day drawing near.**

**Now he has had three positives, hasn't he?  
Let us keep drawing near,  
let's hold fast,  
let's be considering, how we can stimulate one another.**

**Now he gets negative.**

**“Not forsaking our assembling together.”**

**There are some people  
that have already departed.**

**They have gone back under Judaism and  
he is trying to stop the exodus.**

**He's basically trying with this negative statement  
to say,**

**“Hey look, you'll never solve your problem  
by forsaking the assembling of yourself together.”**

**Let me give you a principle.**

**You can't keep people at a distance  
without some serious consequences.**

**When you draw off and you keep these people  
at a distance, you are going to suffer consequences.**

**“Not forsaking” is the word, leave behind.**

**Or leave in the lurch.**

**It is the word Paul used when he spoke of Demas.  
“Demas has forsaken me. Because of his love  
of this present world.”**

**This is what Ray Stedman says the church is like.**

**You ever feel like a frog? Frogs feel slow, low, ugly, puffy, drooped, pooped. I know, one told me. The frog-feeling comes when you want to be bright but feel dumb, when you want to share but are selfish, when you want to be thankful but feel resentment, when you want to be great but are small, when you want to care but are indifferent. Yes, at one time or another, each of us has found himself on the lily pad, floating down the great river of life, frightened and disgusted, we're too froggish to budge. Once upon a time there was a frog--only he really wasn't a frog, he was a prince, who looked and felt like a frog. A wicked witch had cast a spell on him. Only the kiss of a beautiful maiden could save him. But since when do cute chicks kiss frogs? So there he sat, unkissed, prince in frog form. But miracles happen. One day a beautiful maiden gathered him up and gave him a great big smack. Crash! Boom! Zap! There he was a handsome prince--and you**

**know the rest. They lived happily ever after. So what is the task of the church? Kissing frogs.**

**We have now reached the most controversial difficult passage in the book of Hebrews with the coming of verse 26.**

**v. 26 For if we go on sinning intentionally after having received the knowledge of the truth, there no longer is remaining a sacrifice for sins,**

**Please don't take verses 26 to 31 out of the context.**

**The word "For" is the reason for what he has just gotten through saying.**

**"For" it who? "We"!**

**"If we go on sinning intentionally," which means forsaking the assembling of ourselves together.**

**Deliberately cutting ourselves off from the support groups we have and the people God has put in the body of Christ to meet our needs.**

**"If we go on sinning intentionally after having" what? "RECEIVED the Knowledge of the Truth, there no longer is remaining a sacrifice for sins."**

**v. 27 but a certain terrifying expectation of judgment, and the fury of a fire which is about to be consuming the adversaries.**

**Now the law makes it quit clear in Numbers 15:29-31 that the provision of the sacrificial system was only for sins that were accidents.**

**When a sin was deliberate Numbers 15 tells us that there is NO Sacrifice for deliberate, intentional sin. If we go on sinning intentionally after having received the knowledge of the truth there is no more sacrifice.**

**Why? There's no sacrifice to go back to.**

**The old was replaced by the new and you're with the new and there's no place to go.**

**That's like going back to the place of your childhood and going back and finding , it's all been graded up and there's a shopping mall where you once lived.**

**It's not there anymore, you can' go back to it.**

**There is no sacrifice to go back to because in Christ He did all that was necessary and we have no other choice.**

**They say this is a description of hell and that cannot relate to a Christian.**

**This is not a description of hell.**

**This is a description of I Corinthians 3:13 to 15.**

**In I Corinthians 3:13 to 15 we read**

**“Every man’s work shall be manifest for the day shall declare it because it shall be revealed by fire and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath builded upon he shall receive a reward. But if any man’s work shall be burned he shall suffer loss but he himself shall be saved but yet so as by fire.”**

**Fire is a vital part of the judgment seat of Christ just like it is with the adversaries in the Great White Throne of Judgment.**

**Those who never respond to Christ are going to be cast into the lake which burns with fire and brimstone, which is the second death.**

**But, at the Judgment Seat of Christ for believers the wood, hay and stubble it’s built up by our unwillingness to cooperate with the Lord and we love with botched priorities, live in the flesh is going to go up in smoke.**

**There is nothing wrong with that.**

**v. 28 Anyone who set aside the Law of Moses is dying without mercy on [the testimony of] two or three witnesses.**

**Do you remember how the author has argued from the lesser to the greater many times before?**

**What He is doing now is going to make us shake in our boots.**

**He's going to say, "I'm telling you something."**

**Under the law when someone intentionally deliberately did something under the testimony of two witnesses they're outta here.**

**I mean they're gone.  
They're history!  
Wipe them out.  
That's what the law did.**

**v. 29 How much greater a punishment are you thinking one will deserve who trampled under foot the Son of God, and regarded as common (unclean) the blood of the covenant by which he was sanctified, and insulted the Spirit of grace?**

**"How much greater a punishment are you thinking one will deserve who trampled under foot,"  
he did three things, the Son of God,  
he deliberately disregarded the sacrifice of Christ for him and**

**he regarded as common the blood of the covenant by which he was sanctified.**

**A person cannot be sanctified without being saved.**



**So again we're talking to Christians who have been sanctified by the blood of the covenant and he who insulted the Spirit of grace.**

**Guilty on three counts,  
he trampled under foot the Son of God because he said  
I don't need this I can do this on my own.**

**v. 30 For we are knowing Him who said, "Vengeance belongs to me, I will repay." And again, "The Lord will judge His people."**

**We are knowing Him who said, that's Deuteronomy 32:35, "Vengeance belongs to me, I'll repay."**

**And again, The Lord will judge who?  
The Lord will judge His people.**

**And then you come to verse 31 and don't waffle now.**

**v. 31 It is a terrifying thing to fall into the hands of the living God.**

**As believers it is a scary deal.**

**We have gotten so use to people sweeping stuff under the rug and rationalizing sin and rationalizing the holiness of God.**

**It's time to remind the body of Christ to the fact that we are not dealing with a dead absentee God**

**but one who is alive and alert and  
is going to hold us accountable.**

**Now, what do you do with a serious warning like that?**

**Wow!**

**We need to see the seriousness of our lack of  
total commitment to Christ.**

**So what do you do after you do a warning like that?**

**Well, in order to get the attention of these people,  
He wants to encourage them.**

**And in verses 32-39, the best way you can encourage  
somebody is to remind them of what they did  
in the past.**

**One of the best things you can do for a Christian  
who is having a real tough time and  
is having a real downer and is getting tripped up  
is to remind them  
of what they were, when they were first saved.**

**That's a great thing to do and that's what the writer  
is going to do here in these remaining verses.**

**v. 32 But constantly be remembering the former days,  
in which, after being enlightened, you endured a  
hard (great) struggle with sufferings,**

**That's part of the reason they want to fold it and go out.**

**Remember those former days, those lessons of the past  
out to challenge you now in the present.**

**Notice verse 33.**

**v. 33 partly, by being exposed as a public spectacle to  
insults and persecutions, and partly by becoming  
sharers with those who are being treated in the  
same way.**

**That word “public spectacle” is the word theatrics  
in the Greek theater.**

**It's being put on a stage and getting verbal and  
physical assaults by people throwing stuff at you and  
saying things to you,  
is the picture that's described of these believers.**

**But, how did you handle it? You came up a winner.**

**v. 34 For you showed sympathy to the prisoners, and  
accepted with joy the seizure of your property,  
knowing that you are having for yourselves a better  
possession and an abiding one.**

**“You showed sympathy to the prisoners,”  
that was your ministry.**

**You were reaching out to others who were hurting and then in your misery you were a joy. Look at that!**

**You “accepted with joy the seizure of your property” because you had a better possession, knowing that you were having for yourselves a better possession and abiding one.**

**Your motivation was heaven not down here.**

**v.35 Therefore, do not throw away your confidence, which is having a great reward.**

**You had that confidence to come by the blood of Jesus now don't throw it away.**

**Keep it unto the end.**

**Don't throw away your confidence.**

**Which is having what? A great reward!**

**Now, verse 36 is the high point of the whole book.**

**v.36 For you are having need of perseverance, in order that, having done the will of God, you may receive what was promised.**

**You stay focused, you hang in there, you persevere and that perseverance will lead to the promise. Why?**

**v. 37 For yet in a very little while, He who is coming will come, and will not delay.**

**He's on schedule.**

**v. 38 But my righteous one shall live by faith; and if he shrinks back, my soul is having no pleasure in him.**

**Shrinking back and throwing in the towel and quitting, it doesn't say that he is going to annihilate him.**

**It's just that God is not going to be pleased at the time of reward for the lack of perseverance.**

**v. 39 But we are not of the shrinking back kind to destruction, but of those who are having faith to the preserving of the soul.**

**“But we are not of the shrinking back kind.”**

**What a neat verse to end with.**

**To destruction, not eternal destruction, lots of reward but of those who are having faith to the preserving of the soul.**

## **LESSONS FROM THE PASSAGE:**

**LESSON #1: We can have confidence coming into God's presence by the blood of Jesus Christ.**

**LESSON #2: We have access and acceptance into the very presence of God the Father because of Christ's death upon the cross.**

**LESSON #3: We have a great Priest who is representing us in the courts of heaven.**

**LESSON #4: We are exhorted to be "drawing near with a sincere heart in full assurance of faith. "**

**LESSON #5: We are challenged to be "constantly holding fast the confession of our hope without wavering. "**

**LESSON #6: He who promised is faithful and He will not fail.**

**LESSON #7: We are exhorted "to stimulate one another to love and good deeds. "**

**LESSON #8: We are commanded "not [to be] forsaking our own assembling together, as is the habit of some. "**

**LESSON #9: There are serious consequences for sinning intentionally**

**LESSON #10: It is a terrifying thing to fall into the hands of the living God.**

**LESSON #11: Triumph in suffering comes when we keep our focus on heaven.**

**LESSON #12: We are commanded "not to throw away [our] confidence," but to keep on persevering.**

# STUDIES IN THE EPISTLE TO THE HEBREWS

## PART III

### STUDY NUMBER EIGHTEEN — Hebrews 10:19-39

- v. 19** Having therefore, brethren, confidence to enter the holy place by the blood of Jesus,
- v. 20** by a new and living way which opened for us through the veil, that is, His flesh.
- v. 21** And since [we are having] a great priest over the house of God,
- v. 22** let us keep on drawing near with a sincere heart in full assurance of faith, having had our hearts sprinkled [clean] from an evil conscience and our body having been washed with pure water.
- v. 23** Let us constantly be holding fast the confession of our hope without wavering, for He who promised is faithful;
- v. 24** and let us be considering how to stimulate one another to love and good deeds,
- v. 25** not forsaking our own assembling together, as is the habit of some, but encouraging [one another]; and so much the more as you are seeing the day drawing near.
- v. 26** For if we go on sinning intentionally after having received the knowledge of the truth, there no longer is remaining a sacrifice for sins,
- v. 27** but a certain terrifying expectation of judgment, and the fury of a fire which is about to be consuming the adversaries.
- v. 28** Anyone who set aside the Law of Moses is dying without mercy on [the testimony of] two or three witnesses.
- v. 29** How much greater a punishment are you thinking one will deserve who trampled under foot the Son of God, and regarded as common (unclean) the blood of the covenant by which he was sanctified, and insulted the Spirit of grace?
- v. 30** For we are knowing Him who said, "Vengeance belongs to me, I will repay." And again, "The Lord will judge His people."
- v. 31** It is a terrifying thing to fall into the hands of the living God.
- v. 32** But constantly be remembering the former days, in which, after being enlightened, you endured a hard (great) struggle with sufferings,
- v. 33** partly, by being exposed as a public spectacle to insults and persecutions, and partly by becoming sharers with those who are being treated in the same way.
- v. 34** For you showed sympathy to the prisoners, and accepted with joy the seizure of your property, knowing that you are having for yourselves a better possession and an abiding one.
- v. 35** Therefore, do not throw away your confidence, which is having a great reward.
- v. 36** For you are having need of perseverance, in order that, having done the will of God, you may receive what was promised.
- v. 37** For yet in a very little while, He who is coming will come, and will not delay.
- v. 38** But my righteous one shall live by faith; and if he shrinks back, my soul is having no pleasure in him.
- v. 39** But we are not of the shrinking back kind to destruction, but of those who are having faith to the preserving of the soul.

## **QUESTIONS:**

- 1. Read Hebrews 10:19-39 and summarize in your own words what Paul is saying in this section.**
- 2. Why do we have “confidence to enter” the holy of holies, according to verse 19?**
- 3. What happened to the veil in the temple when Jesus died upon the cross, according to Matthew 27:51?**
- 4. What are we supposed to be doing, according to verse 22?**
- 5. What are we commanded to be doing, according to verse 23?**
- 6. What are we commanded to be doing in verses 24-25?**
- 7. What is the plight of those who “go on sinning intentionally after having received the knowledge of the truth,” according to verse 26?**
- 8. What “terrifying thing” is described in verse 31?**
- 9. What verse in the study has meant the most to you?**
- 10. What lesson have you learned from this study?**



## **LESSONS FROM THE PASSAGE:**

- LESSON #1: We can have confidence coming into God's presence by the blood of Jesus Christ.**
- LESSON #2: We have access and acceptance into the very presence of God the Father because of Christ's death upon the cross.**
- LESSON #3: We have a great Priest who is representing us in the courts of heaven.**
- LESSON #4: We are exhorted to be "drawing near with a sincere heart in full assurance of faith. "**
- LESSON #5: We are challenged to be "constantly holding fast the confession of our hope without wavering. "**
- LESSON #6: He who promised is faithful and He will not fail.**
- LESSON #7: We are exhorted "to stimulate one another to love and good deeds. "**
- LESSON #8: We are commanded "not [to be] forsaking our own assembling together, as is the habit of some. "**
- LESSON #9: There are serious consequences for sinning intentionally.**
- LESSON #10: It is a terrifying thing to fall into the hands of the living God.**
- LESSON #11: Triumph in suffering comes when we keep our focus on heaven.**
- LESSON #12: We are commanded "not to throw away [our] confidence" but to keep on persevering.**