

Hebrews 10 - There's Power in the Blood (of Christ) 2

1. "For the _____, having a _____ of the _____ to come, and not the very _____ of the things, can never with these same sacrifices, which they offer continually _____ by _____, make those who approach _____."

a. Hebrews 8:5 - The Law was a _____ and _____ of heaven things.

b. Colossians 2:16-17 - "So let no one judge you in _____ or in _____, or regarding a festival or a new moon or _____, which are a _____ of things to come, but the _____ is _____."

[The shadow of the Law is intended to give us the idea that there is pictured in the law those things which are more permanent. "To come" is referenced to the time the Law was given, not to the time this epistle was written. Thus, the "good things to come" are those things now found in Christ (cf Eph 1:3). The use of "For" to introduce verse 1 indicates that what follows is predicated upon the previous text, in this case, Hebrews 9:23-28. With this in mind...

c. What are some of the "good things to come" found in Hebrews 9:23-28? _____

The word here translated "image" is from the Greek eikone (Strong's #1504). It is from this word we derive our English "icon." This latter idolatry-related usage is also found elsewhere in the New Testament (cf Rom 1:23; Rev 13:14-15, 14:9, 11).

The reference to the Law's insufficiency to make its practitioners "perfect" is not a matter of sinless perfection, but rather to the matter of conscience as set forth earlier in Hebrews 9:9 and in the following verse.

"Those who approach" (draw near - KJV) represents worshipers who are bringing their offerings to God. This picture was already used in Hebrews 7:19 and will be seen again later in verse 22.]

2. "For then would they not have ceased to be offered? For the worshipers, once _____, would have no more _____ of sins. But in those sacrifices there is a _____ of sins every year. For it not _____ that the blood of _____ and _____ could take away sin."

[The author makes a reasonable plea and logical case against the Levitical sacrifices, i.e., 'Can't you see in the repetitious nature of these sacrifices that they are insufficient?'

"Not possible" comes from a single Greek word meaning "impotent" or without power." The root (dunatos) is found in dunamis, which is rendered "power" in Romans 1:16.]

3. “_____ and _____ You did not _____. But a _____ You have prepared for Me. In _____ offerings and _____ for _____ You had no _____.”
- Who is the “He” and “Me” of Hebrews 10:5? _____
 - When was this Old Testament text brought to fruition? _____
 - To what, then, does the body of Hebrews 10:5 refer? _____

[The phrase, “sacrifice and offering You did not desire” might seem inconsistent or contradictory. How could it be possible that God did not desire the very system of sacrifice He Himself established and commanded? Author Pink notes the problem is solved when one understands the Mosaic system of sacrifice in the relative sense and not the absolute. These sacrifices were acceptable insofar as they were commanded to Israel, and the offering of these was accomplished in obedience to God. They were not acceptable in the sense that there was no power of expiation in the blood of animals (cf Heb 10:4, An Exposition of Hebrews, Vol 1, p 541-542).]

4. This text, and what immediately follows in verse 7, is from Psalm 40:6-8. What do you find in Hebrews 10:5 that differs from Psalm 40:6? _____

[The rendering, “a body You have prepared” (Heb 10:6), is in keeping with the Septuagint rendering of Psalm 40:6. It is a synecdoche, wherein the whole (“body”) is substituted for the part (“ear”). Most uses of this figure of speech substitute the part for the whole (“head of cattle”), but both are proper. Note! The Septuagint is a Greek translation of the Hebrew Bible authorized by Ptolemy II in the 3rd century BC. The word means “seventy”, as there were seventy Jewish scholars who completed the work. In literature, it is represented by the Roman numeral LXX.]

5. With respect to Psalm 40:6, the importance of the ear (hearing) is emphasized throughout Scripture. Read the following verses and complete the thought found in each.
- 1 Samuel 3:7-10 - “_____ Lord, for your _____.”
 - 1 Samuel 15:22-23 - “Behold, to _____ is _____ than _____, and to _____ than the _____ of rams.”
 - Psalm 85:8 - “I will _____ what God the Lord will _____.”
 - Isaiah 50:4-5 - “The Lord God... awakens My _____ to hear... The Lord God has opened My _____, and I was not _____.”
 - Matthew 11:15 - “He who has _____ to _____, let him _____!”

f. What is the real meaning of hearing the words of the Lord? _____

[When verse 6 is understood and considered alongside “Then I said, “Behold, I have come– In the volume of the book it is written of Me– to do Your will, O God”, we see Jesus’ express statement of purpose regarding His incarnation. He came to be offered as the final and all-sufficient sacrifice for sin (cf Heb 9:26-28). Pink commented that the idea of His body being “prepared” should be considered in light of God’s foreknowledge of the purpose and events of Jesus’ fleshly sojourn on earth (cf “prepared” - Isa 30:33, 1 Cor 2:9, Rom 9:23. Vol 1, 543).]

6. “He takes away the _____ that He might establish the _____.”

a. In coming to do God’s will, what did Jesus do to the Mosaic covenant? _____

b. How can this be reconciled with Jesus’ statement in Matthew 5:17 that He did not come to destroy the Law and Prophets? _____

[The word translated “takes away” has by implication the meaning of taking away with violence or to murder. It is elsewhere translated “put to death” (cf Matt 2:16, Luke 23:32, Acts 26:10).]

7. “But this _____, after He had offered _____ sacrifice for sins forever, _____ at the right hand of God, from that time waiting till His _____ are made His _____.”

Read 1 Corinthians 15:25-26 and answer the following.

a. How long must Jesus reign? _____

b. What is the last enemy to be destroyed? _____

c. Has death been abolished or eliminated? _____

[Jesus has been reigning in His kingdom since His ascension in Acts 1 (cf Dan 7:13-14). Since death (both spiritual and physical) is still a reality, Jesus must still be reigning as king over His kingdom, the church.]

8. “Their _____ and their _____ deeds I will _____ no more.”

[As we noted in chapter 8, the phrase “remember no more” does not have reference to God “forgetting” that we sinned previously. Instead, to “remember” means to “call to mind.” God does not forget our sins. Rather, those sins that have been forgiven through the blood of Jesus will not be recognized or brought to remembrance at the Judgment.

Also, we should note that the author credits the Holy Spirit with the words now twice quoted from Jeremiah 31. This is consistent with Peter’s statement declaring how no Scripture originates with men, but that “holy men of God spoke as they were moved by the Holy Spirit” (2 Peter 1:21).

Hebrews 10:18 concludes the doctrinal portion of the epistle. Having established the superiority of Christ to the angels (ch 1), to Moses (ch 3), to Aaron (ch 5, 7), to Melchizedek (ch 7), and establishing a better covenant (ch 8) based upon better sacrifice (ch 9-10), the author speaks to the implications, blessings, and necessities based upon the established arguments. Speaking to this point, Pink commented that privileges and duties are never separated from doctrine (Vol 1, 583).]

9. Therefore, brethren, having boldness to enter the _____ by the _____ of _____, by a _____ and _____ way which He consecrated for us, through the _____, that is, His _____, and having a _____ over the house of God...”

[“boldness” = confidence. No man, aside from the high priest and that only once annually, dare enter into the Most Holy Place. Of all the sins committed by the nation of Israel or by individuals, there is no reference to any unauthorized person attempting to enter the Most Holy Place. Imagine the thoughts that must have raced through the minds of these original recipients as they contemplated their own personal access into the very presence of God! As the high priest could only enter with the blood of animals, all Christians now enter by or through the blood of Christ.

The “new and living way” is an interesting phrase. The word translated “new” literally means “newly slain,” as in an offering of sacrifice. Yet, though slain, it is living. Such pictures the means by which Jesus secured this access to God—through His death in the flesh and His resurrection from the dead He secured this living (and never to die) entrance into God’s presence.

“A high priest over the house of God” - Literally, “a great high priest” (hiera - priest S# 2409 + megan - exceedingly, great S# 3173). “The house of God” in the Gospels referred to the Temple, but here and elsewhere (cf 1 Tim 3:15, 1 Pet 4:17) to represent the whole of the Christian family.]

10. Hebrews 10:22-24 contains three “let us” exhortations given in view of our access to God by and through Jesus Christ. Finish each phrase then summarize its meaning.

- a. v 22 - “Let us _____.” _____
- b. v 23 - “Let us _____.” _____
- c. v 24 - “Let us _____.” _____

[The word translated “draw near” has already appeared three times in the epistle, in Hebrews 4:16, 7:25, and 10:1, and means to approach the throne of God to make an appeasement and/or appeal.]

- d. What is your initial thought to the meaning of “having our hearts from an evil conscience and our bodies washed with pure water?” _____
- e. To what is he likely referring (cf Lev 16:1-6)? _____

f. How does this Old Testament picture (i.e., “shadow”) apply to the Christian today?

[As the high priest was washed with water and offered a sacrifice of blood for himself before entering into the Most Holy Place, so also is the child of God “washed in water” (cf Acts 22:16) and purified by blood (cf Rev 1:5) before he enters into the presence of God. Also, simply because the word “sprinkling” is here used is no justification for the practice of sprinkling water on an individual and calling it baptism.]

11. “Not _____ the _____ of ourselves together, as is the _____ of some, but _____ one another, and so much the more as you see the Day approaching.”

[This is the most well-known and thus most-used passage to teach against forsaking the assemblies of the church. In fact, it is likely the only passage known to anyone on this subject!

“Forsaking” means to abandon or desert. When we forsake the assembly, we are not where we ought to be, not where we are supposed to be. We are spiritually AWOL because we have abandoned our proper post. Paul twice used this word in the closing lines of his final epistle where he wrote, “for Demas has forsaken me, having loved this present world,” and, “no man stood with me, but all men forsook me: I pray God that it will not be laid to their charge” (2 Tim 4:10, 16).

“Assembling together of ourselves” is the proper rendering, as “assembling together” is the rendering of the single original word (S# 1997). It means to bring together in one place, whether by an outside force or authority, or by mutual consent or interest. It shares a common root with “came together” (NKJV) or “were gathered together” (ESV) in Acts 20:7 (S# 4863). In the latter text, the word appears as a passive verb, meaning there was some outside compelling force for the assembly of the saints. The word in Hebrews 10:25 is a noun, but the prohibition connected to it (“not forsaking”) implies an obligation to be present. Tragically, such abandonments had become the habit (ethos S# 1485) of some brethren. One should also consider the only other appearance of this word is in 2 Thessalonians 2:1, where it describes Jesus gathering His saints together at His second coming. If we refuse to be gathered by Him in this life, we should not expect to be gathered to Him in the next.

“the Day approaching” is not Sunday, the Lord’s Day (Rev 1:10). It is “the Day of the Lord” associated with Jerusalem’s destruction (cf Acts 2:20). Note how the assemblies (worship) were designed to keep brethren mindful to look for the signs forewarning Jerusalem’s destruction as foretold by the Lord in Matthew 24:4-34. Those who habitually forsake the assembly grow dull in their spiritual sensitivities, giving no thought to their own souls, much less being watchful for the signs of Jerusalem’s destruction. In this light, consider also what might be implied in Acts 2:21 concerning the salvation of those who “call upon the name of the Lord.” Could this text also speak to the salvation from Jerusalem’s destruction in addition to the saving of one’s soul? Just a thought.

Finally in this regard, forsaking the assembly runs contrary to all of the aforementioned “let us” passages. It runs contrary to drawing near to God, for those who forsake the assembly forfeit their access to God through Jesus Christ. It runs contrary to holding fast to our hope without wavering, for those who forsake the assembly abandon the hope that saves (cf Rom 8:23-24) and that does not disappoint (cf Rom 5:5). It runs contrary to giving due consideration to our brethren according to the Spirit (cf Rom 8:14-17), for those who forsake the assembly are in fact a discouragement to the faithful, causing them to spend unnecessary effort and prayer in seeking and attempting to restore these unfaithful ones.]

12. “For if we sin _____ after we have received the _____ of the _____, there no longer remains a _____ for _____.”

[There are less than a handful of passages that speak to the deeds leading to the forfeiture of forgiveness. In addition to this text, Matthew 6:15 is the only one that speaks directly to this point, “If you do not forgive men their trespasses, neither will your Father forgive your trespasses.” One cannot help but believe that Christians do not take into consideration the potential disaster and eternal consequence of deliberately absenting himself from worship.]

13. What two certainties await those who forsake the assembly? _____

14. What three results arise among those who forsake the assembly (v 29)? _____

15. “It is a _____ thing to fall into the _____ of the _____ God.”

16. As an encouragement to his readers in this regard, the author encouraged his audience “_____ the former days in which, after you were _____, you endured a great _____ with _____.”

17. There were two primary parts to this “struggle with sufferings.” The first was their own _____ and _____, and the second being their willingness to become _____ of those who were so treated.”

[In this second case, the author notes their compassion on him in his imprisonment (“chains”), and their joyful acceptance of “the plundering of your goods.” In other words, they freely and sacrificially gave to the needs of the author in recognition of their “better and an enduring heavenly possession.]

18. “Therefore do not _____ your _____ which has great _____.”

[“Do not cast away your confidence” stands in direct connection to verse 23 and the admonition to “hold fast our confession.” The “promise” associated with our confession in verse 23 is also comparable to the “reward” connected to our confidence in verse 35.]

19. “For you have need of _____, so that after you have done the _____ of _____, you may receive the _____.”

[There are number of denominational errors that cannot be reconciled with these texts, but two in particular worth noting. First, error of the impossibility of apostasy cannot be reconciled with the author’s statements to these Christians that they are in danger of losing access to the blood of Jesus, the only remedy for sin (cf Rev 1:5). Moreover, the author affirms that his audience can both hold on to or cast away their confidence. Hardly an endorsement of “once saved, always saved.”

The second error concerns the will of man to do the will of God. The author says that even after doing the will of God, they needed endurance to continue in the same to receive the promised reward. A lesson for Christians is that, even after one submits to the will of God by obeying the Gospel, he must still endure. That is, he must continue in the word of God to receive the promise (cf 1 John 1:7).

Both of these errors are again refuted in the chapter’s closing statement in verses 38-39 as we see below.]

20. “Now the just shall live by _____; but if anyone _____, My soul has no pleasure in him. But we are not of those who _____ to _____, but of those who _____ to the _____ of the _____.”

[The phrase “draw back” is closely akin to “withdraw yourselves” in 2 Thessalonians 3:6. Both mean to contract or create a gap. In first century nautical terms it was used to describe the furling of sails. In the case here, apostasy is not only implied, it is outright threatened. Note how the one who refuses to continue living by faith “draw back to perdition (destruction or damnation). This one has left perdition (being lost) for the faith (being saved), but failed to continue in faith (walking in the light, cf 1 John 1:7), thus finding himself back where he was at the beginning, namely perdition.

This concludes this series of warnings against apostasy. Next, the author moves to the blessings received by those who did live and continue in faith, Hebrews 11, which is often called “Faith’s Hall of Fame.”]