

201122-1 He 10, 19-23, Let Us Draw Near, & Hold Fast—CThurman

In the previous chapter Paul taught his baptized-believing, church-related Hebrew brethren that beyond question the ceremonial law never perfected them that would come to God by it. First, if the ceremonial law had so perfected them then *the sacrifices and offerings should have ceased*. Instead, because the sacrifices continued, it is evident that the offerors had a conscience for sins which shows that those sacrifices could never take away sins. Paul then cites the words of the Psalmist (cf. Ps. 40.6-8) to prove that it was the Messiah that came to satisfy God for sins once-for-all by the sacrifice of His body.

*Ps.40.6 ¶ Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.
7 Then said I, Lo, I come: in the volume of the book it is written of me,
8 I delight to do thy will, O my God: yea, thy law is within my heart.*

In this way Christ takes away the first covenant in order to establish the second, new covenant.

Second, if the ceremonial law had perfected them that would come to God by it *the priests' service should have ceased*. Instead the priests *stand* daily ministering the same sacrificings again and again. But this is not so for Christ. After offering one sacrifice for sins He *sat down* forever at the right hand of God. (cf. Ps.110.1) The conclusion of the matter is that by one offering Jesus Christ has perfected for ever them that are sanctified.

Take this moment to consider what it means, that Jesus Christ has perfected forever, that is, into perpetuity, them that are sanctified. The words *them that are sanctified* refer to those that are perfected for ever. Again, as I have stated before in the 9th chapter concerning the words *they which are called might receive the promise of eternal inheritance* (cf. He. 9.15) Jesus Christ died for a particular people. Clearly not all men are sanctified as a result of Christ's death. If so, this world, even with sin would be different from what it is. At the least every man at some point would desire to live holy. But this is not the world. It is becoming worse and worse, and it will continue so until Christ's second coming. So, the question I ask myself is, am I one of *them* that are sanctified? This answers the question, Do I know that Christ died for me? On this side of eternity

the reality of whether I am Christ's is shown by a spiritual desire to live for Him. Is that so in me? Not that I just want to live better and stop this and that, but do I truly live the way that I do because the love of Christ is shed abroad in my heart by the Holy Ghost which is given to me? (cf. Ro.5.5) Since then I now understand how empty, offensive and despicable my life was apart from Christ. Now, I am ashamed of those things that I once loved before Christ.

Ro 6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

This is evidence that I am a genuine child of God. I believe that Jesus Christ is the Son of God, come into the world for the purpose of saving me. And now I want to live for Him. I want to know everything there is to learn about the Person of Jesus Christ, His doctrine, and make His experience my experience. Has He worked in my heart and mind both to will and to do of His good pleasure? If so, I am one that Christ perfected forever, and therefore of them that *are being sanctified*. (part. pres. pass. of ἀγιάζω)

So, proof (not cause) of Paul's Hebrew brethren's perfection is whether Jesus Christ was effectually working holiness in them (and us). The new covenant is a living covenant. It is not an external covenant written on tables of stone like the first, but a living covenant written upon the fleshly tables of the heart. (cf. 2Co.3.3) This covenant was the implantation of a new, living principle (everlasting life): *I will put my laws into their hearts, and in their minds will I write them* And after reading that Paul then states, *And their sins and iniquities will I remember no more*. There can be no greater power to compel sinners to live for Christ than for them to comprehend that Christ had so perfected by His death that all their sins are forgiven? And where remission of sins is, there is no more offering for sin. Conclusion: these brethren are so extensively perfected by the sacrifice of Jesus Christ, sins so thoroughly taken away that they all, every one, may come into the holiest of all. Where they were once barred by the law, now Jesus Christ opened the way into the holiest of all where God is enthroned in glory and the Messiah seated there with Him. Remember, the veil in the temple was rent at Christ's death, which shows in a figure that the way into the presence of God is opened. We may all freely, boldly, openly serve and worship Him.

19 ¶ Having therefore, brethren, boldness to enter into the holiest

Possessing

confidence

v.35

[as believer-priests
with Christ our Great
priest, cf. v.21]

having, ἔχοντες, nom. pl. masc. part. pres. of ἔχω, *to have, to hold, to possess.*

therefore, οὖν, a particle expressing either sequence or consequence. Here consequence.

boldness, παρρησίαν, acc. sing. of the noun παρρησία, tss.
confidence, boldness (v.35); the dat. case is tss. as an adv. *boldly, freely, openly.*

holiest, ἁγίων, gen. pl. of ἅγιον, a noun, tss. *sanctuary, [H]holiest of all, holy place, holy places* and only in the book of Hebrews. (He.8.2; 9.1, 2, 3, 8, 12, 24, 25;10.19; 13.11)

ἐν τῷ αἵματι Ἰησοῦ
by the blood of Jesus,

Therefore – As a consequence of no more offering concerning sins because they have been remitted by the one offering of Jesus Christ ...

remission, ἀφεσις, ἀπό from, of, off, out of + ἵημι to send; a noun meaning *to send away, to discharge*; tss. *to suffer, to leave, to forgive, to send away, to omit, to let alone, to yield up, to put away.*

brethren – a dear relationship that these all have together in Jesus Christ. ἀδελφοί speaks of them which are of the same womb, as siblings are, so the child of God is born of God and brethren together in Jesus Christ ...

having – taking, possessing, holding, keeping, retaining ...

boldness – *boldness* (no fear of rejection and punishment), *plainness* (without the necessity of ceremony or ritual), *confident* (no sin barring).

to enter into the holiest of all – where is the throne of God, where God our Father is enthroned, where Jesus Christ sits at His right hand for us interceding (obtaining for His people those things they need) and mediating (dispensing them all those things that He promised them) ...

He.9.24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us ...

*He.8.1 ¶ Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens;
2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.*

*He.6.19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;
20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.*

He.4.14 Seeing then that we have a great high priest, that is passed into (διεληλυθότα, acc. sing. masc. part. perf. of διέρχομαι, to come through) the heavens, Jesus the Son of God, let us hold fast our profession.

...

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

He.1.3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high ...

by the blood of Jesus – by no other means, not self-will and righteousness, not by any other’s works, but by the blood of Jesus. Only His shed blood opened to us the for us to approached unto His God and ours. How did his shed blood open the way? It atoned for sins committed against God, it purged the sins away, it covered them all so to blot out every transgression, it was the satisfaction which God’s justice required for sins. And now the people being so completely perfected in their standing before God (cf. 10.14) may approach to God with boldness into his very presence.

Brethren, there is no blood in glory. Christendom has some very strange and unbiblical notions concerning the blood of Jesus Christ. There are some that believe there is a bowl, or laver, or fountain of blood in heaven that is washing away the guilt and filth of sins. No, it was what Christ did at Calvary that took away our sins. Some Christians invoke the blood of Christ to dispell evil and demons. This is religious superstition that has no basis whatsoever in the Scriptures and in which no Christian should ever be involved.

The words, *by the blood of Jesus Christ*, present the idea of *knowing* what Jesus Christ has done. For example, because Christ shed His blood these Hebrew brethren should have boldness to come into the presense of God. They should know that Christ shed His blood and by it removed the first, ceremonial covenant so that they might come freely, openly, plainly into the throne-room of God for holiest worship and service. If what Christ accomplished *at the cross* when he sacrificed His body and shed His blood wasn’t enough to restore sinners to a right standing with God then nothing certainly nothing else will suffice. But it was enough! Christ finished the work. Based on the fact that there are no more offerings for sin, sins being so thoroughly remitted, [therefore brethren] having boldness to enter into the holiest by the blood of Jesus ...

19 Ἐχοντες οὖν ἀδελφοί παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ

20 By a new and living way, which

new and living way

he hath consecrated for us,

dedicated
initiated (has to

do with 'newness')

new, πρόσφατον, acc. sing. fem. of the adj. πρόσφατος, πρόσ to, toward, unto, at + πέφαιμι, and said to be related to the Gr. φάω, to slay; here the adj. is only once found, He.10.20, *a new way*, but the LXX tss. this in Nu.6.3, *fresh* & Ps.81.9, *new*; the adv. προσφάτως is tss. in Ac.18.2, *lately*, and the LXX at Ez.11.3, tss. this *newly*.

living, ζῶσαν, acc. sing. fem. part. pres. of the verb ζάω, to live.

way, ὁδόν, hodon, acc. sing. of the noun ὁδός, hodos, tss. *a way, a journey, a highway*.

he hath consecrated, ἐνεκαίνισεν, 3ps. aor. ind. act. of the verb ἐγκαινίζω, ἐν at, by, in, with + καινίζω to make new ('by making new'); which is found in the NT only twice and tss. He.9.18, *dedicated*, He.10.20, *consecrated*; the noun ἐγκαίνια is tss. *feast of the dedication*.

By a new and living way – Refers to the way of the New Covenant.

First, this is a *new way*. The *old way* was the method of the ceremonial law, the first covenant. (cf. He.10.9) The *old way* pertains to that whole system of priests, the rituals, the offerings, the sacrifices, the clean and unclean food, and all of the services at the various stations in the tabernacle or temple. The *new way* is the new covenant, called the second covenant (cf. He.10.9) and it is in spirit and in truth. The *old, first way* was removed so that the *new, the second way* might be established, set up.

Jn.4.23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

Second, there is a *living way*. The *old way* was an external rule and because of the weakness of the flesh, those under it were never perfected by it so that they might draw near to God.

Ro 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh ...

But the living way is the implantation, it is the *bestowal*.

1Jn.3.1, Behold what manner of love the Father hath bestowed that we should be called the sons of God ...; Jn.1.12, But as many as received him ...; Ro 6:23, ... the gift of God is eternal life through Jesus Christ our Lord.

The living way is a life-giving principle. In effect this is a spiritual resurrection.

Joh 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. (This is with reference to a people that are living, but are dead in trespasses and sins before God.)

The new covenant brings life to the dead and sets them on a new and living way so that they might live the rest of their lives to the glory of God by Jesus Christ. Sinners aren't offered this covenant if they believe. Faith is the evidence of receiving it. They can't work for it because it is a grace covenant. You see, it is God that imparts it absolutely freely

He.10.17 ...I will put my laws into their hearts, and in their minds will I write them ...

And how was this new covenant *consecrated*, or initiated?

διὰ τοῦ καταπέτασματος
through the veil, that is to say, his flesh;

veil, καταπέτασματος, a gen. sing. of the noun καταπέτασμα, which always tss. veil (6).

Undoubtedly these believing, Hebrew brethren thought of the veil that hung in the tent in the wilderness, the OT tabernacle, or of that veil in the Temple. The apostle Paul says that this veil represented the flesh of Jesus Christ, and so the offering of His body.

*Mk.15.37 And Jesus cried with a loud voice, and gave up the ghost.
38 And the veil of the temple was rent in twain from the top to the bottom.*

39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

He.10.10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

To be clear, it wasn't Christ's flesh that barred sinners from coming to God, but rather the bar to our approach to God was our sin. It was the sacrifice of Christ's flesh, Who is Deity indwelling human flesh, that opened the way to God. By the offering up of His body, by his shed blood the new and living way was consecrated (dedicated, initiated) so that those He died for might NOW enter into the presence of God to worship and serve Him all the days of their lives as they wait for the day of Christ's second coming.

The veil is a type for the flesh, meaning the body, that holy thing (Lk.1.35), upon which the Son of God overlaid His Deity. This is understood in the construction of the tabernacle furniture. As the gold was overlaid to the shittim wood so Deity was overlaid upon Christ's humanity. That the veil was torn means Christ died in the flesh. He died a physical death? Physical death is when the spirit is *separated* from the body.

Jas 2:26 ... the body without the spirit is dead ...

Mk.15.37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

...), *loud* (voice), *large* (room), **high** (day, **priest** [only this once]), μέγαν *great* (recompense, Shepherd).

The communication is so far, 'Therefore ye *having boldness* and *having an high* (great) *priest over the house of God* ...

Jesus Christ is the high priest over the house of God. The only house to which this may refer is to the church of Jesus Christ. It cannot be a reference to national Israel. National Israel rejected the Messiah, and He rejected them. (cf. Mt.13.1, At this place Christ began to use parables to conceal from national Israel the mysteries of the kingdom of God. He did this because they had rejected and there He rejected them. (Lk.13.33-35; Ro.11.7-10.) National Israel shall continue rejected until Christ deals with them again in the last days. (Ez.20.33-48; Mt.23.39; Ro.11.15, 25, 26) Until then Christ's witness and work in the earth are through the churches of the Lord Jesus, the house of God. (cf. 1Ti.3.15)

Since Christ is THE GREAT PRIEST over the house of God, his church, then His church is constituted of believer-priests. Christ is the Great High Priest and the members are believer-priests. As the OT priesthood was constituted of Aaron, the high priest, and his sons, the priests of God, so there is a parallel for the churches of Jesus Christ. Jesus Christ being the great priest over the house of God, and all the members are under Him and equals to one another (fellow believer-priests). This ought to set aside the false and wicked notion of a clergy/laity division in the churches of Jesus Christ. (see note at He.8.1; also cf. Re.1.6;5.10)

So having boldness and having a GREAT priest over the house of God these dear brethren should remember these three things (each in the present subjunctive verbs, expressing the potentiality):

- Let us draw near (v.22) in full proof of faith.
- Let us hold fast (v.23) an unwavering profession of our hope. And,
- Let us consider (v.24) one another to sharpness of love and of good works.

Paul would have these perpetually perfected believer-priests, to come into the holiest of all, into the very presence of God where the Son of God (cf. He.1.3; 4.14), the High Priest of God (cf. He. 8.1), the Christ of God (cf. He.10.12), and Jesus, the Son of man (cf. He.2.9) has come and is seated for them. Believe it because it is so!

21 καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ

1ppl. pres. subj.	μετὰ	ἐν	πίστεως
22 Let us draw near	with a true heart in full assurance of faith,		
We should come to [the holiest of all]	genuine	persuasion	proof

let us draw near, προσερχώμεθα, 1ppl. pres. subj. of the verb προσέρχομαι, tss. *to come, to come to, to draw near, to consent, to go to.*

true, ἀληθινῆς, gen. sing. fem. of the adj. ἀληθινός, tss. always with the English adjective *true*: *true* (riches, Light, worshippers, saying, bread, vine, God, record, tabernacle, figures, heart, Lord, judgments,) and means ‘the real, genuine.’

full assurance, πληροφορία, dat. sing. of the noun, πληροφορία, πλήρης adj. full + φέρω to bear; πληροφορία, is tss. *full assurance* (3), *assurance* (1); the verb πληροφορέω, is tss. *to be most surely believed, to be fully persuaded* (Ro.4.21), *to give full proof* (Ro.14.5), *to be fully known.*

having our hearts sprinkled from an evil conscience,
the hearts having been sprinkled

having ... sprinkled, ἐρραντισμένοι, nom. pl. masc. part. perf. pass. of the verb ραντίζω, tss. always with the English *sprinkle*; the same for the noun ραντισμός, *the sprinkling* (2).

having our hearts sprinkled – In the passive voice, like the application of baptism, the act of sprinkling our hearts is something the child of God

receives. It is not what we do, but what comes as a result of Christ's death for us.

Heb 9:14 How much more shall the blood of Christ, who through (διὰ, by, through, on account of) the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (The main statement: The blood of Christ shall purge your conscience from dead works to serve the living God. The comparison was to the blood of animals under the sacrificial system of the ceremonial law. If the blood and ash of animals applied to the unclean purified the flesh, then how much more the blood of Christ purified the conscience?)

And this sprinkling of the hearts is a work of the Holy Spirit.

Tit.3.3 For we ourselves also were sometimes (once) foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us (main statement), by the washing (a noun, λουτρόν, wash) of regeneration, and renewing (noun, ἀνακαίνωσις, renewal) of the Holy Ghost;

6 Which he shed on us abundantly through (διὰ, by, through, on account of) Jesus Christ our Saviour ... (cf. Ac.2.33; Jn.14.16-18, 26; 16.14, he shall receive of mine, and shew (ἀναγγέλλω, rehearse it, declare it) it unto you.)

and our bodies washed with pure water.

[having] [or, and our bodies having been washed]

washed, λελουμένοι, nom. pl. masc. part. perf. pass. of the verb λούω, always tss. to wash (6); the noun λουτρόν, the washing (2).

pure, καθαρῶ, dat. sing. of the adj. καθαρὸς & tss. pure (17), clean (10), clear (1).

Paul's use of the words *sprinkling* and *washing* sounds very much like those things involved with the ceremony for making and applying the *purification water*. This is found in Nu.19 (the red heifer). In this ceremony the high priest never leaves his station. This is something in which the sons of Aaron are involved and any brother that became defiled for the dead. Much could be said about this. But the main point is that in this ceremony there are two instances of sprinkling and then a washing. The first sprinkling is on the 3rd day and the second on the 7th day. It is my opinion that together these represent a complete cleansing from both the guilt and the filth for sin. After the applications of this purification water then that person would wash his garments (which typify our works) and his body (the instrument for service) with pure water. All this done, the person is unclean until the evening. But what is the evening? According to the Biblical accounting of the day an evening and the morning marks a day. In other words this one begins the new day *clean* of his defilement. It is as if he has a brand new slate to begin the day. Like this, when the work of Christ is applied to a sinner, his heart sprinkled from an evil conscience, and his body washed with pure water that sinner begins to serve in newness of life.

Ro 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Ro 7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

So, with a heart that is genuine and fully persuaded by faith, all results of being sprinkled and washed, an effectual application of the new covenant ... draw near *into the holiest of all*, into the presence of God where Jesus Christ, our High Priest is seated at the right hand of the throne of the Majesty in the heavens. (cf. He.8.1)

What can hinder a person that has been so thoroughly cleansed of sins but SELF-DOUBT, unbelief? Given all that God our Father, His Son Jesus Christ, and the Holy Spirit has done to bring every son of His into a perfect

standing before Him, unbelief is unjustifiable, it is sin. Unbelief is so terrible in the child of God that the rest of this 10th chapter, (vss.26-39) is spent warning the child of God against it. Unbelief will be judged in them by the Lord.

Listen, all of the children of God have insufficiencies. If drawing near to God was based on *our* sufficiency none of us could ever draw near, not even after coming to faith in Christ. But did you notice, that our drawing near to God is not based on anything that we did. It is based absolutely on the full work of Jesus Christ on the cross. He died so that we might live. Therefore, live: live by Him, live for Him, live through Him: live! We're insufficient for these things. He is our sufficiency.

2Co.3.2 Ye are our epistle written in our hearts, known and read of all men:

3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

6 ¶ Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

We can all emphathize with the man that had a son which a demon tormented from a little child. And he cried out to the Lord Jesus *if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.* (cf. Mk.9.17-27)

The only hindrance for us coming into the presense of God is our unbelief.

One of the greatest evidences which tells whether we have truly believed in Jesus Christ is the fact that no matter what sins had been committed in the past that barrier is removed so that every one of us should draw near to

God in the holiest of all. Faith understands the reality that I may draw near to God, not because of any *good* or *evil* that I have done, but to God because of what Jesus Christ did for me. (He.11.3, *through faith we understand ...*)

‘Not what these hands have done, can save this guilty soul;
Not what this toiling flesh has borne, can make my spirit whole.

Not what I feel or do, Can give me peace with God;
Not all my prayers, or sigh, or tears, Can ease my awful load.

Thy love to me, O God, not mine, O Lord, to thee,
Can rid me of this dark unrest, and set my spirit free.

No other work save Thine, no meaner blood will do;
No strength, save that which is divine, can bear me safely through.

I praise the God of grace, I trust His live and might;
He calls me His, I call Him mine; My God, my joy, my light!

(Chorus)

They work alone, my Savior, can ease this weight of sin;
They blood alone, O Lamb of God, can give me peace within.’

Horatius Bonar

22 προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως
ἐρῶντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουμένοι τὸ
σῶμα ὕδατι καθαρῷ

1ppl. pres. subj.	ἐλπίδος	ἀκλινῆ [adj.]	
23 Let us hold fast	the profession of our	faith	without wavering;
We should possess	‘an unwavering account of our hope’		
retain	hope	adjective which	
keep in memory	tss. only this	describes	
	once <i>faith</i> faith	profession	

let us hold fast, κατέχωμεν, 1ppl. pres. subj. act. of the verb κατέχω, tss. *to seize, to stay, to keep, to make toward, to possess, to keep in memory, to hold, to hold fast*; this verb is also found in He.3.6, [We are of the house of Christ] if we *hold fast* the confidence and the rejoicing of the hope firm unto the end, 14, For we are made partakers of Christ, if we *hold* the beginning of our confidence stedfast unto the end.

profession, ὁμολογίας, gen. sing. of the noun ὁμολογία, ὁμός like + λόγος, *a word, communication, a saying, account*; ὁμολογία, is tss. *a profession* (5, **He.3.1; 4.14; 10.23**), *a confession* (1); the verb ὁμολογέω, is tss. *to profess, to confess* (He.11.13), *to promise, to give thanks* (He.13.15).

hope, ἐλπίδος, gen. sing. of ἐλπίς, tss. *hope* (53), *faith* (1, **He.10.23**); **5 times in Hebrews, 3.6; 6.11, 18; 7.19; 10.23.**

without wavering, ἀκλινη, acc. sing. fem. of the adj. ἀκλινης, ἄ negative particle + κλίνω *to lay, wear away, to bow down, to be far spent, turn to flight*; this describes the kind of profession that we should possess: an unwavering profession.

Concerning the word *faith* – The Greek word, ἐλπίδος, is tss. *hope* all but once. 53 times it is tss. *hope*, and only once tss. *faith*. Perhaps the reason for ἐλπίδος being tss. *faith* here is because *faith* usually communicates the idea of a system of doctrine, *the faith*.

Heb 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

ἐλπίδος, as it is used here communicates the idea of the substance of our doctrine.

1Pe 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear ...

In this instance, to describe our hope, we will set forth *the faith* or the doctrine of Christ.

Now, in this text of He.10.22-24 there is what is called the ‘Pauline triad of grace.’ (*J-F-B Bible Commentary*, vol.3, p.563.) This is the combination of the words *faith, hope, and love*. Verse 22, faith: *Let us draw near with a true heart in full assurance of faith*; Verse 23, hope: *Let us hold fast the profession of our hope*; Verse 24, love: *Let us consider one another to provoke unto live ...* This ‘Pauline triad of grace’ is in a number of NT Scriptures.

Seven instances of the ‘Pauline triad of grace’:

1Co 13:13 And now abideth faith, hope, charity, these three; but the greatest of these is charity. (cf. Ro.5.1, 5; Eph.1.15, 18; 1Th.1.3; 5.8; **He.10.22, faith, 23, hope, 24, love**; 1Pe.1.21, 22)

let us hold fast – A subjunctive mood verb which would indicate that this is what they should do. This verb *κατέχω*, is found in He.3.6 & 14. In 3.6, [We are of the house of Christ] if we hold fast the confidence and the rejoicing of the hope firm unto the end ... He.3.14, For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.

To what is the apostle Paul urging his Hebrew brethren to hold fast? Though on the surface it appears that Paul instructs these brethren *how* to hold fast to the account of their hope, by the words *without wavering*, and to think this is no great error, but the truth is that he is instructing them to hold fast to a *certain kind* of an account of their hope. To begin with, why is this instruction not about *how* to hold fast to the account of the hope.

The prepositional phrase *without wavering* is the translation of the Greek adjective ἀκλινης, ἄ negative particle + κλίνω *to lay, wear away, to bow down, to be far spent, turn to flight*. When we read in our English *without wavering* we apply it as an adverb to verb *let ... hold fast*. By doing this we think of *how* to hold fast, and this by *without wavering* or *unwaveringly*. So, ‘let us unwaveringly hold fast.’ But as best I understand this that is not

what is being communicated. As an adjective these brethren are being told to hold fast to a certain kind of *profession*, an unwavering profession.

Young's Literal Translation of the Holy Bible Revised (1898), Robert Young – *'May we hold fast the unwavering profession of the hope ...'*

American Standard Version (1901) – *'Let us hold fast the confession of our hope that it waver not ...'* (it would refer back to *confession*)

The New Testament in Modern Speech, R. F. Weymouth – *'Let us hold an unflinching avowel of our hope ...'*

Now, what difference is there between *how* to hold fast to the account of their hope and holding fast an unwavering account of their hope?

If these brethren were being directed how to hold fast their profession then emphasis is upon tenacity, zeal. However, Paul hasn't dealt with any trouble they might have with tenacity. Rather, they are holding tenaciously to the old covenant.

Ac 21:20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law ...

Php 3:6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

Zeal is good only when it is affected in good things.

Ga 4:18 But it is good to be zealously affected always in a good thing ...

Tenacity isn't the problem. The problem is the substance of that which they profess. This marks the very reason for Paul writing to them this letter? The adjective, *unwavering* describes the kind of profession to which they should hold. They should hold to an unwavering profession of their hope. They should hold to a new covenant kind of profession. Tenacity is

only good if it is for that which is right. The profession their hope is to be unmixed. Not one part this way (old covenant) and the other part that way (new covenant). They must not vacillate between the two. Have an unwavering one profession that applies every child of God; to Paul, the Hebrew brethren, and the Gentiles. All of them in Christ should have this same kind of profession.

(for he is faithful that promised;)

faithful, πιστός, an adj. tss. *faithful* [children, word, God, Moses, Christ, Creator, etc.], [be] *believing*; a *true* [God], etc.

Christ said in the new covenant that He would do, and HE DID. He is faithful.

Look at all that God has done by Jesus Christ to save us. He saved us body, soul, and spirit. He has by Christ provided everything that we will ever need in this life to live to the glory of God.

2Co.12:7 ... there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

...

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Phl.4.11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

The message today, *having bolding and having a great Priest ... let us draw near and let us hold fast.* We should draw near to God. There is no reason why any of us that know Christ savingly do not draw near to Him except

unbelief. Draw near to Him because of what Christ alone has done. We cannot come as long as we think it is has to do with what we have done or not done. And, we ought to hold fast to a right kind of profession. Listen zeal is good, but it isn't everything. Zeal is good when it is affected, when it is guided, when it is subjected to good doctrine.

23 κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ πιστὸς γὰρ ὁ ἐπαγγελιάμενος