

Read Hebrews 10:11-31:

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

Now we have seen thus far in the book of Hebrews that God has given to man a very great hope, a very great inheritance. God created man for the purpose of setting man over all the works of His hands in the world to come, a privilege that not even the angels enjoy, for they also will be placed under the dominion of man.

But Adam, the first man lost that inheritance, and the world became a hostile place to man. It still is, until the resurrection in the last day and we are restored to what we lost, restored in Jesus Christ. Until then, the curse devours the earth, and we live in a state of sin and misery. Because of sin, sickness and death prevail. We are subject to attack on every side by insects, parasites, bacteria, viruses, wild animals, evil men and women, natural disasters, plagued by guilt, disappointed in our ambitions, until the enemy overcomes us and we go into the grave. The last enemy, death, will be overcome at the return of Christ and we will be free from the bondage of sin, and enter into our inheritance at last. This was the promise that God gave Adam and mankind--a covenant of promise, repeated to Abraham, and confirmed in Moses and the prophets, that the Lord Jesus would come and put away sin, by destroying the power of sin. For sin has power because of guilt, bring alienation from God and

Hence, a sign and seal of this promise was given to Adam after the fall, for all men, through Adam, were given the hope of eternal life if they would believe the promise represented by the figure of the offering of a bloody sacrifice of the first of the flock, a sacrifice that was offered by the godly from Abel and the patriarchs. The redeemer would come and men like Lot and Job and Melchizedek, even though not of direct descent from Abraham, would still inherit the promise because of their faith. The blood sacrifices, instituted in Eden after the fall of Adam, continued until the coming of Christ, the sign and seal of the promise of God that the Lamb of God would take away the sins of the world.

Then, in the beginning of chapter ten, as we saw last week, the whole business of bloody sacrifices to atone for sins was not something that men made up on earth, that God agreed to, or even something that God thought up Himself in order to react to man’s sin, but the whole idea of sacrifice was conceived in eternity before the world began.

For God was never satisfied with the blood of bulls and goats, for the very reason that they could never take away sins. The offerings made by Aaron and all the priests up to the coming of Christ, including those offered by Abraham and all the prophets could never take away sins in and of themselves. They were shadows of much better things, a better high priest and better sacrifices that had their origin in the counsels of the Triune God. And so the triumphant words of the writer of Hebrews: [10:9] “Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.” All the old of Moses is taken away with Moses’ tabernacle and temple on earth, to make way for the tabernacle and house of Christ in heaven forever. Our true temple is in Heaven, God Himself; our Mediator is in Heaven, after the order of Melchizedek; our king is in heaven on the throne of David; our true Prophet is in heaven, and has sent forth the Holy Spirit to carry the message by His people to all the world that sin has been put away forever.

Jesus Christ, having “offered one sacrifice for sins forever, sat down on the right hand of God: From henceforth expecting till his enemies be made his footstool his footstool. For by one offering he hath perfected forever them that are sanctified.” --Heb. 10:12-14 The benefits of Christ’s death would be poured out upon the world in the transformation of lives and hearts, for the New Testament in the blood of Christ would result in God writing His law upon the hearts and minds, and He would remember their sins no more.

The question would naturally arise then: if the temple and tabernacle are gone; if the rules prescribed by Moses are gone; if the priesthood of Aaron and Levi are gone; how will we worship the Lord? What will we do? What will identify the people of God and how will they render praises and thanksgiving to God. Is everyone just to do his own thing and whatever he wants? The answer is “Far from it,” for God is a Spirit, and those that worship Him must worship Him in spirit and in truth, as Jesus said, when He told the woman of Samaria that the time would come when true worship would not be performed either in the temple at Jerusalem nor at the temple in Samaria.

It is true that there are no works that men can do to earn forgiveness of sins, for this is freely granted to the elect of God by God’s mercy and grace alone. But it is certainly true that this does not mean that those who are forgiven have nothing to do. Because we have our sins forgiven, there are a great many things that we are to do. The writer of Hebrews, after his lofty statement concerning the blood of Christ and the work of the Spirit and the forgiveness of sins immediately shows us what the work of the New Testament in the blood of Christ consists of. That brings us to our text this morning, found in verses 18-31 in that passage we read a moment ago. There are three things in this passage:

1. There is a new and living way; 2. This is the only way to draw near to God; 3. We must heed the solemn warning of the New Testament in the blood of Christ.
- I. The New and Living Way. It is the way of faith. Vs. 19-20.
 - A. We pass through the veil through faith in Christ. The veil on the face of Moses, the veil shutting the people off from the Holy of Holies in the Tabernacle and Temple, the veil on the hearts of the Israelites, the veil in the mind of every natural man is the same thing: man is shut off from God because of the hardness of his heart and the blindness of his mind because of his rebellion to God. He cannot deliver himself.
 - B. But the Lord Jesus took our sin and misery on Himself and when His blood was shed on the Cross and His flesh was torn and broken, the veil of the Temple was torn asunder, and by His Spirit the veil is lifted from our hearts so that we might understand and see as in a glass, the face of God in the face of Jesus Christ.
 - C. Faith gives us boldness to enter into the presence of God through the torn veil of our unbelief and rebellion through the blood of Jesus Christ, our Savior. There is no more sacrifice for sins, for the rending of the flesh of Jesus Christ and the shedding of His blood takes all my sins away, because the guilt is taken away.
 - D. Dead people, serve dead gods, with dead faith and dead works, even as Israel did except for those who sought God by faith.
 - II. By this New and Living Way, we draw near to God.
 - A. This is the only way to God. Jesus said, “I am the way, the truth, and the life, No man comes to the Father but by me.” The Apostle said, “Neither is there salvation in any other, for there is no other name under heaven, given among men, whereby we must be saved.” And again, “There is one mediator between God and man, the man Christ Jesus.” Jesus Christ is the true and only priest over the house of God, which house we are, we read in Hebrews 3, “if we hold fast the confidence and the rejoicing of the hope firm unto the end.”
 - B. What is the application of this precious doctrine? The application is here in verses 21-25: There are two hidden things of the heart; there are four things that are seen of men. Because we have a high priest who is entered into heaven to make intercession for us, these are the things we are to do by faith:
 1. Two hidden things:
 - a. We are to draw near with a true heart in full assurance of faith: this is in spirit and in truth, as Jesus said.
 - (1). Full assurance of faith: not hope so, wish I may wish I might; not positive thinking about self-generated promises and carelessness.
 - (2). This means knowledge and understanding, particularly of the holy Scriptures that are able to make thee wise unto salvation. You are to be taught; your children are to be taught; the world is to be taught.
 - b. Our hearts sprinkled from an evil conscience: this means justification by faith. The blood of Christ purges the conscience from dead works. The conscience is the preacher that God has put within you, that condemns or justifies you. If you cannot defend yourself against your own conscience, how will you plead with God, the Bible says, for God is greater than your conscience. It takes the full assurance of faith to quiet the conscience and assure you that you have peace with God.
 2. Four things before men:

- a. First Public Thing: Our bodies washed with pure water: this means baptism, which is your affirmation that you believe the promise of God concerning you and houses, for only those purified were permitted to draw near to God. It is the same today.
 - b. Second Public Thing: We are to hold fast the profession of our faith without wavering. All of it. Jesus is the Christ, the Son of the Living God is our confession, and the confession upon which the church is built. Satan attacks every word in that confession, and the creeds and the confessions of the church have been written to counter the blasphemy of the ungodly and every word in them is medicine against the assaults of the devil. In this church we use the Three Forms of Unity, but there are a number of good confessions that do the same thing. God is faithful, and we are to be faithful and not slothful in our profession of faith
 - c. Third Public Thing: We are to attend to the edification and the nurturing of one another in the faith: that we be stimulated by one another to love and to good works. We are to “consider” or fix our eyes upon; to give mind to; not close our eyes to the needs of others; we are to “provoke” or to incite—yes it can mean irritate—but to incite to love and good works.
 - d. Fourth Public Thing: We are not to forsake the assembling of ourselves together. We are to be faithful in our love and fellowship with the saints. The church is the temple of God, and we are required to present ourselves before the Lord on the days appointed for worship, to offer up public sacrifices of praise and thanksgiving, to bring tithes and offerings, to hear the preaching of the Gospel, to publicly glorify His name.
3. You will note that every one of the Ten Commandments is included in principle in these six things: as we would expect of those who have the law of God written on their hearts and minds.
- III. We must heed the solemn warning, for the New Testament in the Blood of Christ is of even greater authority than the words spoken by angels and Moses. This warning is of the same substance of those warnings which we have previously noted in this great book.
- A. If men turn away from the blood of the New Testament, there is no remedy for their sins—no other sacrifice for sins. Vs. 26-29
 - B. How horrible to despise and degrade the blood of Christ, to trample it under your feet, and count it an unimportant thing! Christ was sanctified by His own blood, as He said, so that He might sanctify His people; hence, those who count holiness of life as unimportant and something to be despised are despising the blood of Christ and the New Testament of that blood.
 - C. It is a fearful thing to fall into the hands of the living God.

I have made the applications as I have gone along. May God bring them to our minds as we think on this passage: The blood of Christ provides a new and living way—not the old way of Moses—but the New Testament in the blood of the Savior; We are to draw near, because we have a high priest; we are to come in the full assurance of faith, not double minded or fearful or wavering and looking back; we are to come in the assurance of full justification by faith in clear conscience; we are to come into the communion of the saints, watching and stimulating each other, to love and good works; not forsaking the assembling of ourselves, but faithfully attending the times and places for worship; submitting to baptism as the sign and seal of the New Testament in the blood of Christ.

May God bless you. Amen and Amen.