

Hebrews 10

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ἔχοντες adverb ptcp of cause; "because,
since"; this is the ptcp that is ellipsized at v.
21 "and since we have a great priest over the
house of God."

Main Idea in Heb 10:19-25

“Therefore, brethren, because we have boldness to enter the Holiest by the death of Jesus, by a new and living way which He set apart for us, through the veil, that is, His flesh, we must draw near...we must hold fast... and we must think carefully about rousing one another to love and good works.”

Heb. 10:20, “by a new and living way which He consecrated for us, through the veil, that is, His flesh,

Heb. 10:21, “and [*because we have*] a High Priest over the house of God,”

Heb. 10:20, “by a new and living way which He consecrated for us, through the veil, that is, His flesh,

Heb. 10:21, “and having a High Priest over **the house of God,**”

τὸν οἶκον τοῦ θεοῦ *ton oikon tou theou*

Not a synonym for the body of Christ, but one for the heavenly Temple. Used 4× in the New Testament, Matt 12:4; Mark 2:26; Luke 6:4

Heb. 10:22, “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.”

προσέρχομαι (*proserchomai*),

pres mid (dep) subj, 1P;

“come to, go to, approach,” often with the idea of closeness or fellowship or worship, cf., Matt 8:2, 9:20, 26:7; Acts 7:31, 8:29

(Matt 8:5, 19; 9:14; 28, 13:10, 36; 15:30; 20:20).

Hebrews uses the word 7× (Heb 4:16, 7:25; 10:1, 22; 11:6; 12:18, 12:22) each with reference to approaching near to God, an idea that approaches the idea of fellowship and intimacy with God.

Heb. 4:14, “Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

Heb. 4:15, “For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.

Heb. 4:16, “Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.”

Heb. 4:14, “Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, **let us hold fast** our confession.”

κρατεω *krateo*

pres act subj 1 pl

“to be strong, to take possession of, hold, grasp, seize;” in 10:23 its *katecho*

Heb. 7:25, “Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.”

Heb. 10:22, “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.”

Μετα *meta*, in the midst, among, a preposition implying companionship or close association rather than union; in this case designating the accompanying circumstances, the way we are to draw near to God.

Heb. 10:22, “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.”

ἀληθινός (*alēthinos*), “genuine, real, true, valid, trustworthy”

Heb. 10:22, “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.”

ἀληθινός (*alēthinos*), “genuine, real, true, valid, trustworthy”

ῥαντίζω *rantizo* (n.f.), “To sprinkle.” Anarth Perf Pass Ptcp M P N; the perfect tense means the action of the participle precedes the action of the main verb.

Adverbial ptcp of cause, “we must draw near because we have been sprinkled”

Heb. 10:22, “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.”

καρδία *kardia*. Heart. The seat and center of human life.

**Because we have confidence to enter,
and because we have a great high
priest, we must draw near already
sprinkled clean and washed with pure
water.**

Heb. 10:22, “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.”**

πληροφορία (plērophoria), “perfect certitude, full conviction, state of complete certainty, confidence, convinced in the truth that we have access to God.”

THREE STAGES OF SALVATION

PHASE ONE



Justification

**Saved from
Penalty of Sin**

“you were saved”

PHASE TWO

**Spiritual
Life**

**Saved from
Power of Sin**

“you are being saved”

PHASE THREE

Glorification

**Saved from
Presence of Sin**

“you will be saved”



Positional sanctification

(Exodus 24:6, 8; 29:16, 20, 21)

Heb. 10:22, “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.”

λούω *lo'ō*; Perf Mid Ptcp Nom Masc Pl;
adverbial of cause, same as rantizo; because our
bodies were washed with pure water.

Heb. 10:23, "Let us hold fast the
confession of our hope without
wavering, for He who promised is
faithful."

Heb. 10:23, “**Let us hold fast** the confession of our hope without wavering, for He who promised is faithful.”

κατέχω katecho Pres Act Subj 1 Pl: hortatory subjunctive, “to hold down to retain, to firmly grasp, to seize upon and retain, to adhere firmly to convictions, to keep something in one’s possession”

ἀκλινής, aklines not declining, unwavering, steady

Heb. 10:24, "And let us consider
one another in order to stir up love
and good works,"

Heb. 10:24, “And let us consider one another in order to stir up love and good works,”

κατανοέω (*katanoēō*), Pres act subj, 1P; hortatory subj, we must consider, or we should consider.

“Give careful thought to something, contemplate, brainstorm.”

παροξυσμός (*paroxysmos*), 2× in New Testament; “to rouse to activity, to provoke action, sharp disagreement, ardent incitement; to stir to action.”