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Let Us Draw Near to God

10: 19-25

Let Us Draw Near to God DIG: Based on Christ's sacrifice (10:19-20, 9:1 to 10:18) and Messiah's priesthood (10:21, 7:1 to 8:13), what attitudes and actions should all believers have? Note the four "let us" statements in these verses. What does each let us mean? What incentives are given? How do these verses parallel 4:14-16? Why might the human author, under the inspiration of the Ruach ha-Kodesh, need to stress this to his readers? Explain why we can boldly enter into YHVH's presence as believers. What does it mean to have a sincere heart? What is the promise to those who seek God with all their heart (Deuteronomy 4:29)? When were our hearts sprinkled to cleanse us from a guilty conscience? Why is it important to worship within a congregation rather than being a loner in your relationship with God?

REFLECT: In what specific ways could you spur another believer on toward love and good deeds? How have others spurred you on in your worship community? Whose exhortation, example, or encouragement has meant the most to you?

When a Gentile believer like the Philippian jailor is dealt with about his soul, the approach is: **Believe in the Lord Jesus Christ and be saved (Acts 16:31)**. But when a Jew is appealed to, the approach is quite different. The appeal **to enter the Most Holy Place** in heaven **by the blood of Yeshua** would bring the Jewish reader's mind the picture of the high priest in Isar'el on the Day of Atonement, entering the Tabernacle on his behalf. The Jewish person "stood" in the **Most Holy Place**, not physically, but by means of being represented by the high priest. The high priest also stood in **the Most Holy Place by means of** his being represented by the true High Priest-who was to come, Yeshua. The high priest had offered sacrifices first for his own sins and so was therefore accepted by **YHVH**, and then he offered sacrifices for the sins of the people. The individual Israelite who believed in **ADONAI** for the covering of his sins, also believed that **God** would some day offer a sacrifice that would pay for his sins. As a result, the high priest symbolized

the coming **Messiah** who would one day be **the true High Priest**.²⁷²

Therefore, in light of what has been said in the theological section (**1:1** to 10:18), and since the readers have access to the presence of **ADONAI**, they need to learn to use it. This section is addressed to fellow-believers: **Brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Yeshua, by a new and living way opened for us through the curtain, that is, His body (10:19-20), we** now have access to the heavenly Tabernacle.

God chose a special word, rich in meaning and profound, for the word **new** in the Greek text. It is *prosphaton*, made up of *pros* meaning *near to*, and *phatos* from *pephamai* the perfect of *phenein* meaning *to kill*. The original meaning of the total word is *newly-slain*. Here the contrast is between the “old-slain **way**” of the earthly Tabernacle where the high priest would sprinkle the blood of the sacrificial animal seven times as he approached the Mercy Seat in **the Most Holy Place (Leviticus 16:14)**, and the “freshly-slain **way**” into **the Most Holy Place** of the heavenly Tabernacle, sprinkled with the blood of **the Lamb of God**. It is through this **new way** that the readers of **Hebrews** are urged to come. The old way to the Mercy Seat in the Temple in Jerusalem was over with. There was no life there. It was all symbolic, an index-finger pointing to the reality of **Yeshua Messiah**. The **new way**, however, was life for them.



And since we have a great Priest (Hebrew: *cohen*) **over the house of God, let us draw near to God** as we worship **Him with a sincere heart and with the full assurance that comes from trusting (Hebrews 10:21-22a)**. This is a Greek present imperative tense, meaning we should continue **drawing near**. The present tense emphasizes continuous action, but it is an imperative, meaning it is also an obligation, **let us keep drawing near**. There are two ways we **draw near** are, first, **with a sincere heart** (Greek: *proserchometha*), meaning *with a real devotion, to be sincere without superficiality*. Secondly, we should draw near to

ADONAI in **the full assurance that comes from trusting** (Greek: *pisteos*), meaning *a ripe faith, a vigorous faith*. The believer lives by **faith** (Greek: *pisteos*) in what **YHVH** has promised because **He** is willing and able to perform that which **He** has guaranteed.²⁷³

It would have been nice if **God** had let us order life like we order fast food. “I’ll take good health and a high IQ please. I’ll pass on the music skills, but give me a fast metabolism.” That would have been nice. But it didn’t happen. When it came to your life on earth, you weren’t give a voice or a vote. But when it comes to life after death, you were. That seems like a good deal. Wouldn’t you agree?

Have we been given any greater privilege than that of choice? Not only does this privilege offset any injustice, the gift of free will can offset any mistakes. You’ve made some bad choices in your life, haven’t you. We all have. You’ve chosen the wrong friends, maybe the wrong career, even the wrong spouse. You look back over your life and say, “If only . . . if only I could make up for those bad choices.” You can. One good choice for eternity offsets a thousand bad ones on earth. The choice is yours.²⁷⁴

Having our hearts sprinkled to cleanse us from a guilty conscience is a beautiful picture of deliverance, already mentioned earlier: **Then how much more will the blood of Messiah, who through the eternal Holy Spirit offered Himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God (9:14)**. Our conscience condemns us and brings guilt. Guilt or condemnation can never be removed until the sin is removed. When **Yeshua** died, **His blood** removed our sins and, consequently, our conscience becomes free from guilt. From **God’s** perspective, when you were saved, your sin was forgiven. You were **sprinkled**, just as **the blood** was **sprinkled** on the first Passover (see the commentary on **Exodus Bv - The Egyptian Passover**), when the angel of death passed by. Having been **sprinkled**, **Ha’Shem’s** justice has been thoroughly satisfied.

The other part of the cleansing, **having our bodies washed with pure water (Hebrews 10:22b quoting Ezekiel 36:25)**, does not refer to baptism, but has to do with our daily walk, how **the Ruach** changes our lives (**Titus 3:5; Ephesians 5:26**). These two aspects are inseparable. When we come to **Christ** they both take place. **Messiah’s** death pays the penalty for our sin and **YHVH** is satisfied; and the cleansing of **the Ruach** begins to change us on the inside and **He** is satisfied. So the believer can come into **God’s** presence with confidence.²⁷⁵

Let us continue holding on to the hope we acknowledge (10:23a CJB). The second part of a positive response to the gospel is **hope**. A person who is genuinely **hopeful** will **hold fast**. **Holding on** does not keep us saved, any more than good works will make us saved. But both are evidence that we **are** saved. Many people who have confessed **Christ** continue to give evidence, by their lives, that they have never known **Him**. **Holding on** is the human side of eternal security (see the commentary on **The Life of Christ, to see link click Ms - The Eternal Security of the Believer**). This is an antimony, two things that seem to be opposite, but both are true. **God** sovereignly chooses those who are saved, but **He** will not save anyone who does not believe. **No one can come to Me unless the Father who sent Me draws them (John 6:44)**, as well as: **If you hold to my teaching, you are really my disciples (John 8:31)**. True believers will be around in the end. They may become discouraged or frustrated, and occasionally fall into a sinful habit. But they will **hold on to God without wavering, for the One who made the promise is trustworthy (10:23b CJB)**. A true believer's **faith** is never in vain, because his or her **hope** is in **Christ**, who is **faithful** to **His** promises: **The one who chose you can be trusted, and He will do this (First Thessalonians 5:24 CEV)**.

And let us continue to consider how to motivate one another to love (Greek: *agape*, meaning *good will*) **and good deeds (10:24 ISV)**. The specific kind of **love** mentioned here is fellowship **love**. Some of the Jewish unbelievers within the Messianic community were having a hard time breaking with the Temple and the Levitical sacrifices. So the author is telling them that one of the best ways to hold on to the things of **God** - the real things of **God** that are only found in **Yeshua Messiah** - is to be in the fellowship **His** people, where they could **love** and be **loved**, serve and be served. There is no better place to hold on to **Messiah** than in the local Messianic community or church, **His Body**.²⁷⁶

Let us not give up meeting together, as some are in the habit of doing, but encourage one another - and all the more as you see the Day of the Lord (see the commentary on **Isaiah Kg - The Second Coming of Jesus Christ to Bozrah**) **approaching (10:25)**. The only place where we can remain steadfast until **He** comes is with **His** people. Deep fellowship is built with confidentiality. Only in the safe environment of warm acceptance and trusted confidentiality will people open up and share their deepest hurts, needs and mistakes. Confidentiality means that what is shared with another stays with that person. Also, deep fellowship is built with frequency. You must have frequent, regular contact with people in order

to build genuine fellowship with them. Fellowship requires an investment of your time. Real fellowship takes effort. Don't be a spiritual lone wolf.²⁷⁷

Are your disappointments too heavy? Read the story of the Emmaus-bound disciples. **The Savior** they thought was dead was walking beside them. **He** entered their house and sat at their table. And something happened in their hearts. **It felt like a fire burning in us when Jesus talked to us on the road and explained the Scriptures to us (Luke 24:32).** Next time you're disappointed, don't panic. Don't give up. Just be patient and let **God** remind you **He's** still in control. In ain't over till it's over. **Let us continue holding fast to the hope we acknowledge, without wavering; for the One who made the promise is trustworthy (10:23).**²⁷⁸