

Text: Heb 10.19-21

We turn now from the doctrinal section of Hebrews to the “hortatory” section. That is, the place where the preacher goes from preachin’ to meddlin’.

I’ve given our message the outstandingly interesting title:

The Foundation of Application

We will get to specific applications the author of Hebrews makes next week. This week he is leading up to it by laying a foundation.

There are several things the author will exhort us to do, and they are all pertinent for us, ways we should live out our Christian lives.

However, as we get ready for these things, I want to point out that his *Foundation* is a foundation for every kind of Christian application. There are many things we ought to do or change in our lives because we are Christians.

The author gives us some reasons to make these applications.

Having said that, let me ask this:

How many of you like rules?

How many like being told what to do?

How many like having to answer to someone else for your actions?

What about answering to someone else for your thoughts?

When we talk about Christian application, we are talking about taking the doctrine of Scripture and laying a whammy on our stubborn hearts.

We are making a call for change.

Doctrine is useless if it doesn’t call for change. (Preaching is useless if it doesn’t call for change.)

So, today I’m going to give you some Bible reasons for change. Why should you change? Not just because the preacher said so. Not even just because the Bible said so. No, there is something much more profound than that, which we will discover in our text today.

Read Heb 10.19-25 (text 19-21)

Proposition: You must apply the Bible to your own life, changing your attitudes, goals, desires, and actions.

I. Because of unity in the Lord Jesus Christ (19a)

A. The word “therefore” looks back to Hebrews 1-10

“‘Therefore’ sums up the entire argument to this point, but especially the affirmation of 8:1–2 and its exposition in 9:1–10:18.”¹

1. the Superiority of His Person (1.1-4.13)
2. the Superiority of His Office (4.14-10.18)

Heb 8.1-2 ¶ Now the main point in what has been said *is this*: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens,² a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man.

B. The word “brethren” looks to our new relationships

1. We are his brethren
2. We are the brethren of one another

We are accountable to him and to one another — God created man to be a social being; and God created the church to provide a holy society.

- Hillary Clinton published a book called *It Takes a Village to Raise a Child*.
- The title is an African proverb, which has a certain wisdom in it (found in many African languages, including Igbo and Yoruba)
- Hillary Clinton meant a kind of statist village, where the government interferes in private life
- Yet the concept is not foreign to the concept of the church: not so much just the raising of children, but the mutual influence we have on one another.

In Christ, we are brothers, and there are family expectations that follow.

¹ Tom Constable, *Tom Constable’s Expository Notes on the Bible* (Galaxie Software, 2003), Heb 10.19.

But our text emphasizes two things we have in Christ, which shape our obligations:

II. Because we have confidence to enter the holies (19-20)

“These two verses [19-20] are unusually difficult. The number of exegetical issues they pose has become apparent in the task of translation ... Yet it is clear that the assertions in vv 19–21 are of the utmost significance to the appeal which follows for the community to affirm its fidelity to Christ.”²

Consequently, I find it hard to follow a logical sequence in the text

A. We have entrance to the holy of holies

1. OT saints had a faith relationship, but no confident access
 - a. Must access God through priests
 - b. Must access God through repeated sacrifices
2. NT saints have an entirely different basis of entrance (the emphatic point of our text)

B. We have confidence to enter by the blood of Jesus

1. These words speak of authorization
 - a. The High priest was authorized to enter the OT Holy place by the blood of the proper sacrifices
 - b. No other OT saint had authority to enter
2. The NT Christian always has authority because of the blood of Christ

When I worked in security, I was authorized to enter secret locations in the course of my work.

- Several different military installations
- Government house including the Royal apartments

How could I access those locations now? I have no authorization.

- But when does a believer lose the authorization of the blood of Christ?

² William L. Lane, *Hebrews 9-13*, vol. 47B, Word Biblical Commentary (Grand Rapids, Mich.: Zondervan, 1991), 282.

C. We have a new and living way

1. The word “new” =

- a. Newly made
- b. New, different, recent
- c. Newly opened
- d. Qualitatively fresh
- e. A break with the past

2. Living = inaugurated by an ever-living leader

- a. Inaugurate: “To admit or induct (a person) to an office or dignity by a formal ceremony; to consecrate, install, invest.”³ = initiate
- b. The Gk word mean “to open for the first time”
- c. Pioneer, blaze the trail

D. The way takes us through the veil

1. The veil is an allusion to the veil between the holy place and the holy of holies in the temple
2. According to some, the temple veil was an immense tapestry woven six inches thick

Mt 27.51 ¶ And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split.

3. The rending of the veil is a symbol of our new and living way
4. The added twist: the veil is his flesh
 - a. The broken body is our way into the holy place
 - b. When we take communion, we remind ourselves of this way: his broken body is our credential to enter

³ Oxford English Dictionary, s.v. “inaugurate (v.), sense 2,” March 2024, <https://doi.org/10.1093/OED/1077779009>.

E. *Since...*

1. Since we have this way... Let us draw near (22)
2. Since we have this way... Let us hold fast our confession (23)
3. Since we have this way... Let us stimulate one another (24)

These are the exhortations of the text, but really, behind every exhortation and imperative of the New Testament is our confidence through the new and living way...

And one more reason to live for him

III. Because we have a new master (21)

A. The connection is with the “having” of v. 19

1. Since we have this confidence
2. Since we have this great high priest

B. The place of our high priest: over the house of God

1. In the ancient world, the household was a significant social unit
2. Recall in Philippians that Paul says:

Phil 4.22 All the saints greet you, especially those of Caesar’s household.

a. Caesar’s household was a vast organization

- 1) The head: “the lord (Gk. *kyrios*), master (Gk. *despotēs*) or *paterfamilias*”⁴
- 2) The wife and children
- 3) The slaves
- 4) The servants, employees, even clients

b. Other households not as elaborate, but similar in structure

Key: the authority of the head of the house

⁴ D. W. B. Robinson, “Family, Household: In the New Testament,” in *New Bible Dictionary*, ed. D. R. W. Wood and I. Howard Marshall, 3rd ed. (Leicester, England: InterVarsity Press, 1996), 363.

3. The statement is very simple: but don't miss the authority of our high priest
 - a. Since we have this priest... Let us draw near (22)
 - b. Since we have this priest... Let us hold fast our confession (23)
 - c. Since we have this priest... Let us stimulate one another (24)

And since we have this priest, let us do everything in our power to live for him, to serve him, to obey him

Conclusion:

Proposition: You must apply the Bible to your own life, changing your attitudes, goals, desires, and actions.

I have known Christians who like to attend church every week, but live very much like the world when they go home.

- Can't get along with family members
- Walk the border between honesty and dishonesty in business
- Indulge in the pleasures of the world

We have a way into the holy place: do you go there?

We have a priest who reigns over us: do you obey him?