

I. Introduction

- A. If you borrow audiobooks on CD from library or download from service— two choices
1. You can get the unabridged version; the benefit is that you have the complete book
 2. But the downside is you have the complete book (*a Tom Clancy thriller is 48 CD's*)
 3. To make these monsters more manageable, audiobooks come in an “abridged” format
 - a. Storylines are shortened, minor characters are removed and stories are cut down
 - b. So a 48 CD audiobook is reduced to 6, easier to manage but you miss something
- B. **Point:** Hebrews summer series is the abridged version— we’re running out of summer!
1. Last week we finished **Hebrews 6** and we’ve been taking roughly a chapter a week
 - a. Today we’ll look at **Hebrews 10!** So we’re telling Scotty to beam us up just a bit!
 - b. This is Hebrews, we’re observing Passover! *I must summarize part we’re missing*
 - c. Hebrews is an extended argument; today’s text is conclusion part of that argument!
 2. But the writer doesn’t call it argument; he calls it “*word of exhortation*” (**Heb 13:22**)
 - a. That’s really code for “sermon.” It’s helpful to look at Hebrews as a single sermon
 - 1) Like most preachers, he thinks his sermon is short; his reader likely disagrees
 - 2) And like any good sermon, he is moving his readers toward a single conclusion
 - b. He wants these wavering Jewish believers to see is Jesus is better than OT system
 - c. He is better than angels, better than Moses, better than Joshua (*better Sabbath-rest*)
 3. There are 3 “*better than's*” that are mentions in the section we are abridging today
 - a. **First**, Jesus is a better priest than the Old Testament priesthood (**Heb 8:1-2**)
 - 1) He spends **Heb 7** on Jesus as a priest after Melchizedek (“*too slow to grasp*”)
 - a) Melchizedek is an enigmatic figure, only mentioned twice in the Old Testament
 - b) An entire backstory had been created for him by the Rabbis. That’s not his point.
 - 2) Jesus is better because he is a heavenly priest serving over heavenly things
 - b. **Second**, the covenant Jesus gives us is better than the old covenant (**Heb 8:6-7**)
 - 1) At Last Supper, Jesus called the cup “*the new covenant in my blood*” (**Lk 22:20**)
 - 2) Something wrong with the first covenant? Past expiration date! (**Heb 8:13**)
 - c. **Third**, Jesus made better sacrifice; we’re familiar with this metaphor (**9:27, 10:3-4**)
 - 1) In the drama of eternal redemption, Jesus is the actor who plays all the parts
 - 2) He is sacrifice who sheds blood, the priest who carried it and God who forgives

II. Confidence to Enter

- A. So... what if they believed that? What if they believed Jesus was better than the OT?
1. *What if we believed it?* If we believe Jesus is better than anything the world offers?
 - a. What if we thought Jesus is better than fame, fortune, success, things, popularity?
 - b. How would that change the way we lived our lives? Change the choices we make?
 - 1) You see, if we're honest with ourselves, we want to hedge our bets, right?
 - 2) We want to worship Jesus... and hold onto the best of the things of this earth?
 2. It's not that we don't have any confidence in Jesus—we don't have total confidence!
 - a. The most uncomfortable seat is straddling the fence between world and Christ
 - 1) The readers of Hebrews had one foot in church and the other in synagogue
 - 2) And for many believer today, we try our best to have it both ways as well.
 - b. What if you believe that Jesus is better? What if we believe we can trust Christ?
 3. If we believe that, we have confidence to enter into God's presence (**Heb 10:19-21**)
 - a. This is Hebrews, so the writer here returns to the imagery of the Day of Atonement.
 - 1) Jesus not only enters the Holy of Holies; he holds back curtain for us to enter.
 - 2) Because of Christ's sacrifice, we can boldly enter into the very presence of God
 - b. Remember, the writer is appealing here to readers who were anything but bold
 - c. Three times he encourages those with "*feeble arms and weak knees*" to "*let us...*"
- B. We have confidence to enter the very presence of God (**Reading: Hebrews 10:22-26**)
1. **First**, *let us draw near to God* (**Heb 10:22a**). *God calls us into community with Him*
 - a. While most people may believe in God, they don't see Him as being near or real
 - b. It's rather hard for us to draw near to someone who is only an idea or an abstraction
 - 1) In a debate with Tom Warren, atheist Anthony Flew said God was like unicorns
 - 2) We don't know if unicorns exist; we do know there aren't unicorns around here
 - 3) He said it was the with God; there just doesn't seem to be a God around here.
 - c. Many Christians agree with Flew... *pragmatically*. (**Irony: Flew changed his mind**)
 - 1) We believe agree God exists; He seems to make little difference in how we live
 - a) Decision on how we use our time, how we spend our money, how we treat people
 - b) Why do we have reputation as bad tippers? Or known for hating certain groups?
 - c) The basic nuts-and-bolts of how we live our lives can be unaffected by our faith
 - 2) Is God is like a unicorns— not one around here? *Or are we not around Him!*
 - 3) The first "*let us*" in this "*let us*" patch is "*let us draw near to God*" OK... how?

- d. Paul tells pagan unbelievers it isn't that hard to draw near to God ([Acts 17:27](#))
 - 1) How do we do it? Hebrews thinks it has something to do with sin ([10:22b](#))
 - 2) James uses very similar metaphors to make a very similar point ([James 4:8-9](#))
 - a) What did Adam and Eve do when they saw their sin? *They hid from God!*
 - b) If you want to come near to God, then you must have your sin forgiven by God
 - 3) Here is our invitation, "*having our bodies washed with pure water*" ([10:22b](#))
2. **Second**, *let us hold on to our hope* ([Heb 10:23](#)). *We are a community of hope*
 - a. We suggested last week that this world isn't a safe place for the Christian hope.
 - 1) Hope is on unseen; Paul, says "*Hope that is seen is no hope at all*" ([Rom 8:24](#))
 - 2) We do see temptation and trial, right? We see that quite clearly! ([Gen 3:6](#))
 - b. Where does this tendency to focus on here and now come from? Could it be, Satan?
 - 1) What has the writer been stressing all through the book? *But we see Jesus!*
 - 2) And what he has been stressing has been hope ([3:6, 6:11, 6:18-19, 7:19, 11:1](#))
 - c. This second "*let us*" reminds us to take eyes off the present and look to future
3. **Third**, *let us consider how to spur one another to love and good deeds* ([Heb 10:24](#))
 - a. There are two commands here for price of one—one positive and one negative
 - 1) **First**, we're consider how to spur each other on to love and good works
 - a) First, we're to "*consider*" how, as in "*consider the lilies of the field*" ([Lk 12:27](#))
 - b) Give serious thought how we go about interacting with one another in ministry
 - c) Our interactions should be encouraging each other to serve God and love others
 - 2) **Second**, were not to give up meeting together— as some were doing ([10:25](#))
 - a) You knew this was coming; aren't you glad you didn't forsake the assembly
 - b) **Obvious Point:** You can't encourage others to love or good needs if you're gone
 - b. What is it to "*forsake the assembly*" or to "*neglect our meeting together*" (NLT)
 - 1) Might argue in context of Hebrews, it was leaving church for the synagogue
 - 2) It's a strong word, "*My God, my God, why have you forsaken...*" ([Mt 26:47](#))
 - 3) In the general context of verse, anything that removes you from assembly fits
 - 4) If you aren't here, you can't encourage others or be encouraged by others
 - c. Sometimes people will say, "*I really don't get anything out of being in church.*"
 - 1) First, I deny allegation and challenge the alligator! You get more than realize
 - 2) Second, who said it was about you? You're supposed to be encouraging others
 - 3) If you're so strong spiritually that uoi don't need to be encouraged, then give!

III. Conclusion

- A. There's a sense of urgency we tend to overlook in our rush to find a find our proof text.
 - 1. We look for text to force people to church; Hebrews sees something else (**10:25b**)
 - a. There is a day approaching. Not just any day, "The Day." The last day is coming
 - b. We encourage one another to love and good deeds because time is short (**John 9:4**)
 - 1) We all have an expiration date— so we need to get on with our work, right?
 - 2) The world that we all live in has an expiration date, we need to get busy
 - c. The Hebrew writer approaches has a sense of urgency because the day approaches
 - 2. There is something else; our interest in doing right has expiration date as well!
 - a. We can tell God "Wait" only for so long, then we may lose interest in listening at all
 - 1) Hell-fire preaching went out with 8-track tapes; they forget to tell Mr. Hebrews
 - 2) Several times in the book, he interrupts himself to point them to consequences
 - b. He encourages them to encourage each other because the last day is getting near
 - c. Then he tells them what will happen if they lose sight of that fact (**Heb 10:26-31**)
 - 1) He's not playing games here; the dangers are very real and they are eternal
 - 2) Christ gave up everything; if they give up Christ now— then all is lost!
- B. We're almost done, but there is something missing in the Hebrews writer's presentation
 - 1. He has worn two of necessary hats that he needs to wear... but there is a third hat
 - a. He's been the teacher, explain to them what it means to draw near to God
 - b. He's been the preacher, warning them about what will happen if they give up
 - 2. Third hat takes him from teacher and preacher to coach giving locker room pep talk
 - a. You had it going well out there in the first half; did some good things! (**Heb 10:32**)
 - b. Let's keep it going, keep doing the things we need to do out there (**Heb 10:35-36**)
 - c. Finally, he says, "*I believe in you! I believe you have what it takes!*" (**Heb 10:39**)
 - 3. What about you; which side are? Are you shrinking back? Are you living by faith?