

1. The priests of the old covenant stood (10:11) in God's presence, their task unfinished. But Christ is seated, His work is finished (10:12).
2. These two verses are a series of contrasts - the many priests with the one High Priest, the continual standing with the sitting down of the new, the repeated offerings with the once-for-all offering, and the ineffective sacrifices that only covered sin with the effective sacrifice that completely removes sin.
3. Christ's sacrifice was effective also because it conquered His enemies. (v13)
4. When Jesus died on the cross - He dealt a death blow to all His enemies. (Hebrews 2:14; Colossians 2:14-15; Philippians 2:10)
5. Next - We are totally secure in Jesus Christ our Savior. We will never stand in judgment for our sin as a believer. It was taken care of at Calvary. (v14-18)
6. The forgiveness is permanent because the sacrifice is permanent.
7. Finally - the new sacrifice of Christ is effective because it fulfills the promise of a new covenant.
8. Though the new covenant was new - it was not a new revelation. It was the fulfillment of an old one.
9. Jews more than any others should have welcomed it with unbounded joy and relief. Prophesied by their very own prophet Jeremiah (Jeremiah 31:33-34).
10. The work of sacrifice was completed. There will be no more.
11. Forgiveness has already been provided for those who place their trust and faith in Jesus Christ.
12. Why then would anyone want to go back to the old sacrifices - which were never finished and never effective.
13. The implication of that choice is to have no other hope of forgiveness - ever!
14. There are only two choices when it comes to hearing and understanding the gospel.
15. You either go on to believe and follow Jesus or you turn and walk away. In verses 19-25, the writer is addressing the one who believes and follows Jesus.
16. "Let us draw near ... Let us hold fast ... Let us consider one another." This threefold invitation hinges on our boldness or confidence to enter into the throne room of God.
17. And this boldness rests on the finished work of the Savior. Christ is the new and living way!
18. The way into God's presence is "new" (recent, fresh) and not a part of the old. It is "living" because Christ "ever lives to make intercession" for us (Heb. 7:25).

19. We come to God through Him, our High Priest. When His flesh was torn on the cross, and His life sacrificed, God tore the temple veil from top to bottom. This symbolized the new and living way that was now open for all who believe.
20. On the basis of that assurance—that we have boldness to enter because we have a living High Priest—we have an “open invitation” to enter the presence of God.
21. Notice: First - “Let us draw near” (v. 22). We must prepare ourselves spiritually to fellowship with God.
22. The New Testament Christian must come to God with a pure heart and a clean conscience. Fellowship with God demands purity (1 John 1:5–2:2).
23. The word “true/sincere” heart in verse 22 means genuine, without hypocrisy or ulterior motive.
24. Conscience condemns us and reminds us of our guilt - and guilt cannot be removed until the sin is removed. (The old covenant)
25. The more effective means of cleansing, which true believers have, relates directly to the conscience. It is more than a ritual act; it is a moral condition.
26. When Jesus died - His blood removed our sins and when we place our trust and faith in Him - our conscience becomes free from guilt - we are cleansed from an evil conscience.
27. The last phrase in verse 22 - “our bodies washed with pure water” - is not that of mere physical cleanliness (although demanded under the law) but one of spiritual cleanliness.
28. Then: “Let us hold fast” (v. 23). The Hebrew believers were being tempted to forsake their confession of Jesus Christ by going back to the Old Covenant worship.
29. Faith in verse 23 is a forward-looking faith. The Hebrew believers were in constant danger of going back because of all the pressure - both religious and societal.
30. Finally: “Let us consider one another/keep on caring for one another” (vv. 24–25). Fellowship with God must never become selfish. We must also fellowship with other believers in the local assembly.
31. To help encourage believers in their daily walk, they must meet together. Some of the Hebrew believers were apparently neglecting to meet together for worship, and this limited their ability to give and receive encouragement toward good works.
32. Believers who meet together with the aim of promoting godliness and love for one another can be a remarkable testimony of Jesus Christ in their communities. Regular fellowship with believers is an essential ingredient in Christian growth.