

Therefore, Let Us...

By Mark Mayberry
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Introduction

*Hebrews 10:19-25 ... 19 Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, 20 by a new and living way which He inaugurated for us through the veil, that is, His flesh, 21 and since we have a great priest over the house of God, 22 **let us** draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. 23 **Let us** hold fast the confession of our hope without wavering, for He who promised is faithful; 24 and **let us** consider how to stimulate one another to love and good deeds, 25 not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near. (NASB95)*

The expression “Let us...” occurs repeatedly in the Hebrew epistle (Heb. 4:1, 11, 14, 16; 6:1; 10:22, 23, 24; 12:1, 28; 13:13, 15). In this lesson, let us focus upon such occurrences in Chapter 10, Verses 19-25.

*Hebrews 4:1 ... 1 Therefore, **let us** fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it. (NASB95)*

*Hebrews 4:11 ... 11 Therefore **let us** be diligent to enter that rest, so that no one will fall, through following the same example of disobedience. (NASB95)*

*Hebrews 4:14 ... 14 Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, **let us** hold fast our confession. (NASB95)*

*Hebrews 4:16 ... 16 Therefore **let us** draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need. (NASB95)*

*Hebrews 6:1 ... 1 Therefore leaving the elementary teaching about the Christ, **let us** press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, (NASB95)*

*Hebrews 10:22 ... 22 **let us** draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. (NASB95)*

*Hebrews 10:23 ... 23 **Let us** hold fast the confession of our hope without wavering, for He who promised is faithful; (NASB95)*

*Hebrews 10:24 ... 24 and **let us** consider how to stimulate one another to love and good deeds, (NASB95)*

*Hebrews 12:1 ... 1 Therefore, since we have so great a cloud of witnesses surrounding us, **let us** also lay aside every encumbrance and the sin which so easily entangles us, and **let us** run with endurance the race that is set before us, (NASB95)*

*Hebrews 12:28 ... 28 Therefore, since we receive a kingdom which cannot be shaken, **let us** show gratitude, by which we may offer to God an acceptable service with reverence and awe; (NASB95)*

*Hebrews 13:13 ... 13 So, **let us** go out to Him outside the camp, bearing His reproach. (NASB95)*

*Hebrews 13:15 ... 15 Through Him then, **let us** continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name. (NASB95)*

We Should Have Confidence

In this context, confidence refers to a state of boldness and courage rooted in the redemptive work of Christ and our personal conviction as Christians (Heb. 3:5-6; 4:14-16; 10:19-22). Consider God's charge to Joshua: "Be strong and courageous" (Josh. 1:6-9), and the fearless trust of the Psalmist: "The Lord is the defense of my life... I shall be confident (Ps. 27:1-3).

*Hebrews 3:5-6 ... 5 Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later; 6 but Christ was faithful as a Son over His house—whose house we are, if we hold fast our ***confidence** and the boast of our hope firm until the end. (NASB95)*

*Hebrews 4:14-16 ... 14 Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. 15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. 16 Therefore let us draw near with ***confidence** to the throne of grace, so that we may receive mercy and find grace to help in time of need. (NASB95)*

*Hebrews 10:19-22 ... 19 Therefore, brethren, since we have ***confidence** to enter the holy place by the blood of Jesus, 20 by a new and living way which He inaugurated for us through the veil, that is, His flesh, 21 and since we have a great priest over the house of God, 22 let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. (NASB95)*

Joshua 1:6-9 ... 6 "Be strong and courageous, for you shall give this people possession of the land which I swore to their fathers to give them. 7 "Only be strong and very

courageous; be careful to do according to all the law which Moses My servant commanded you; do not turn from it to the right or to the left, so that you may have success wherever you go. 8 “This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success. 9 “Have I not commanded you? Be strong and courageous! Do not tremble or be dismayed, for the Lord your God is with you wherever you go.” (NASB95)

*Psalm 27:1-3 ... 1 A Psalm of David. The Lord is my light and my salvation; Whom shall I fear? The Lord is the defense of my life; Whom shall I dread? 2 When evildoers came upon me to devour my flesh, My adversaries and my enemies, they stumbled and fell. 3 Though a host encamp against me, My heart will not fear; Though war arise against me, In spite of this I shall be **confident**. (NASB95)*

Thomas defines *parrēsia* as a compound of *pas* [all, every] and *rhēsis* [speech], meaning “freedom of speech, confidence” [3954]. BDAG say it refers to “(1) a use of speech that conceals nothing and passes over nothing, outspokenness, frankness, plainness; (2) ‘Openness’ sometimes develops into openness to the public, before whom speaking and actions take place; (3) a state of boldness and confidence, courage, confidence, boldness, fearlessness, esp. in the presence of persons of high rank; (a) in association with humans; (b) in relation to God.” This word occurs 4x in this epistle (Heb. 3:6; 4:16; 10:19, 35).

*Hebrews 3:6 ... 6 but Christ was faithful as a Son over His house—whose house we are, if we hold fast our ***confidence** and the boast of our hope firm until the end. (NASB95)*

*Hebrews 4:16 ... 16 Therefore let us draw near with ***confidence** to the throne of grace, so that we may receive mercy and find grace to help in time of need. (NASB95)*

*Hebrews 10:19 ... 19 Therefore, brethren, since we have ***confidence** to enter the holy place by the blood of Jesus, (NASB95)*

*Hebrews 10:35 ... 35 Therefore, do not throw away your ***confidence**, which has a great reward. (NASB95)*

We Should Have A Sincere Heart

A sincere heart is authentic, genuine and real. Jesus Christ, our great high priest, ministers in the heavenly sanctuary and the true tabernacle (Heb. 8:1-2; 9:24-25). In like manner, we should be true and trustworthy: “let us draw near with a sincere heart” (Heb. 10:22).

*Hebrews 8:1-2 ... 1 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. (NASB95)*

*Hebrews 9:24-25 ... 24 For Christ did not enter a holy place made with hands, a mere copy of the ***true *one**, but into heaven itself, now to appear in the presence of God for*

us; 25 nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own. (NASB95)

*Hebrews 10:22 ... 22 let us draw near with a *sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. (NASB95)*

Thomas defines *alēthinos* as “true” [228]. BDAG say it “(1) pertains to being in accord with what is true, true, trustworthy; (2) pertains to being in accordance with fact, true; (3) pertains to being real, genuine, authentic, real.” This word occurs 3x in this epistle (Heb. 8:2; 9:24; 10:22).

*Hebrews 8:2 ... 2 a minister in the sanctuary and in the *true tabernacle, which the Lord pitched, not man. (NASB95)*

*Hebrews 9:24 ... 24 For Christ did not enter a holy place made with hands, a mere copy of the *true *one, but into heaven itself, now to appear in the presence of God for us; (NASB95)*

*Hebrews 10:22 ... 22 let us draw near with a *sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. (NASB95)*

We Should Have Full Assurance

Full assurance refers to a state of complete certainty. Christ is reliable, but what about us? Will we exhibit the full assurance of hope until the end (Heb. 6:9-12)? Are we manifesting the full assurance of faith which flows from a sincere heart (Heb. 10:19-22)?

*Hebrews 6:9-12 ... 9 But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way. 10 For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints. 11 And we desire that each one of you show the same diligence so as to realize the *full *assurance of hope until the end, 12 so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises. (NASB95)*

*Hebrews 10:19-22 ... 19 Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, 20 by a new and living way which He inaugurated for us through the veil, that is, His flesh, 21 and since we have a great priest over the house of God, 22 let us draw near with a sincere heart in *full *assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. (NASB95)*

Thomas defines *plērophoria* as “full assurance” [4136]. BDAG say it refers to “a state of complete certainty, full assurance, certainty.” This word occurs 2x in this epistle (Heb. 6:11; 10:22).

*Hebrews 6:11 ... 11 And we desire that each one of you show the same diligence so as to realize the ***full *assurance** of hope until the end, (NASB95)*

*Hebrews 10:22 ... 22 let us draw near with a sincere heart in ***full *assurance** of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. (NASB95)*

We Should Have A Clean Conscience

The conscience has three distinct meanings in Scripture, referring either to (1) our consciousness, i.e., awareness; (2) our inward faculty of distinguishing right and wrong; or (3) our attentiveness to an obligation, conscientiousness.

The sacrifice of Christ supersedes the offerings of the Mosaic system. Through the shedding of His precious blood, we experience full forgiveness, being made perfect in conscience. Cleansed from the contamination of sin, we can now serve the living God with a good conscience (Heb. 9:8-10, 13-14; 10:1-2, 22; 13:18).

*Hebrews 9:8-10 ... 8 The Holy Spirit is signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing, 9 which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in ***conscience**, 10 since they relate only to food and drink and various washings, regulations for the body imposed until a time of reformation. (NASB95)*

*Hebrews 9:13-14 ... 13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, 14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your ***conscience** from dead works to serve the living God? (NASB95)*

*Hebrews 10:1-2 ... 1 For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near. 2 Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had ***consciousness** of sins? (NASB95)*

*Hebrews 10:22 ... 22 let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil ***conscience** and our bodies washed with pure water. (NASB95)*

*Hebrews 13:18 ... 18 Pray for us, for we are sure that we have a good ***conscience**, desiring to conduct ourselves honorably in all things. (NASB95)*

Thomas defines *suneidēsis* as “consciousness, spec. conscience” [4893]. BDAG say it refers to “(1) awareness of information about something, consciousness; (2) the inward faculty of

distinguishing right and wrong, moral consciousness, conscience; (3) attentiveness to obligation, conscientiousness.” This word occurs 5x in this epistle (Heb. 9:9, 14; 10:2, 22; 13:18).

*Hebrews 9:9 ... 9 which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in *conscience, (NASB95)*

*Hebrews 9:14 ... 14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your *conscience from dead works to serve the living God? (NASB95)*

*Hebrews 10:2 ... 2 Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had *consciousness of sins? (NASB95)*

*Hebrews 10:22 ... 22 let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil *conscience and our bodies washed with pure water. (NASB95)*

*Hebrews 13:18 ... 18 Pray for us, for we are sure that we have a good *conscience, desiring to conduct ourselves honorably in all things. (NASB95)*

We Should Be Washed In Baptism

Ritual washings were an essential part of Old Testament worship. Nevertheless, such cleansings were temporary and temporal. In contrast, spiritual purification is promised in the Gospel dispensation. Sin is washed away in the waters of baptism (Acts 22:16; 1 Cor. 6:11; Eph. 5:25-26; Titus 3:5-6; 1 Pet. 3:20-21). Accordingly, has your heart been sprinkled clean from an evil conscience and your body washed with pure water (Heb. 10:22)?

Acts 22:16 ... 16 ‘Now why do you delay? Get up and be baptized, and wash away your sins, calling on His name.’ (NASB95)

1 Corinthians 6:11 ... 11 Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God. (NASB95)

Ephesians 5:25-26 ... 25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, (NASB95)

Titus 3:5-6 ... 5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, 6 whom He poured out upon us richly through Jesus Christ our Savior, (NASB95)

1 Peter 3:20-21 ... 20 who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water. 21 Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ, (NASB95)

*Hebrews 10:22 ... 22 let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies ***washed** with pure water. (NASB95)*

Thomas defines *louō* as “to bathe, to wash” [3068]. BDAG say it means “(1) to use water to cleanse a body of physical impurity, wash, as a rule of the whole body, bathe; (2) to use water in a cultic manner for purification, wash oneself, bathe oneself, cleanse, bathe, mid., of cultic washings; (3) to cause to be purified, cleanse.” This word occurs only here in this epistle (Heb. 10:22).

*Hebrews 10:22 ... 22 let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies ***washed** with pure water. (NASB95)*

We Should Hold Fast Our Confession

Holding fast carries the idea of firmly adhering to divinely inspired traditions, convictions, or beliefs. The blessings of sonship are conditional: We are the household of God, if we hold fast our confidence and the boast of our hope firm until the end (Heb. 3:5-6). We have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end (Heb. 3:14-15). In like manner, let us hold fast the confession of our hope without wavering, for He who promised is faithful (Heb. 10:23).

*Hebrews 3:5-6 ... 5 Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later; 6 but Christ was faithful as a Son over His house—whose house we are, if we ***hold *fast** our confidence and the boast of our hope firm until the end. (NASB95)*

*Hebrews 3:14-15 ... 14 For we have become partakers of Christ, if we ***hold *fast** the beginning of our assurance firm until the end, 15 while it is said, “Today if you hear His voice, Do not harden your hearts, as when they provoked Me.” (NASB95)*

*Hebrews 10:23 ... 23 Let us ***hold *fast** the confession of our hope without wavering, for He who promised is faithful; (NASB95)*

Thomas defines *katechō* as “to hold fast, hold back” [2722]. BDAG say it means “(1) to prevent the doing of something or cause to be ineffective, prevent, hinder, restrain; (2) to adhere firmly to traditions, convictions, or beliefs, hold to, hold fast; (a) keep in one’s memory; (b) hold fast, retain faithfully; (3) to keep in one’s possession, possess; (4) to keep within limits in a confining manner, confine.” This word occurs 3x in this epistle (Heb. 3:6, 14; 10:23).

*Hebrews 3:6 ... 6 but Christ was faithful as a Son over His house—whose house we are, if we ***hold *fast** our confidence and the boast of our hope firm until the end. (NASB95)*

*Hebrews 3:14 ... 14 For we have become partakers of Christ, if we ***hold *fast** the beginning of our assurance firm until the end, (NASB95)*

*Hebrews 10:23 ... 23 Let us ***hold *fast** the confession of our hope without wavering, for He who promised is faithful; (NASB95)*

We Should Consider One Another

Christians should be considerate, observant and perceptive, taking note and notice of one another. The strong ought to bear the weaknesses of those without strength; with humility of mind, disciples must regard others as more important than self. Accordingly, let us strive to please our brethren, placing their interests above our own (Rom. 15:1-2; Phil. 2:3-4). Consider Jesus (Heb. 3:1), and also one another (Heb. 10:24).

Romans 15:1-2 ... 1 Now we who are strong ought to bear the weaknesses of those without strength and not just please ourselves. 2 Each of us is to please his neighbor for his good, to his edification. (NASB95)

Philippians 2:3-4 ... 3 Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; 4 do not merely look out for your own personal interests, but also for the interests of others. (NASB95)

*Hebrews 3:1 ... 1 Therefore, holy brethren, partakers of a heavenly calling, ***consider** Jesus, the Apostle and High Priest of our confession; (NASB95)*

*Hebrews 10:24 ... 24 and let us ***consider** how to stimulate one another to love and good deeds, (NASB95)*

Thomas defines *katanoēō* as “to take note of, perceive” [2657]. BDAG say it means to “(1) notice, observe carefully; (2) to look at in a reflective manner, consider, contemplate; (3) to think about carefully, envisage, think about, notice.” This word occurs 2x in this epistle (Heb. 3:1; 10:24).

*Hebrews 3:1 ... 1 Therefore, holy brethren, partakers of a heavenly calling, ***consider** Jesus, the Apostle and High Priest of our confession; (NASB95)*

*Hebrews 10:24 ... 24 and let us ***consider** how to stimulate one another to love and good deeds, (NASB95)*

We Should Provoke Each other

On certain occasions, disciples experience sharp disagreements, even to the point of division (Acts 15:36-41). However, from a positive standpoint, we should be provocative, rousing one another to activity, stirring up our brethren to love and good works (Heb. 10:23-25).

*Acts 15:36-41 ... 36 After some days Paul said to Barnabas, "Let us return and visit the brethren in every city in which we proclaimed the word of the Lord, and see how they are." 37 Barnabas wanted to take John, called Mark, along with them also. 38 But Paul kept insisting that they should not take him along who had deserted them in Pamphylia and had not gone with them to the work. 39 And there occurred such a ***sharp *disagreement** that they separated from one another, and Barnabas took Mark with him and sailed away to Cyprus. 40 But Paul chose Silas and left, being committed by the brethren to the grace of the Lord. 41 And he was traveling through Syria and Cilicia, strengthening the churches. (NASB95)*

*Hebrews 10:23-25 ... 23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful; 24 and let us consider how to ***stimulate** one another to love and good deeds, 25 not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near. (NASB95)*

Thomas defines *paroxusmos* as "stimulation, provocation" [3948]. BDAG say it means "(1) rousing to activity, stirring up, provoking; (2) a state of irritation expressed in argument, sharp disagreement; (3) a severe fit of a disease, attack of fever, esp. at its high point: convulsion." This word occurs 2x in the NT (Acts 15:39; Heb. 10:24).

*Acts 15:39 ... 39 And there occurred such a ***sharp *disagreement** that they separated from one another, and Barnabas took Mark with him and sailed away to Cyprus. (NASB95)*

*Hebrews 10:24 ... 24 and let us consider how to ***stimulate** one another to love and good deeds, (NASB95)*

We Should Encourage Each Other

The Greek word translated "encourage" literally means "to call to one's side," i.e. to exhort and encourage, to implore and entreat. We should encourage one another day after day, through regular association and assembly (Heb. 3:13; 10:25). We also urge one another to greater faith and fidelity, being committed to prayer and divine precepts (Heb. 13:18-19, 22).

*Hebrews 3:13 ... 13 But ***encourage** one another day after day, as long as it is still called "Today," so that none of you will be hardened by the deceitfulness of sin. (NASB95)*

*Hebrews 10:25 ... 25 not forsaking our own assembling together, as is the habit of some, but ***encouraging** one another; and all the more as you see the day drawing near. (NASB95)*

*Hebrews 13:18-19 ... 18 Pray for us, for we are sure that we have a good conscience, desiring to conduct ourselves honorably in all things. 19 And I ***urge** you all the more to do this, so that I may be restored to you the sooner. (NASB95)*

*Hebrews 13:22 ... 22 But I ***urge** you, brethren, bear with this word of exhortation, for I have written to you briefly. (NASB95)*

Thomas defines *parakaleō* as “to call to or for, to exhort, to encourage” [3870]. BDAG say it means “(1) to ask to come and be present where the speaker is, call to one’s side; (2) to urge strongly, appeal to, urge, exhort, encourage; (3) to make a strong request for something, request, implore, entreat; (4) to instill someone with courage or cheer, comfort, encourage, cheer up.” This word occurs 4x in this epistle (Heb 3:13; 10:25; 13:19, 22).

*Hebrews 3:13 ... 13 But ***encourage** one another day after day, as long as it is still called “Today,” so that none of you will be hardened by the deceitfulness of sin. (NASB95)*

*Hebrews 10:25 ... 25 not forsaking our own assembling together, as is the habit of some, but ***encouraging** one another; and all the more as you see the day drawing near. (NASB95)*

*Hebrews 13:19 ... 19 And I ***urge** you all the more to do this, so that I may be restored to you the sooner. (NASB95)*

*Hebrews 13:22 ... 22 But I ***urge** you, brethren, bear with this word of exhortation, for I have written to you briefly. (NASB95)*

Conclusion

How are such goals achieved? We start the process through being washed in the blood of the Lamb. We complete the process through personal devotion and personal interaction. Will you not obey the gospel while there is time and opportunity?