

Daily Bread with Brother Hwa-Chi (Not reviewed by the speaker, for personal use only)

Hebrews 10: 19-25

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank the Lord, it's time to read the bible again. This week, we are going to read Hebrews Chapter 10, and today we will read verses 19-25.

Hebrews chapters 8 to 10 speak about the office of Christ. Christ established the New Covenant with His blood, and this New Covenant is better than the Old Covenant. According to this New Covenant, Christ now serves as the High Priest in the true tabernacle in heaven. By the time we reach Hebrews 10:18, the author concludes the discussion concerning Christ's priestly office in heaven. From Hebrews 10: 19-39, the author then brings forth the fourth exhortation and warning to the Hebrew believers, emphasizing that since they have received such a great salvation, they must not shrink back and return to Judaism, for the Old Covenant has already been replaced by the New Covenant.

The author encourages them to move forward actively, holding fast to a life of faith, hope, and love, and not to willfully sin. This exhortation and warning serve as an introduction to the next section. From chapters 11 to 13, the author focuses on the three key themes of faith, hope, and love, urging the Hebrew believers to live out these realities in their daily lives. In fact, this is also an exhortation and warning to us. May we all approach with a humble heart and a teachable spirit, understanding what the Holy Spirit is speaking to us today, and be willing to apply these words in our daily lives.

Verse 19: "Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus,"

At the beginning, the author opens his exhortation to the Hebrew believers with a warm and affectionate address: "Brethren." When dealing with believers who have

fallen back, we must have empathy—not to criticize them but to restore them. The first condition for restoration is that they are willing to listen to what you have to say. Therefore, when serving the saints in the church, we must never adopt a condescending or authoritative attitude, speaking to others with a stern and superior demeanor. Instead, we should enter into their situation, stand alongside our brothers and sisters, and call out to them with kindness, leading them back to the appreciation and experience of Christ. In reality, we cannot truly help others—only Christ is the answer to every problem. And not just the objective Christ, but Christ as we have subjectively experienced and come to know in our lives.

Since we have been granted boldness to enter the Most Holy Place by the blood of Jesus, we are far more blessed than the high priests of the Old Testament. They could only enter the Most Holy Place once a year with the blood of sacrifices, and even then, they did so with fear and trembling, lest they had not been completely cleansed and would provoke God's wrath, resulting in their death. But we enter by the blood of Jesus—this blood is far more precious than the blood of sacrificial animals, far more effective, and far more pleasing to God. Because the New Covenant has replaced the Old Covenant, the various regulations and restrictions of the Old Covenant no longer apply to us. We can enter the Most Holy Place at any time—boldly, without fear, and with full confidence—coming into the presence of the Father. This is a realm of perfect righteousness, glory, and holiness—the heavenly tabernacle itself.

Dear brothers and sisters, if you have not had this experience, then your Christian life is lacking, and it is no wonder that you often fall into weakness and failure. We should have the experience of entering the heavenly Most Holy Place every day. According to Hebrews 9:4, the Most Holy Place contains the golden altar of incense and the Ark of the Covenant. The mercy seat on the Ark is where we meet with God. The blood of Christ has already been sprinkled on the mercy seat, and the incense represents saints' prayers to God.

When we come before God through prayer, we initially start in our soul. Through prayer, we experience the supply of spiritual food and the illumination of life. Gradually, we shift from focusing on our personal needs to offering thanksgiving,

praise, and worship to God. In this way, our prayer transitions us from the soul into the spirit. In our spirit, there is a heavenly ladder that leads directly to the heavenly tabernacle, allowing us to come before the mercy seat and have intimate fellowship with God.

The next verse further clarifies the way to enter the heavenly Most Holy Place. Let us not treat this way merely as a doctrinal knowledge, for that will not help us. Instead, may it become our daily experience—meeting with God every day.

Verse 20: “by a new and living way which He consecrated for us, through the veil, that is, His flesh,”

This verse is incredibly rich, and it would be best to memorize it, meditate on it repeatedly, and experience it daily by walking this path every day. According to this verse, this path has at least five key aspects: First, it was opened by Christ. The blood of sacrificial animals could not open the way. Only when Christ shed His precious blood, died, and resurrected—bringing His blood into the Most Holy Place to complete redemption—was this path opened. It is only through Christ, which is why Peter proclaimed in Acts 4:12, "Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved."

Second, it was opened for us. In the Old Testament, only the high priest could enter the Most Holy Place once a year with fear and trembling. But in the New Testament, this way into the Most Holy Place has been opened for every saved believer, and it has already been opened. As Hebrews 7:25 says, "Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them."

Third, there is only one way. This is the only path to the Most Holy Place and to God's presence; there is no other way. In John 14, Jesus told His disciples that He was going to the Father to prepare a place for them and would return to take them there. Thomas asked how they would know the way, and Jesus replied in John 14:6, "I am the way, the truth, and the life. No one comes to the Father except through

Me." Jesus clearly told His disciples that He is the way. Unfortunately, many believers think this way is only for when we die and go to heaven. But no, we can walk this way today—to the heavenly tabernacle—to meet with the Father. This should be our daily experience.

Fourth, this is a new and living way. In the Old Testament, Genesis 28:12 records Jacob's dream, where he saw a ladder reaching to heaven, with angels ascending and descending on it. However, Jacob himself did not walk on this path. In the New Testament, Jesus referenced this in John 1:51 when He told Nathanael that He was the true ladder connecting heaven and earth. It wasn't until Jesus Christ died, resurrected, and ascended into the heavenly tabernacle that this heavenly way was fully opened. That is why it is a new and living way.

New, because it had never existed before. Living, because it is a path of life, leading to eternal life. Only those who are saved and have eternal life can walk on it. This new and living way is found in our spirit. When we are in the spirit, we can walk this path to enter the heavenly tabernacle and commune with God. If we daily seek the Lord through Bible reading, prayer, and fellowship, we will continually receive new vision, new supply, new enjoyment, and fresh spiritual growth.

Dear brothers and sisters, may we become familiar with this new and living way today—so that when our bodies are redeemed and we are caught up to the heavenly tabernacle, we won't be lost! Therefore, let us practice walking this path every day.

Fifth, passing through the Veil: to enter the Most Holy Place, one must pass through the veil. Exodus 26:31 describes this veil as being made of blue, purple, and scarlet yarn, and fine linen, with cherubim skillfully woven into it. This veil represents Christ's fine and pure humanity, infused with heavenly royalty and redemptive attributes. The cherubim on the veil symbolize God's righteousness, holiness, and glory. The purpose of the veil was to guard the Most Holy Place, preventing it from being defiled. In the Old Testament, because sin was only covered and not removed, the veil became a barrier that prevented people from entering God's presence. This

was actually God's mercy, to prevent sinful humans from being struck down by His holiness. This veil perfectly represents the body of Jesus Christ.

When Jesus gave up His spirit on the cross, the veil in the temple was torn from top to bottom. This signified that His body was broken to fully satisfy God's righteous, holy, and glorious requirements, opening the way into the Most Holy Place. Not only was the earthly temple's veil removed, but when Jesus ascended to the heavenly tabernacle, He likewise opened the way to the throne of grace. Hebrews 4:16 declares: "Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." As New Testament believers, we are highly privileged to have free access to the heavenly Most Holy Place. Through Jesus Christ, we can come directly to the throne of grace—to fellowship with God, to receive mercy, and to find grace for every need. What a blessed privilege we have today!

Verse 21: "and having a High Priest over the house of God,"

This Great High Priest is none other than the resurrected and ascended Jesus Christ. Hebrews 8:1-2 states that this High Priest ministers in the true tabernacle in heaven. Hebrews 9:15 tells us that He is the Mediator of the New Covenant. And here in Hebrews 10, it declares that the High Priest governs God's house. Paul writes in 1 Timothy 3:15: "But if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth." Paul makes it clear that God's house is the church, which serves as the pillar and foundation of the truth.

Furthermore, Ephesians 5:23 states that Christ is the Head of the church. Therefore, Christ has two simultaneous roles: In heaven – He serves as the High Priest in the heavenly tabernacle, mediating the New Covenant. On earth – He is the Head of the church, governing God's house. This reveals two aspects of the church—one heavenly, one earthly. Outwardly, the church appears as a gathering of believers, a place where people hear the gospel, believe, get baptized, and join the fellowship of the saints. This corresponds to the outer court of the tabernacle, where people

are brought into the presence of God. Inwardly, however, the church is God's house, where Christ is the Head, where God finds rest, and where believers experience: The nourishment of spiritual food. The transforming work of the Holy Spirit. Growth in life, leading to obedience to Christ. A foretaste of the heavenly tabernacle, where we enjoy Christ's priestly ministry and intimate fellowship with the Father. At this point, the writer of Hebrews shifts his focus to exhort the Hebrew believers, urging them to hold fast to a life of faith, hope, and love.

Verse 22: "let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water."

Before we can have full assurance of faith, there are two matters that must first be addressed. This means that faith is built upon this foundation. What are these two matters? First, the Cleansing of an evil conscience. Hebrews 10:22 speaks of our hearts being sprinkled from an evil conscience. The Chinese Union Version translates this as "an evil conscience", while the NIV translates it as "a guilty conscience". Thus, a more accurate translation would be "a conscience with guilt". When our conscience is guilty, our heart is not clean.

In the Old Testament, Hebrews 9:13 states that the blood of goats and bulls was sprinkled on the unclean, sanctifying them for the purification of the flesh. But in the New Testament, it is the blood of Christ that cleanses our conscience. The precious blood of Christ has already been shed and remains eternally effective. Therefore, we must apply the blood of Christ by confessing our sins, allowing it to purify our hearts. This is the first matter that must be dealt with.

Second, the washing of the body with water. In the Old Testament, Hebrews 9:13 also mentions the use of the ashes of a heifer to prepare cleansing water, which was sprinkled on the unclean. In the New Testament, although our conscience has been cleansed by Christ's blood, we still live in a world full of defilement and worldly influences. While these may not be sins, they cause us to become old, worldly, and covered in dust. According to Ephesians 5:26, Christ cleanses the church with the washing of water by the word. A more direct translation would be: "By the washing

of the water in the Word, He cleanses the church." This washing by the Word of God removes stains, wrinkles, and defilement, enabling us to have a pure and sincere heart—free from any distractions—so that we can approach God with full assurance of faith.

We are called by faith, we follow by faith, and we come before God by faith. Faith determines the measure of grace we receive and the height we can reach in following God. However, the prerequisite for faith is a pure and clean heart. To have a pure and clean heart, we must: Be cleansed by the blood of Christ—to purify our conscience from sin. Be washed by the water in God's Word—to remove worldly defilement.

Verse 23: "Let us hold fast the confession of our hope without wavering, for He who promised is faithful."

We need to make sure of our goal and hold fast to the hope we have confessed. The Chinese Union Version translates it as "hope," which is the word "hope" in the original text. It may be more consistent to translate it as "expectation" or "anticipation." This hope is not something illusory, not a product of imagination, but one that has been authenticated and publicly declared. With this hope, we will not be shaken, because the One who has promised us is faithful.

God's promises never fail, because God is faithful. Our assurance is based on God's faithfulness, and the promises He gives to us can be experienced today. In this process of experiencing His promises, we entrust all that we receive into Christ's hands, and Christ will safeguard all that we have entrusted to Him. When He returns, all of these will become the fulfillment of our hope.

Verse 24: "and let us consider one another in order to stir up love and good works,"

We come before God with full confidence, holding fast to the hope we have acknowledged. This will be the end goal of our journey. Today, we are to care for

one another in love, and to stimulate each other to love and good deeds. After Christ ascended, He entrusted the task of building the Church to His disciples and gave them a new commandment: that they should love one another. Love is the most prominent banner of the Church. The practice of love is to care for one another's needs. The result of love is that people will see God among us, and they will recognize that God is good. When God is manifested, the Church will naturally be filled with all kinds of good deeds.

Verse 25: “not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.”

You should not stop gathering together. If we translate this directly according to the original text, it means that we should not stop our gatherings together. God promises that where two or three are gathered in His name, He will be in their midst. Therefore, every time we gather, God is present among us, and it is an opportunity for us to meet with God. If we stop gathering, we miss out on the opportunity to receive grace. Do not be like those who are used to stopping gathering. The first time you miss a gathering, your conscience will feel guilty because it is God's command. But after missing once, twice, or three times, gradually, the feeling in your conscience fades, and eventually, you no longer feel it; this means your spiritual life has stagnated, which is a very serious matter.

Therefore, the author of Hebrews urges the Hebrew believers not to stop gathering, as this will give the devil a foothold. Instead, we are to encourage one another, which is also part of encouraging good deeds. Especially knowing that the day of the Lord's coming is near, we should do this even more. Dear brothers and sisters, this is also the word the author speaks to the Church today: we should not stop gathering, but maintain the testimony of the Church, like a bright light shining in a dark age. We should become a bright lighthouse, drawing God's people back to His house, waiting together for the Lord's return. The Lord's return is truly near!

Let us pray together: Lord, thank You for placing the book of Hebrews in our hands, allowing us to know how blessed we are as New Testament believers. Through the blood of Jesus Christ, we can boldly enter the Holy of Holies because Christ has opened for us a new and living way, passing through the veil. We can freely come before the throne of grace, asking for God's grace and mercy to be our help in times of need. Since we have such wonderful promises, we ask You, Lord, to help us to come with full confidence, hold fast to our hope, and live the church life together with the saints in love. May we care for one another, stir up love, and encourage good deeds. Bless the church where I am, I pray in the name of our Lord Jesus Christ. Amen!