



## **Access, Advocate, Application**

Hebrews 10:19-25

This past week I came across a story of a lawyer who was on the 24<sup>th</sup> story of a skyscraper with many other people. He often liked to show off the tensile strength of skyscrapers and on previous occasions, he would run against the glass and bounce off. For whatever reason, this time, he ran two times. The first time, he bounced off. The second time, he went straight through and landed to his death.

In comments regarding what this lawyer was doing, one structural engineer said, "I don't know of any building code in the world that would allow a 160-pound man to run up against a glass and withstand it." Even though this man had trusted glass – and it had withheld on other occasions, his trust shouldn't have been absolute. In the article I read about this lawyer, they gave a conclusion – maybe a little too humorous, but hopefully we get the point: "Our advice is to apply the same rule to architecture as you do to computers: Don't ever bet your life on windows not crashing."

<http://www.snopes.com/horrors/freakish/window.asp>.

I will take this even further – don't ever bet your life on anything you can see. I might trust that I'll walk tomorrow, but as many have learned, you can get into accidents or get diseases you've never heard of and lose the ability to walk. I might trust my eyes, but I could lose that. I might trust my spouse, but something could happen. Trust is a very fickle thing.

So, we've learned to limit our trust. We learn over time to not have absolute trust in things around us. But what about trusting God? Is he worthy of complete, absolute trust? Many times, I think we allow our limited trust to transfer to God. And, I think even the Hebrew Christians we've been studying about allowed that to happen as well. Here are people who had lost so much in a previous persecution and now there's greater difficulty on the horizon in Rome. A crazy ruler, people are looking down on Christians. A storm's brewing, and these Christians are wondering if maybe Jesus isn't trustworthy.

Well, we've spent the last several weeks studying how Jesus truly is superior over all. And, each week has been more glorious than the previous week. I talked with one person this past week and they said, "I think we should have a better word for 'Superior.' He's superior-superior!" That person is right! Jesus is beyond what our minds and hearts can conceive!

And these truths were stated to strengthen the struggling, wavering, small, storm-tossed church. These truths were to take them back to the Anchor for their soul and show them that they have steadfast confidence in God! These truths are to confront us and cause us to realize that there is really ultimately nothing to fear in this life because Jesus is superior in every way! Do you live this way? Do you recognize that no matter the storms, Jesus is the Anchor for your soul? Do you delight in him and trust him?

When we see the cynicism in our hearts that tempts us to *not* trust in God – we should rehearse the glorious truths that we’ve heard in Hebrews. Jesus is superior to all. Jesus has given us perfection – we have a restored relationship with God. Jesus has given us acceptance, a pure conscience, eternal hope.

Now, if we believe these things, then there should be actions that flow. These are realities that we ought to bank our lives on! But what does it mean to live life on the basis of these truths? I mean, the author has been talking about old covenant and new covenant. How do we apply the truths to us today? Does he simply want us to sit back and say “Wow, that’s so good?” But we never test the reality of these truths? He certainly wants us to rejoice. But we are told these things as well so that we *walk* by faith. The author is exhorting his readers in the 1<sup>st</sup> century as well as us in the 21<sup>st</sup> century to *obey* on the basis of Jesus’ glorious grace!

What’s interesting in the text we’re going to study this morning is that verses 19-25, in the Greek, is *one* long sentence. His points are also very clear – which makes it nice for writing a sermon. I know exactly what he wants to highlight right off the bat. And, that should be encouraging to us. He’s not mincing words. He’s making plain what the application is. So, if you haven’t turned in your Bibles to Hebrews 10 yet, please do so and we’ll read the text together. Let’s pray before we do:

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*<sup>19</sup> Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, <sup>20</sup> by the new and living way that he opened for us through the curtain, that is, through his flesh, <sup>21</sup> and since we have a great priest over the house of God, <sup>22</sup> let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. <sup>23</sup> Let us hold fast the confession of our hope without wavering, for he who promised is faithful. <sup>24</sup> And let us consider how to stir up one another to love and good works, <sup>25</sup> not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near. <sup>1</sup>*

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The “Therefore” in verse 19 isn’t simply saying “on the basis of what he’s just said” in the previous few verses. We understand, based on the context that this “Therefore” means, “on the basis of what I’ve been saying since chapter 6! Remember 6:19-20? “<sup>19</sup> We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, <sup>20</sup> where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.”<sup>2</sup> We have spent two months studying what this means! Now we get to the application. Therefore! Ok, therefore, what?

In this one Greek sentence, the author reiterates the big ideas along with the specific application. And what we see here is that **Because we have access and an advocate with God, we should love God and love one another.** This big idea is what causes me to title the sermon, “Access, Advocate, Application.” So, let’s jump into the text and we are first going to be reminded of what Jesus has given to us.

**Jesus has given us access and has become our advocate with God (vv. 19-21).** Those of us who have trusted Jesus for forgiveness of sins and reconciliation with God have been given superior blessings. The

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<sup>1</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 10:19–25.

<sup>2</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 6:18–20.

author of Hebrews highlights two. And, we know he's highlighting them because we see the word "since" used twice. If you mark in your Bibles, maybe mark that word with a certain shape (I say that because there's another word that ought to be marked in this later on). So, mark the word since in verse 19 and in verse 21. These words signal blessings that Jesus has given to us!

The first blessing is *access*. He says that we have "confidence to enter the holy places." If you remember our recent study about the old covenant and new covenant, the holy places refers to both the holy place and the Holy of Holies as a part of the tabernacle. The tabernacle was where God revealed more of his holiness to people and reminded them of their sin. But it also reminded people that forgiveness could be had. The tabernacle was broken up with the first section being called the Holy Place. Only priests could enter that section – and they had to follow strict rules to be allowed to enter that area. But then there were High Priests who could enter what was referred to as the Holy of Holies. And they could only enter once a year – after having made a sacrifice for their own sins and the sins of their own family. Then they had to make a sacrifice for the sins of the nation. No other time was someone allowed into the Holy of Holies. These two holy places called us to see that we need the presence of God – we were created for Him. But the repeated sacrifices continuously taught the people that sins were *not* forgiven. No amount of animal blood could save one human from their guilt. And, as a result, no person was allowed unrestricted access to God's presence based on the sacrifices.

But then Jesus came! And the author says that by his blood, we have unrestricted, welcomed access with God. The author also connects the "blood" to Jesus' flesh being torn at the end of verse 20. He's clearly speaking of Jesus' sacrificial death on behalf of sinners. The millions of sacrifices couldn't atone, but as the author highlighted in recent texts, Jesus' sacrifice was *once for all!* Oh Christian, let's revel in this truth – because it is TRUE and we are to trust in this completely and absolutely!

Do you believe, Christian, that Jesus has given you direct access to God? Now, you may believe that, but even that truth can be scary to you – because you are thinking about your weaknesses and sins and failings of this past week or even this morning of the last hour. But, Christian, under the old covenant, people came into the presence of God being reminded continuously that their sins really weren't forgiven. But in Christ, we have access into the presence of God being reminded that every sin is forgiven because of Jesus. Even when we confess our sins, we have freedom because God loves us and accepts us on the basis of Jesus and what he has done.

The author tells us here that Jesus' body was torn. He, in human flesh, took the punishment that humans deserved. And he, being divine draws people into God's presence so we can actually enjoy God! This is what the author calls the "new and living way." In other words, it's not the old covenant. It's the new covenant. And in the old covenant – it was a covenant solely of death. It reminded you of sins and you were reminded that you weren't punished immediately because an animal was sacrificed. But you still had sins! But in this new covenant – while death was required. We rejoice, too, because Jesus rose from the dead and he is alive! He's ascended to the right hand of God and he reigns over all as Priest and King – mediating, advocating for all who trust in Him. No dead animals could do that. But Jesus can and does – even today – for us! Oh, Christian, rejoice! And, if you haven't trusted in Jesus, why not do that today? Your sin and shame and guilty conscience can be forgiven – and you can be loved eternally by God himself.

Therefore, we have confidence to enter the holy places! We don't enter on the basis of our glory, though. We enter on the basis of Jesus and his sacrifice. This is what he means by "confidence." He's not using the word "confidence" to refer to your feelings of confidence. Our feelings of confidence can wax

and wane. But Jesus and his sacrifice never changes! Believer, you have confidence to enter into God's presence! You have confidence whether you feel confidence or not!

Do you believe this? Do you believe he has given this to you? Don't submit to yourself, circumstances or feelings to give you assurance. Completely and absolutely trust Jesus! He is your assurance. Live in this confidence. Enter God's courts with thanksgiving and praise. Burst into his presence with humility and joy! Your God is your Father! When tempted to believe otherwise, remind your soul of the confident trust Jesus deserves! To believe otherwise is to believe Jesus isn't superior.

So, Christian, you have confident access with God because of Jesus' sacrificial death. But we also see another "since." Verse 21 says that we have a great high priest over the house of God. This verse reveals to us that we have an advocate. The High Priest stood on behalf of the people, speaking to them of an atonement for sins. Again, let me define the word "atone." Break up the word and you see "at" and "one." In other words, the High Priest was to tell people they were brought to God through the forgiveness of sins. But the old covenant failed. Only Jesus, as the Great High Priest, through the sacrifice of himself, could actually atone for sins – bringing people to God. He took the punishment so we could receive reconciliation and life with God!

But notice something more in this phrase. He says Jesus is the high priest over the house of God. We could take this to simply mean the "heavenly reality." In other words, Jesus is in heaven over all. But I don't think that. In Hebrews 3:6, we read, "Christ is faithful over God's house as a son. And we are his house. . ."<sup>3</sup> The argument is that if we are in the presence of God, God has made his dwelling with *us*. And, by the way, the argument isn't merely that God has made his dwelling with you *individually*, but it is a corporate illustration.

The nation of Israel should have taken delight to have the tabernacle. God was dwelling in their midst. But the dwelling was still limited. Yet, we who have Jesus, actually are the tabernacle of the Holy Spirit – and therefore God dwells in us and in *our* midst! This is so great it's almost unbelievable. But it's true!

Now, the author highlights these two truths to remind his readers of the assurance they have. But now what? What's the application from this. I'm so glad you asked!

In this Greek sentence, we see the main application points the author wants us to see. Even in the English translations, I'm thankful that translators made it more clear. If you marked in your Bible the "sinces," then use a different marking for "let us." There are three times the author writes "let us." And each of those are exhortations to actually do.

Before I comment on the "let us" phrases, I do want to ask you something. If God tells you to do something, should you do it? I remember when I was younger, and I had friends say things like, "God doesn't command us to do things. He asks us to do things." They couldn't reconcile a loving relationship with God commanding. But God's commands are loving, aren't they? He only does what is best, yes? And God is the ruler over all, right? Yes. And we ought to want to follow all his commands. **But if we feel free to pick and choose which commands we will obey, we're not trusting and serving God. We're trusting and serving ourselves.**

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<sup>3</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 3:6.

This is what the Hebrew Christians needed to see. They were basing their obedience to Jesus on circumstances around them. They were trusting in physical security and a diminishing of persecution. But can you trust in what you see? Can you guarantee you won't experience pain and hardship? And, is the point of life to simply make it through? No. Jesus came to give us life and to give it abundantly! And life is only had in God. So, in pain or pleasure, we can have God's joy as our strength!

What are you trusting in? And will you live and walk by faith? Will you follow God based on the superior Savior who has given us superior access and is our superior advocate? With this, we can now move into the three commands.

### **Application #1: Draw near to God with sincerity of heart (v. 22).**

Verse 22 says, “<sup>22</sup>let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.”<sup>4</sup> Because Jesus has given us confident access, then let's draw near to God! But notice he says that we are to draw near with a true heart in full assurance of faith. What does that mean? The true heart seems to have similar connotations to a pure heart. Think of Matthew 5:8, where Jesus says, “<sup>8</sup>Blessed are the pure in heart, for they shall see God.”<sup>5</sup> Purity refers to be unmixed. It refers to a focus, too. A pure and true heart is truly focused on God.

Hopefully this illustration is helpful. Imagine with me that you have *no* friends. Literally *no one* who cares about you. Some of you can imagine that because you have at least *felt* that way before. But even though you've felt it, you cannot honestly say no one cares. But imagine *no one* cares about you. But then imagine that somehow you were given \$50,000,000. Media started to find out. And then your neighbors starting knocking on your door. Estranged family came to talk with you. Friends from decades ago began calling. Let me ask you something. Do these people have *pure* motives? No. They're pretending friendship in order to get to your money.

How many people *pretend* to love God, but all they want are fringe benefits. They want eternal life. They want a life free from difficulty. They want friendships with other people. Once, a while back, I was talking with some pastors in Holland and they've lived in Holland for their whole lives – and they said businessmen in the area used to be counseled to find a church to connect because it's simply good business practice. Ventura, is that a pure heart towards God? Do you want God or do you just want his stuff?

I'm telling you, God is the greatest blessing of the gospel! You were created for him and in him alone will you find rest and satisfaction. And, the author of Hebrews says that because Jesus has given you confident access, then go to God now! But the author spells this out a little more. He says we are to go to God with a true heart in full assurance of faith. This full assurance of faith is not reference a feeling of assurance – like you saying, “Well, I feel like God's going to hear me now.” The point is that faith itself breeds assurance. What I mean is this – if I'm trusting God, then I have assurance because God is my steadfast hope! The fact that I'm trusting *God* means I'm confident in *Him*! So, go to God because he's your confidence. Trust him and want him.

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<sup>4</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 10:22.

<sup>5</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Mt 5:8.

But how do we know that God will actually accept us? Clearly, the author says it's because of Jesus. But he spells it out more specifically. He says "with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water."<sup>6</sup> The idea of hearts sprinkled clean from an evil conscience reminds us of what the author previously taught about Jesus giving us a pure conscience. But notice something. If you have trusted Jesus, then you have a heart that wants God. Therefore, I think the author is almost saying something like, "Because Jesus has changed your heart to want God, then want God more!"

This honestly is exciting to me because there are often things in this life that I want more of. I could eat a delicious meal and just want one more bite. Or, I could just want one more fleeting pleasure of somekind. But sometimes I can regret getting that one more bite or one more thing. But did you know with God, you can never get enough? He is more fulfilling than any temporal pleasure! Want God more, Christian! Pray that you would delight yourself in him and see him mold and shape your desires for his glory!

Jesus has seen to it that your heart has been cleansed because of his sacrifice. He's changed you from the inside-out. And then the author says that you're body's been washed with pure water, too. I've honestly not completely landed on what I think this phrase means, but it seems to be referring to physical baptism. So, putting these two points together, the author has said, "You've been given a new heart to want God and you've expressed that in baptism!" In other words, Jesus rescued you and you made that known to others. So now live in the privilege purchased by Jesus! Go to God!

But how do we go to God? I believe the author is specifically talking about the privilege of prayer. Earlier, the author said that it's through Jesus' sacrifice that we come into God's holy places. And this merges with the teaching of Jesus when he said that we pray in Jesus' name. In other words, we come to God in prayer on the basis of Jesus – not ourselves.

Oh, this is so freeing! If I entered God's presence because of my glory, I would never go. The psalmist said "If you, O Lord, should mark iniquities, O Lord, who could stand?"<sup>7</sup> If you look at your actions and desires, you know that you don't give God all the glory he deserves. You don't rejoice in *him* above and beyond *everything else* like he deserves. So, if you came on the basis of you, you'd be in turmoil.

But we've looked outward to Jesus – and God is satisfied with us. This should change how you relate to God. You go to him in prayer on the basis of Jesus. You don't say, "Well God, I've been good today; so, I feel more comfortable praying to you." You also don't stop yourself from praying because you've been disobedient. Even when you don't know what to pray or how to pray, you can remind yourself that you're in God's presence and you lay yourself at his feet!

Because Jesus has given you complete access to God, make use of that access. With a pure heart, seek God. Seek to grow in the relationship with him. This is of dire importance. How can we make it through pain or pleasure in this life if we don't know, love and delight in God *first and foremost*? We *need* him. We don't need to just obey rules. We don't need to simply have nice things. We *need him!* The 1<sup>st</sup> century Christians could make it through trials because they knew God. And the same is true for us as well.

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<sup>6</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 10:22.

<sup>7</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ps 130:3.

Now, let's see the second application. **Application #2: Hold fast to Jesus.** Verse 23 says, “<sup>23</sup> Let us hold fast the confession of our hope without wavering, for he who promised is faithful.”<sup>8</sup> Why do I say hold fast to Jesus when he says confession? It's because Jesus is our hope and the confession of our faith all relates back to Jesus and what he has done! The author of Hebrews says in 6:19, “<sup>19</sup> We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain. . . .”<sup>9</sup>

Jesus is our confession and hope. And, remember, the word “hope” in the Bible doesn't mean what it means in our day. We say we “hope” for something and that's not guaranteed. But biblically, it has the idea of looking forward to something that is absolutely secure. Jesus causes our souls to ascend the heights of looking forward to even greater glory to come – and we are absolutely confident that it's going to happen! He's the confession of our hope.

Now, the author then says “he who promised is faithful.” This is extremely straightforward yet we resist it so often. But do you believe Jesus is faithful? You're probably not going to nod “no” because you know if you did that you'd call Jesus a liar. But in your life, through your anxieties and worries and faithlessness in a given day, do you realize you're saying to Jesus, “You're not faithful.” And when we do that, we are actually stating to Jesus that we want something other than him. He may not give us the house, car, job, family that we want. But he is faithful. So faithful that the apostle James says that even in trials, we can count it all joy. Why? Because God is testing our dependence on him and growing us so that we'll express our dependence more and more on him! The trials draw us closer to God.

Jesus is faithful. Faithful to cause us to see and savor God supremely. So, Christian, because Jesus is superior in glory, stop wavering in trust. Gaze at Jesus and see his supremacy. Gaze at Jesus and discover what he gives to you. Gaze at Jesus and believe. Trust supremely because he is supreme!

So, we see that we are to draw near to God, hold fast to Jesus, and then we get to the third and final application point. **Application #3: Exhort one another.**

Don't you find this third application interesting? Most of us get the first two, but the third? Why is that here? We can understand someone saying, “Because Jesus is so great, draw near to God and hold fast to Jesus.” But why “<sup>24</sup> And let us consider how to stir up one another to love and good works, <sup>25</sup> not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.”<sup>10</sup>

Grow in your relationship with God, hold fast to Jesus and regularly exhort and meet with your church family! Why does that sound so foreign to us? These commands actually wouldn't seem foreign in cultures that are more focused on the community. The modern western world has been so inundated with the concept of individualism, that we generally think of ourselves apart from community. We think of how we may influence or be influenced by community, but we don't think of ourselves as a vital part of a community like a hand to a body. But the biblical message is that Jesus did not only save individuals – he saved a people for God to dwell in their midst. That's what the author just said. Jesus is the high priest over God's house. And if God dwells in the midst of his people, and God loves his people – then we also should want to be with his people, loving them as well. This 1<sup>st</sup> century church in Rome was a visible expression of Jesus' rule. And even though there were probably only 15-20 people in that

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<sup>8</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 10:23.

<sup>9</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 6:19.

<sup>10</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 10:24–25.

gathering, the author says “consider how to stir up one another to love and good works” and don’t neglect “to meet together, as is the habit of some.”

I want to first comment on the “not neglecting to meet together, as is the habit of some.” This indicates that even in the first century, there were people who didn’t want to regularly meet with the fellow believers. Last year sometime, I was meeting with a group of pastors, and the topic of church discipline and attendance within the church body came up. I stated something like regular inattendance with a body of believers is sin and should be disciplined – and one retired pastor didn’t agree with me. But let me ask you: Did God command believers to *not neglect* to meet together? If an assembly exists, then Christians are called to assemble – and they are to assemble regularly, not making a habit out of not assembling. And, by the way, I believe this verse indicates that there is an assembly of people with which we gather regularly. People who can know we’re assembling and gathering on a consistent basis. So, the author says we shouldn’t let ourselves get into habits that encourage non-gathering. And, I would even take it further. We should have habits in our lives that make it known to people that we’re committed to the gathering of the believers. Other things in life can conflict with this (sports, work, painful circumstances, emotional turmoil), but we *need* the gathering of the believers.

God promises to grow us as we gather with his house! But we also see here that God grow us as he works through his children to encourage his children. I know I’ve said this before, but the command here isn’t, “Sit in a pew and leave as soon as the benediction is over. Then do the same thing next week.” The command actually starts off by saying, “consider how to stir up one another to love and good works.”

When was the last time you thought about people in this gathering and you said, “How can I encourage them to love and good works?” Take a step back from that question. Do you know people enough to give them the encouragement that would be best for them? Ventura, the local church (and church means “assembly” so I think I can say the local gathering) is a vital institution for your spiritual growth – and it is also vital for you to encourage others.

Christians, if you’re not spending proactive time *considering and contemplating how* to stir up other believers, you’re not helping the body. You need to get to know people and then help them. Now, you could say, “Well, I don’t want to be an imposition.” But what’s interesting is the phrase “stir up.” Generally, this Greek word is used of strife. One commentator states that this word encourages being a positive irritant! We need people to help us see more clearly! I too often give myself the benefit of the doubt and defer to myself over others. But God is in the midst of his people and speaks through his people to me – even to correct. And he’s not just in the midst of his people generically. He’s in the midst of *us, Ventura*. We need one another. And, at times, it might be irritating, but if it’s for my good, then it’s positive and edifying! So I, Timothy Durey, need YOU! Look around at the people of this body – they need *you*. And you need *them*.

The command here is both protective and strengthening. It’s protective because we’ve already learned in Hebrews that we are prone to drift from Jesus. But having believers with whom we’re connected helps us to maintain focus. But even if we’re not drifting, being purposeful in gathering regularly with believers and you purposing to encourage people will always be used by God to encourage you.

To many, church is simply a place you go to in order to be encouraged by music and some preaching that convicts and encourages us – but we are the masters of our fate and we decide how we’re going to apply. But that’s not church as God defines it. Church is a people committed together around the glory of God in Christ. Church is a true family who cares for and helps to make disciples of one another –

growing and even thinking how we can best help one another to grow in love and obedience to Christ. We THINK about how we can do this and then we actually do this. Yes, it takes time. Yes, it is a sacrifice in our schedules. But look what Jesus has given to us. He sacrificed heavens glories. He served us completely. He's ascended in the Heavens. And now he has brought us to God and God to us. Because he's done this for *us* may we love God and love the ones he loves – committing to encourage one another.

To quote from a man named Paul Tripp, **“We need to live in intentionally intrusive, Christ-centered, grace-driven redemptive community. This community is meant to enlighten and protect. It is meant to motivate and encourage. It is meant to rescue and restore. It is meant to instill hope and courage. It is meant to confront and rebuke. It is meant to guide and protect. It is meant to give vision and sound warning. . . . It is meant to be a visible representation of the grace of Jesus that is your hope. It is not a luxury. It is a spiritual necessity. The question is, ‘Are you webbed in?’”** And I would add, not only “are you webbed in,” but are you living these calls out. We need you. We need one another.

The author concludes that we should be doing this *all the more* as we see the Day drawing near. This phrase *all the more* indicates growth, Ventura. We are not who we were, but we are not who we will be. Someday, Jesus is coming again! All glory will be realized. Until that day, let's grow daily in our godliness and be concerned about one another's growth as a people pursuing Jesus *together*.

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