

"Looking for the mercy of our Lord Jesus Christ unto eternal life"
([Heb 10:19-29](#)) Part III

Heb 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Heb 10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

Heb 10:21 And *having* an high priest over the house of God;

Heb 10:22 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.

Heb 10:23 Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)

Heb 10:24 And let us consider one another to provoke unto love and to good works:

Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

Heb 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

Heb 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Heb 10:28 He that despised Moses' law died without mercy under two or three witnesses:

Heb 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

This section of Hebrews 10 can be summarized with this section of God's word in ([Rom 6:10-11](#)) which states "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." In other words it is through Christ alone that we can with "boldness", "enter into the holiest by the blood of Jesus".

The fruit that God is working in the lives of those who have been called and chosen to live "by the faith of the Son of God , who loved me, and gave himself for me" ([Gal 2:20-21](#)) is unfolding at the altar of God where God's workmanship is bound to that altar ([Rom 12:1](#) , [Psa 118:27](#)). We are learning to trust Him as we put off our flesh and learn of his power and might that works within each

member, each joint, that God uses to "maketh increase of the body unto the edifying of itself in love" ([Eph 1:12-14](#) , [Eph 4:16](#)). If Christ is living in us we will be learning to trust in him, and we will together be "looking for the mercy of our Lord Jesus Christ unto eternal life"([Jud 1:20-21](#) , [Jer 29:13](#)).

[Gal 2:20](#) I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

[Gal 2:21](#) I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

[Eph 1:12](#) That we should be to the praise of his glory, who first trusted in Christ.

[Eph 1:13](#) In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

[Eph 1:14](#) Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

[Jud 1:20](#) But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

[Jud 1:21](#) Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

[Jer 29:13](#) And ye shall seek me, and find *me*, when ye shall search for me with all your heart.

There is a strong emphasis in these verses we're looking at ([Heb 10:19-28](#)) that speak of where the boldness that we need to serve the living God comes from ([Heb 4:16](#) , [Eph 6:19](#) , [Col 4:3-6](#)), "in the house of God", and how it is formed through holding "fast the profession of *our* faith without wavering"([Joh 8:31-32](#)).

[Heb 4:16](#) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

[Eph 6:19](#) And for me, that utterance may be given unto me, that I may open my mouth **boldly**, to make known the mystery of the gospel,

[Eph 6:20](#) For which I am an ambassador **in bonds** [[Psa 118:27](#)]: that therein I may speak boldly, as I ought to speak.

Col 4:3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also **in bonds**:

Col 4:4 That I may make it manifest, as I ought to speak.

Col 4:5 Walk in wisdom toward them that are without, redeeming the time.

Col 4:6 Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

Joh 8:31 Then said Jesus to those Jews which believed on him, **If ye continue in my word**, [*Let us hold fast the profession of our faith without wavering*"**Heb 10:23**] **then are ye my disciples indeed;**

Joh 8:32 **And ye shall know the truth, and the truth shall make you free.**

None of us are exempt from doing our part that brings us into this "new and living way, which he hath consecrated for us, through the veil, that is to say, **his flesh**"(**Heb 10:20**) because we are **his flesh and bones** (**Eph 5:30**), and so the urgent plea goes out in verses 24 and 25 to "let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some".

Heb 10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

Eph 5:30 For we are members of his body, of his flesh, and of his bones.

As well, the new and living way will be of no consequence if we don't consider ourselves dead to sin and alive in Christ, and so were reminded that when we do come together, it is to partake of this new and living way in each other that is the communion that we have with the body and blood of Christ (**1Co 10:16**). It is "in that he died, he died unto sin once: but in that he liveth, he liveth unto God" unfolding within us, that we can do the same thing with Christ in us as our hope of glory has done before us (**Rom 6:10-12** , **1Jn 4:17**).

1Co 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Rom 6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Rom 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

1Jn 4:17 Herein is our love made perfect, that we may have boldness in the

day of judgment: because as he is, so are we in this world.

It is in God's holy house that we are, where we don't forsake our assembling in Him and where His workmanship is being accomplished ([Eph 2:10](#)); and it is because of the Godly fear that we are given that we can overcome and work together moving with fear to the saving of our house ([Heb 11:7](#)), the house of God that we don't forsake ([Heb 10:25](#)) as a many membered body that Christ is building ([Psa 127:1](#) , [Psa 133:1](#)).

[Eph 2:10](#) For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

[Heb 11:7](#) By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

[Psa 127:1](#) *A Song of degrees for Solomon.* Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

[Psa 133:1](#) *A Song of degrees of David.* Behold, how good and how pleasant *it is* for brethren to dwell together in unity!

God's elect will be instrumental in helping each other endure unto the end as we bear each other's burdens ([Gal 6:2](#)) and wash each other's feet ([Joh 13:14](#)), and in so doing fulfill the "law of Christ" in our members that are witnessing to the world that we are his disciples indeed. He has separated us for the world's sake and for each other today, giving us that extra oil for our lamps ([Mat 25:7-9](#)) because we have been blessed to receive the counsel from his word that tells us to "buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see", the very thing we need in order to have that extra oil to help us endure unto the end in order to be saved ([Rom 12:1](#) , [Rev 3:18](#) , [Rom 11:15-20](#) , [Mat 24:13](#)). God is in the process of burning out any highmindedness ([Rom 11:20](#) , [Luk 17:10](#)) that when overcome, gives us to see clearly that we are who we are in God's master plan only because of the root Jesus Christ who is holding us up and delivering us from ourselves for the sake of the rest of His creation ([Oba 1:21](#)). Knowing these things is what we look to and remind ourselves of, being established in these present truths as we keep "looking for the mercy of our Lord Jesus Christ unto eternal life".

Our first verses:

Heb 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Heb 10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

The new and living way gives us power to enter "**into the holiest**" and that is done by the "**blood of Jesus**". We have read what is in the holiest also called the "Holiest of all" ([Heb 9:4](#)). In order for us to be there, we must enter in "**by the blood of Jesus**". It takes the blood of Jesus which represents his words, his spirit, within us ([Rom 9:8](#) , [2Ti 1:7](#)), as it cleanses our conscience to be able to boldly continue to come before God without wavering ([Heb 4:16](#) , [Heb 3:13-14](#) , [Rom 4:18-20](#)).

The "**holiest**" as we've seen is referring to that section in the tabernacle called "the Holiest of all", and it is there that the "cherubims of glory" who represent the elect who have gone onto perfection and are accompanied with "the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant" reside ([Heb 9:4](#)). We reside there today in earnest, being raised together into that holiest of places ([Eph 2:6](#)), as we go through a lifetime of judgement so that we can be made ready to do the work of God, which work involves going out and healing the world with his judgements in the earth ([Isa 26:9](#)), his words, that are all represented by those purified items in "the Holiest of all". All of this judgement is now currently upon the house of God, and the present suffering that this judgement brings upon us is not worthy to be compared with the glory that shall be revealed when we go unto perfection on the third day ([Rom 8:18](#)).

Christ and his words as our hope of glory within ([Col 1:27](#)) is the "**new and living way**"([Joh 14:6](#)) which Christ, by the power of God's holy spirit, "**consecrated**^{G1457} **for us, through the veil, that is to say, his flesh**". That was true for Christ's flesh that was dedicated for the sins of the world ([Heb 9:18](#)) and as he is so are we ([1Jn 4:17](#)), being judged in our flesh, and filling up what is behind of the afflictions of Christ for his body's sake "which is the church" ([Col 1:24](#) , [Eph 5:30](#)).

Heb 9:18 Whereupon neither the first *testament* was dedicated^{G1457} without

blood.

Col 1:24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his **body's** sake, which is the church:

Eph 5:30 For we are members of his **body**, of his flesh, and of his bones.

Heb 10:21 And *having* an high priest over the house of God;

Heb 10:22 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.

The very first chapter of Hebrews explains how great "**an high priest over the house of God**" our Father has given us ([Heb 1:1-7](#)), so we can "**draw near with a true heart in full assurance of faith**" seeing it is the faith of Christ that makes this possible ([Rom 3:27](#) , [Gal 2:20](#) , [Luk 22:32](#)).

Heb 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Heb 1:2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Heb 1:3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Heb 1:4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Heb 1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

Heb 1:6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

Heb 1:7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

Rom 3:27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me [[1Jn 4:17](#)]: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Luk 22:32 But I have prayed for thee [[1Jn 4:17](#) , [1Jn 5:4](#)], that thy faith fail not: and when thou art converted, strengthen thy brethren.

When we draw near, we can be assured that our advocate ([1Jn 2:1-2](#)) will sprinkle our hearts from an evil conscience with blood on the altar ([Heb 9:21](#)) that represents his word that washes us, "**our bodies washed with pure water**"([Eph 5:25-27](#)).

[1Jn 2:1](#) My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:
[1Jn 2:2](#) And he is the propitiation for our sins: and not for ours only, but also for *the sins* of the whole world.

[Heb 9:21](#) Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

[Eph 5:25](#) Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

[Eph 5:26](#) That he might sanctify and cleanse it with the washing of water by the word,

[Eph 5:27](#) That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

[Heb 10:23](#) Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)

[Heb 10:24](#) And let us consider one another to provoke unto love and to good works:

[Heb 10:25](#) Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

It doesn't say "Let us hold fast the profession of *our* faith without wavering" because we are faithful, no! What it does say is that it is because "he is faithful that promised". Christ is the faithful author and finisher of our faith ([Heb 12:2-3](#)) whom we look to, whom we hold fast to and wrestle with through the night not letting any man take our crown ([Gen 32:24-26](#) , [Rev 3:11-12](#)).

[Heb 12:2](#) Looking unto Jesus the author and finisher of *our* faith; who for the

joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Heb 12:3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Gen 32:24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

Gen 32:25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

Gen 32:26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

Rev 3:11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Rev 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem*, which cometh down out of heaven from my God: and *I will write upon him my new name*.

This section of scripture is talking about running the race with the confidence that God has called us to have in Christ to know that we can win with him as the author and finisher of our faith (**Php 1:6**). Then the scriptures go on to show us that we are not winning this race for ourselves or to our own glory, but we are running to obtain an incorruptible crown together. And God says the way we are to run this race is to wash each other's feet (**Joh 13:14**), being each other's servant (**Mat 20:25-28**), or said another way, "**consider one another to provoke unto love and to good works**" as Christ did and does for us.

Php 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

Joh 13:14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

Mat 20:25 But Jesus called them *unto him*, and said, **Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.**

Mat 20:26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

Mat 20:27 And whosoever will be chief among you, let him be your servant:

Mat 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

We're not all given the privilege to be assembled together often, but if we can we should, and for those who can't physically come together, we are gifted in this age with internet and email, phones and texts, Zoom recordings and yes even 'snail mail'. We pray for each other always with a love that binds us right 'here' in spirit ([Col 2:5](#) , [1Co 5:3](#)).

[Col 2:5](#) For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

[Col 2:6](#) As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

[Col 2:7](#) Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

[1Co 5:3](#) For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

To not forsake the "**assembling of ourselves together, as the manner of some *is***" is a matter of where our hearts are, and so when we come together we are told that it should be for the express purpose of "**exhorting *one another*: and so much the more, as ye see the day approaching**".

I'm writing these notes while listening in on the fellowship call with Gale beside me, and I keep hearing that spirit of exhorting and carrying and provoking unto love and good works which is our reasonable service, and a witness of Christ's discipleship being formed within us ([Rom 12:1](#) , [Heb 10:25](#) , [Joh 13:35](#)) as we come together with a psalm, a doctrine, a tongue, a revelation, an interpretation, unto the edifying of itself in love ([1Co 14:26](#) , [Eph 4:16](#))

[Rom 12:1](#) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

[1Co 14:26](#) How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

[Joh 13:35](#) **By this shall all *men* know that ye are my disciples, if ye have love**

one to another.

Heb 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

Heb 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Heb 10:28 He that despised Moses' law died without mercy under two or three witnesses:

Heb 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

We are a living sacrifice in Christ for each other but if we forsake one another in spirit and not partake of that living sacrifice that we receive in the communion that God has given us, that would be an example of sinning "**wilfully after that we have received the knowledge of the truth**".

There "**remaineth no more sacrifice for sins**" if we have lost that desire to be with our body which is a living sacrifice, so we need to keep provoking one another unto love and good works as we keep coming together often and so much the more as we see the day approaching ([Heb 10:25](#) , [Mal 3:16](#)).

Christ does not pull any punches but simply tells us that if we forsake the assembling of ourselves, exhorting each other when we come together or from a distance, "**a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries**" awaits us. The adversary needs to be destroyed now and he needs to fall from our heavens like lightning now, and if our names are written in heaven and we are Jesus Christ's body that is precisely what is going to happen ([Luk 10:18-20](#)).

Luk 10:18 And he said unto them, **I beheld Satan as lightning fall from heaven.**

Luk 10:19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

Luk 10:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

Coming together and caring for one another with much exhortation ([Act 20:2](#) , [1Co 14:3](#) , [1Ti 4:13](#) , [Heb 13:22](#)) testifies to the fact that we are His witnesses,

and so the very fitting verses that end this section of our study declares what the two witnesses in Revelation chapter eleven show us in type and shadow ([Rev 11:3-6](#), [Rev 11:11-13](#)).

[Rev 11:3](#) And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

[Rev 11:4](#) These are the two olive trees, and the two candlesticks standing before the God of the earth.

[Rev 11:5](#) And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

[Rev 11:6](#) These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

[Rev 11:11](#) And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

[Rev 11:12](#) And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

[Rev 11:13](#) And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

Those who "**despised Moses' law**" typify those who forsake the assembling of the brethren in this manner, not buying that oil needed to trim the lamp, not stirring each other up putting each other in remembrance to continue to be established in the present truth ([2Pe 1:1-14](#)), and they "**died without mercy under two or three witnesses**", physically, which typifies the second death they will experience, the much sorer judgement to condemnation that will occur in the lake of fire to those who are not judged in this life.

[2Pe 1:8](#) For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ

[2Pe 1:9](#) But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

[2Pe 1:10](#) Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

[2Pe 1:11](#) For so an entrance shall be ministered unto you abundantly into the

everlasting kingdom of our Lord and Saviour Jesus Christ.

2Pe 1:12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

2Pe 1:13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

Let us as therefore as the body of Christ continue to look **"for the mercy of our Lord Jesus Christ unto eternal life"**.

Jud 1:21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.