**CHAP. X. 19—XIII.]** THE THIRD  
GREAT DIVISION OF THE EPISTLE: OUR  
DUTY IN THE INTERVAL OF WAITING BETWEEN THE BEGINNING AND ACCOMPLISHMENT OF OUR SALVATION. And herein,  
x. 19–39, exhortation to enter boldly into  
the holiest place, 19–22: to hold fast our  
profession, 23: to stir up one another, 24,  
25: in consideration of the fearful punishment which awaits the rejectors of Christ,  
26–31: and in remembrance of the previous sufferings which they underwent  
when first converted, 32–34. Finally,  
exhortation not to cast away confidence,  
for the time until His coming is short, and  
during that time, faith is the life of the soul.

There has been no *exhortation*, properly  
speaking, since ch. vii. 1, i.e. during the  
great doctrinal argument of the Epistle.  
Before that, argument and exhortation were  
rapidly alternated. But so exquisite is the  
skill of arrangement and development, that  
the very exhortation with which he closed  
the former portion of the Epistle, where  
first he began to prepare the way for his  
great argument, ch. iv. 14–16, is now resumed, deepened indeed and expanded by  
the intervening demonstration, but in spirit  
and substance the same: *“let us draw near  
with a true heart in full assurance of  
faith”* here, answering to *“let us approach  
with boldness to the throne of grace”*  
there, and *“let us hold fast the confession  
of our hope”* here, to *“let us hold fast  
our confession”* there.

**19.] Having** (placed first as carrying  
the emphasis: “possessing, as we do...”)  
**therefore** (as above proved: it collects  
and infers), **brethren** (see on ch. iii. 1),  
confidence (see on ch. iii. 6) **as regards  
the** (our: see below) **entering into the  
holy place in** (or, **by:** see below) **the blood  
of Jesus** (He having once entered in with  
His blood as our High Priest, and thereby  
all atonement and propitiation having been  
for ever accomplished, it is in that blood  
that our boldness to enter in is grounded.  
To understand **in**, with Bleek and Stier  
as in ch. ix, 25, is in fact to make us,  
as priests, renew Christ’s offering of Himself “We enter,” says Stier, “with  
the blood of Jesus, even with the same,  
wherewith He entered before us:” which  
is very like a contradiction in terms,  
and is at all events inaccurate theology.  
We do not take the blood of Christ with us  
into the presence of God : it is there already  
once for all, and our confidence of access is  
therein grounded, that it *is* there. See note  
on ch. xii, 24), **which He initiated** (first  
opened: better than A. V. *‘consecrated,’*  
which seems as if it existed before) **for us,**  
(as) **a way recent** (*new,* ‘of late origin.’  
“None before Him trod this way; no  
believer under the Old Test. dared or could,  
though under a dispensation of preparatory  
grace, approach God so freely and openly,  
so fearlessly and joyfully, so closely and  
intimately, as we now, who come to the  
Father by the blood of Jesus, His Son.”  
Stier. The rendering given here in the  
notes is the literal one, and the only one  
which gives the force of the original. But  
in an English *version*, it is absolutely  
necessary to invert the clauses and disturb  
the meaning) **and living** (as contrasted with  
the mere dead ceremony of entrance into  
the earthly holy place. This entrance is a  
real, living, and working entrance; the  
animated substance of what is imported,  
not the dead shadow. Most Commentators  
make **living** mean *“life-giving,”* producing, or leading to life. Others interpret it  
*“everlasting:”* so Chrysostom), **through**  
(in its primary, local meaning, ‘through,’  
not in its derived instrumental one) **the  
that is, his flesh** (on *the veil*, see  
note, ch. vi. 19. The flesh of Christ  
is here spoken of as the veil hung before  
the holiest place ; that weak human mortal  
flesh was the state through which He had  
to pass before He could enter the holiest  
in heaven for us, and when He put off that  
flesh, the actual veil in the temple was rent,  
from top to bottom, Matt. xxvii. 51); **and**(‘having’) **a great Priest** (i.e. a great