

“τελειόω [*teleiōō*] implies the fulfillment of the...goal, namely an access to God which was formerly open only to the high priest.”²²⁵ Our author, somewhat repeating what he has stated earlier (Hebrews 8:8-12), will then once again assert how Yeshua’s work has inaugurated the New Covenant (Hebrews 10:15-17).

HEBREWS 10:19

“Therefore, brethren, since we have confidence to enter the holy place by the blood of Yeshua.”

Those who have been redeemed and spiritually regenerated through the saving work of Yeshua, can “have boldness to enter into the Holies by the blood of Yeshua” (Hebrews 10:19, TLV), even though such *parrēsia* (παρρησία) or “confidence” does require God’s people to approach Him with respect and not dishonor.²²⁶ People in general being able to approach the Lord, in such a manner, is quite different from the condition present in the pre-resurrection era—especially as the high priest would not linger in the Holy of Holies on the Day of Atonement. The Mishnah specifically attests, “He did not prolong his prayer, so as not to frighten the Israelites” (m.*Yoma* 5:1).²²⁷ The high priest would simply enter into the Holy of Holies, perform his necessary duties, and then get out lest the people think that he offended God and God had struck him dead somehow. The high priest would enter the Holy of Holies with a great deal of fear, but Believers should have a confidence, in approaching their Heavenly Father.

HEBREWS 12:1-3

“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, fixing our eyes on Yeshua, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart.”

Hebrews ch. 12 shifts the scene, from speaking of figures from Israel’s past, seen previously in ch. 11, to our author now discussing his audience’s present experience.²²⁸ The author of Hebrews will be exhorting his readers and listeners on the theme of discipline, and will ask them to consider the sufferings of Yeshua on their behalf. Lane makes the important point, “The Greek text exhibits elegant, genuinely oratorical word order, sonorous instances of effective word play, the use of alliteration, and carefully balanced clauses...These stylistic and linguistic features display a concern for rhetorical effect...The result is lively and animated discourse.”²²⁹ As you will likely see, there is a great deal of material that readers get to consider.

Hebrews’ audience is first admonished, “we are surrounded by such a great cloud of witnesses” (Hebrews 12:1, NIV). It is notable that our writer does not employ the term *nephelē* (νεφέλη), often referring to a single “cloud,” but instead *nephos* (νέφος), “a cloud, mass or pile of

²²⁵ Ellingworth, 511.

²²⁶ This entry has been adapted from the author’s commentary *Hebrews for the Practical Messianic*.

²²⁷ Neusner, *Mishnah*, 272.

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²²⁹ William L. Lane, *Word Biblical Commentary: Hebrews 9-13*, Vol. 47b (Nashville: Nelson Reference and Electronic, 1991), 406.