

5/5/24

## **Hebrews 10**

We come to the close of the second major division in the epistle which finalizes the work of Christ. Heb. 10:1-18

\* Jesus is superior to the prophets, the angels, the first Adam, Moses, Joshua and to the High Priesthood Aaron.

The Melchizedek Priesthood is superior to the Levitical priesthood.

1. The superior service of Jesus' High Priesthood.
2. The superior covenant of the New Covenant to the Old.

What a tremendous exposition the Holy Spirit has given through the author regarding the person and work of Christ.

1. The person of Christ. Heb. 1:1-4:13
  2. The work of Christ. Heb. 4:14-10:18
- \* The Key theme here is High Priest.

This final section concludes the thesis of the beginning of chapter eight. Heb. 8:1-2

\* Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

In this last section of the second major division the author centers on the superiority of the sacrifice of Jesus in contrast to animal sacrifice. Heb. 10:1-18

1. The authors chief concern is the purging of conscience. Heb. 9:9, 14; 10:2, 22
  2. The author closes with this very witness of his own conscience. Heb. 13:18
- \* “Pray for us; for we are confident that we have a good conscience, in all things desiring to live honorably.”

This last section of the second major division has been called a recapitulation, a summary and climax of this division. Heb. 10:1-18

### **10:1-4 The insufficiency of the Old Testament sacrifice.**

**10:1** The proclamation is stated.

- 1) This law was a mere silhouette of things to come, “For the law, having a shadow of the good things to come, and not the very image of the things.” vs. 1a-c
  - \* These things were copies and shadows of the heavenly things. Heb. 8:5
  - a) A shadow “skeea” means a sketch or outline, for the law was a past witness of the future reality of the good thing to come, about Jesus. Heb. 9:11
  - b) Not the very image “eikon”, the derived likeness
    - 1)) It gives us the word photography.

- 2)) Used of the headstamp on a coin for Caesar's image. Matt. 22:20
- c) The word conveys three things.
  - 1)) Resemblance, He is the image and glory of God. 1Cor. 11:7
  - 2)) Representation, He is the brightness of His glory, the express image of his person. Heb. 1:1-3
  - 3)) Revelation, being in the form of God... Jn. 1:1, 14; Phil. 2:6
- 2) No matter how many times the rites and sacrifices were repeated on the Day of Atonement, they could not bring the person to completion, "can never with these same sacrifices, which they offer continually year by year, make those who approach perfect." vs. 1d-e
  - a) The word approach "proserchomai" is used of both the priest and the people, it could make neither complete by the same yearly sacrifices.
  - b) This is the word of exhortation to the Hebrew Christians. Heb. 4:16; 7:25; 10:1, 22; 11:6; 12:18, 22

**10:2-3** The argument to strengthen the proclamation.

- 1) If the sacrifices could have made the person perfect, they would have stopped, being sufficient "For then would they not have ceased to be offered?" vs. 2a

- a) This is a rhetorical question having only one correct answer, Yes!
- b) But the sacrifices did not make the priest or person perfect, so continued.
- 2) The sacrifices should have purged the conscience of the worshipper from guilt of sin, but they could not, "For the worshipers, once purified, would have had no more consciousness of sins. vs. 2b-d"
  - \* Heb. 9:9
  - a) The word purged "kathairo" means to be clean from filth or impurity.
  - b) The conscience is never mentioned directly in the Old Testament, but it is in the New Testament.
  - c) The word conscience "suneidesis" means with knowledge, the ability to distinguish between right and wrong.
- 3) The yearly sacrifices reminded the nation and people of their sins, "But in those sacrifices there is a reminder of sins every year." vs. 3
  - a) The word "but" marks the sharp contrast.
  - b) Sin is an obstacle to fellowship with God.
  - c) The Day of Atonement was a day of fasting and confession of sins. Lev. 16:20-22; 23:26-32
    - \* Jesus said, "Do this in remembrance of Me", not of sins! Lk. 22:19

**10:4** The concluding argument.

- 1) The blood of animals could never take away sins, “For it is not possible that the blood of bulls and goats could take away sins.”
  - a) The impossibility is absolute.
  - b) The negation is of the positive affect of removing sin, efficiently once and for all, not that there was no really covering for their sins.
- 2) The word impossible “adunatos” appears ten times in the New Testament, it means without strength, powerless, unable.
  - \* Four of these ten are found in Hebrews. Heb. 6:4, 18; 10:4; 11:6
  - a) It is impossible to renew them again to repentance having fallen away, not “if”. Heb. 6:6
  - b) It is impossible for God to lie. Heb. 6:18
  - c) It is not possible that the blood of bulls and goats could take away sins. Heb. 10:4
  - d) But without faith it is impossible to please Him. Heb. 11:6
    - \* In all four texts it means the same, not possible! Heb. 9:23, 12

**10:5-10** **The sufficiency of the New Testament sacrifice.****10:5** Through the Incarnation.

- 1) The quote is the LXX from Ps. 40:6-8, of the Incarnation, “Therefore, when He came into the world, He said.” vs. 5a-c
  - \* The author identifies these words as those of Jesus, not David’s, “when He came into the world, He said.”
- 2) The sacrifices were only pointing to the Incarnation of Jesus, the Father had no pleasure in the offerings, “Sacrifice and offering You did not desire, But a body You have prepared for Me.” vs. 5d-e
  - a) The Hebrew reads, “My ear You have opened”.
  - b) This refers to the bond slave who had his ear pierced as a mark of willful submission. Ex. 21:6; Deut. 15:17
  - c) Jesus occupied a body to offer a living sacrifice. Phil. 2:5-11

**10:6** The key to sacrifice was the heart.

- 1) Not that God refused the sacrifice, but the mere ritual without a heart commitment was hypocrisy, “In burnt offerings and sacrifices for sin You had no pleasure.”
  - \* Is. 1:10-20; Hos. 6:6; Micah 6:6-8
- 2) David declared this truth also, “For You do not desire sacrifice, or else I would give it; You do not delight in burnt offering. The sacrifices of God are a broken spirit, A broken and a contrite heart--These, O God, You will not despise”. Ps. 51:16-17

**10:7** The Incarnation was according to the prophecies.

- 1) Jesus came in fulfillment of the Old Testament, “Then I said, ‘Behold, I have come—In the volume of the book it is written of Me.’” vs. 7a-d
  - a) Again the words are those of Jesus.
  - b) The first promise was to Adam and Eve. Gen. 3:15
  - c) Then to Abraham and the prophets. Gen. 22; Is. 7:14; Ps. 22; Is. 53
  - c) Jesus expounded the prophecies on the road to Emmaus from Moses and all the prophets. Lk. 24:27
- 2) Jesus came to offer perfect obedience to God, “To do Your will, O God.” vs. 7e
  - a) Jesus said, “I do always those things that please the Father.” Jn. 8:29
  - b) Jesus said, “I have finished all the work you gave me to do.” Jn. 17:4
  - c) Jesus prayed in the Garden, “Not my will, but yours be done.” Lk. 22:42
  - d) Jesus was obedient unto death, even the death of the cross. Phil. 2:8

**10:8-9** The Incarnation ushered in the New Covenant.

- 1) The pleasure of God was looking to the future obedience of His Son as a living sacrifice, “Previously saying, “Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor

had pleasure in them” (which are offered according to the law).” vs. 8

\* Obedience is our responsibility. Rom. 12:1-2; 1 Sam. 15:22

- 2) The Messiah Jesus came to do the will of the Father to take away the temporal covenant to establish the eternal one. vs. 9  
\* Heb. 7:22; 8:6-13; 10:9

**10:10** The outcome of the will of God through the Incarnation.

- 1) We are sanctified, set apart for God through the offering of the body of Jesus Christ, if we trust in it, “By that will we have been sanctified through the offering of the body of Jesus Christ.”
- 2) The sacrifice does not have to be repeated, “once and for all.”
  - a) This was the will of the Father and equally the will of Jesus.
  - b) We are sanctified by the Father’s will, through the Holy Spirit by belief of the truth by the Holy Spirit. 2Thess. 2:13

**10:11-18** The results of the New Testament sacrifice.

**10:11-14** *The Levitical priests have been superseded by Jesus our High Priest.*

**10:11-12** The clear excellence by contrast.

- 1) The Old Testament priests never ceased to offer sacrifices, they did not forgive sins, but only covered them, “And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins.” vs. 11
- 2) Jesus in contrast forgave the sins of man, “But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God.” vs. 12
  - a) He finished the work of redemption forever by one sacrifice “for sins forever.” Heb. 9:12
    - \* The sharp contrast is evident by the word “but”.
  - b) He sat down, in contrast to the priest who stood continuously ministering, as evidence to exercise authority and power at the right hand of God in heaven, the true tabernacle not the earthly one. Heb. 1:3
    - 1)) The covenant of rest, not works. Matt. 11:28
    - 2)) The covenant of grace, not law. Eph. 2:8

**10:13-14** The next thing Jesus will do.

- 1) Jesus will return to destroy the armies of the world and set up His kingdom, “from that time waiting till His enemies are made His footstool.” vs. 13
  - a) He is quoting the Psalms. Ps. 110:1

- b) Paul tells this to the Corinthians. 1Cor. 15:24-28
- c) Jesus has conquered and triumphed over Satan and his angles, He spoiled principalities and powers... Col 2-15
- 2) Jesus has brought to a state of completion all who have trusted in Him, “For by one offering He has perfected forever those who are being sanctified.” vs. 14
  - a) He cleansed our conscience.
  - b) He made access to God.
  - c) He set us apart for Himself.
  - d) He did this by one offering forever.
  - \* In Him is the fullness of godhead bodily and you are complete in Him. Col. 2:9-10

**10:15-18** *The witness of the Holy Spirit regarding the New Covenant.*

**10:15-16** The promise was sure.

- 1) The Holy Spirit is the interpreter of Scripture and the witness, “But the Holy Spirit also witnesses to us; for after He had said before.” vs. 15
  - a) The Father’s will. vs. 5-10
  - b) The Son’s work. vs. 11-14
  - c) The Spirit’s witness. vs. 15-18
- 2) The quotation is again from Jeremiah, “This is the covenant that I will make with them after those days, says the LORD: I will put My laws into their

hearts, and in their minds I will write them.” vs. 16

\* Jer. 31:31-33; Heb. 8:8-10

- a) The only difference is the order, it is reversed to heart and mind to be one! Heb. 8:10
  - b) This is for the Remnant of Israel at the last three years, the Great-Tribulation, the Second Coming of Jesus to regenerate and transform their heart by His Spirit making them new creature... 2Cor. 5:17
- \* The Spirit bears witness... Rom. 8:16

### **10:17-18** The pardon was sure.

- 1) The context continues to be the Remnant of Israel at the Second Coming to forgive them, “then He adds, “Their sins and their lawless deeds I will remember no more.” vs. 17
  - a) This in principle is applicable to all Jew and Gentile in Christ, the church, during the age grace forgiving our sin and remembering no more.
  - b) This covenant will take place at the Great Tribulation and the Second Coming to set up Millennial Kingdom, but individual Jews can be saved now. Jer. 31:34; Rom. 11:25
- 2) No other sacrifice can nor has to be offered ever again for the Remnant,

“Now where there is remission of these, there is no longer an offering for sin.” vs. 18

- a) We have eternal redemption. Heb. 9:1-12
- b) We have an eternal inheritance. Heb. 9:15
- c) We have eternal salvation. Heb. 5:9

### **11:19-31** The call to faith, obedience and faithfulness.

#### **10:19-21** The Believer’s privilege in Christ.

- 1. We come to the practical section of the epistle of Hebrews. Heb. 10:19-13:25
  - 2. Throughout the New Testament we find the doctrinal followed by the practical
  - 3. God never asks of us anything but what he first has made provisions to enable us.
  - 4. Having revealed the superiority of the person of Christ. Heb. 1:1-4:13
  - 5. And the work of Christ. Heb. 4:14-10:18
  - 6. The author now proceeds to the life in Christ that is the key theme of Ephesians.
  - 7. Jesus said, “Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except you abide in me.” Jn. 15:4
- 1) The believer has access to God to enter into the Holies in heaven, “Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus.” vs. 19

- a) This is the conclusion of all that has proceeded, by the word “therefore”.
  - b) The token is the blood of Christ, not animals. Heb. 9:13-14; 1Pet. 1:19
  - c) The word boldness “parrhesia” means literally to have freedom of speech without any fear or unreservedness but confident. Heb. 3:6; 4:16; 10:35  
\* Christ is a merciful Great High Priest, and compassionate!
- 2) The believer has knowledge of the way to God, the good news, “by a new and living way which He consecrated for us, through the veil, that is, His flesh.” vs. 20  
\* We are ambassadors of Christ. 2Cor. 5:20
- a) The word new “prosphaton” means freshly killed, ever efficacious.
  - b) The word way “hodos” means road, not in contrast to the old, but no other way. (Vincent) Jn. 14:6; Acts 4:12
  - c) He consecrated “egkainizo”, which means to dedicate, innovate and is used in LXX to inaugurate a house, kingdom, temple or altar.
  - d) Through the veil, being a type of His flesh or humanity, as the forerunner has entered within the veil for us. Heb. 2:9-10; 6:19-20; Phil. 2:5-11
- 1)) The Holy Spirit signifying the way was not yet made. Heb. 9:8

- 2)) The veil was rent from top to bottom. Matt. 27:51
- 3) The believer has a High Priest, “and having a High Priest over the house of God.” vs. 21  
\* A daysman, an umpire.. Job 9:33
- a) He ever lives to make intercession for us. Heb. 7:25
  - b) The church is the house of God. 1Tim. 3:15; 1Pet. 4:17
- 10:22-25** The Believer’s practice in Christ.
- 1) The Christian draws near to God expressing faith, “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.” vs. 22
  - a) The imperative is to be continuous.
  - b) The manner is with a true heart “alethinios”, meaning genuine opposed to a hypocritical and deceitful heart, not merely sincere
  - c) The attitude is to be in full assurance of faith, a firm conviction about the person and work of Christ, resulting in boldness. vs. 19
  - d) The reason is because our hearts have been transformed and our consciences have been purged by the work of the Holy Spirit and the word. Heb. 9:14; Tit. 3:5

- e) Resulting in a constant washing and purging by God's word as we confess our sins, not water baptism. Jn. 15:3; Eph. 5:26  
 \* John uses two different word to wash. Jn. 13:10
  - a) To bath completely "louo". Jn. 3:5
  - b) To wash a portion "nipto". 1Jn. 2:1
- 2) The Christian is to grip strong to their faith, "Let us hold fast the confession of our hope without wavering, for He who promised is faithful." vs. 23
  - a) To hold fast "katecho" means to keep holding firmly.
  - b) To his confession "homologia" means to say the same thing. Amos 3:3
  - c) To reveal our steadfast hope without wavering.
  - d) Depending on Jesus who is faithful to what He has promised.
    - 1)) God is faithful "pistos", reliable.
    - 2)) God can not lie. Nun. 23:19; Heb. 6:18
- 3) The Christian is to consider others expressing love, "And let us consider one another in order to stir up love and good works." vs. 24
  - a) We are to consider "katanoeo", to fix one's eyes or mind attentively upon each other.  
 \* This is the present active, at all times!

- b) We are to stir up "parotusmos" means to incite, exasperate in a positive way.
  - 1)) To love "agape".
  - 2)) To good works.
 \* We are to stimulate one another to live kingdom life!
- 4) The Christian is not to isolate himself from gathering with the church, "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." vs. 25
  - a) The instruction to the believer in every generation is clear, to not forsake the gathering of the church. vs. 25a
    - 1)) The phrase not forsake "me egkataleiko" means to not leave, abandon or leave behind.
    - 2)) In the present active tense.
  - b) The individual disobedience to abandon going to church had already taken place by some. vs. 25b  
 \* The word assembling "episunagoge" means to gather together in one place, appearing only one other time in the New Testament for the rapture. 2Thess. 2:1
  - c) The believer was never intended to live a life of isolation, but to live in community life, the fellowship of



believers, God's redeemed, "but exhorting one another." vs. 25c

- 1)) This doesn't mean you just attend church every Sunday or different churches as a matter of practice.
- 2)) But that you commit yourself to a church body where you are present to be exhorted and exhort others.
- 3)) Don't just go to church, but be the church!
- d) To forsake the gathering of the saints.
  - 1)) Is a form and beginning of backsliding perhaps.
  - 2)) It will cut you off from Pastoral feeding.
  - 3)) It will weaken you spiritually and make you vulnerable to Satan's attacks.
  - 4)) It will hinder the body of Christ because you are an important part.
    - \* Entrance into the Holy of Holies in heaven doesn't disannul the church but establishes it, no one is exempt!
- e) Whenever Christianity is presented as a mere religious and moral code that has no practical application to life, it is not the gospel of Jesus Christ, but deception and a mere social gathering.
  - 1)) Christianity is unique from a cult or religion, it allows the individual to experience God on a personal

level and His power to cope with everyday problems or sins and life situations. Phil. 3:10-11

- 2)) It is great to know about the person of Christ.
- 3)) It is beneficial to understand the work of Christ
- 4)) But it is essential that the believer live life in Christ!
- f) The incentive is the Lord's Second Coming and judgment, "and so much the more as you see the Day approaching." vs. 25d  
\* Matt. 25; Rom. 13:11-14

#### **10:26-31    The believer's precaution in Christ.**

- 1) This is the fourth of five warnings found in Hebrews, remember these Hebrews were considering going back to the law and sacrifice.
  - a) Don't drift from what you have heard. Heb. 2.1
  - b) Don't disbelieve or depart from the living God. Heb. 3:12
  - c) Don't degenerate in your spiritual growth, 5:12
  - d) Don't despise the Spirit of Grace. Heb. 10:29
- 2) This section of scripture falls into the same category as Heb. 6:4-8, it speaks of one who has willfully, deliberately and maliciously turns away from Christ, the

four participles are all aorist of fact, having one article “once”, all four, describing the same person, Lenski

- a) The text does not refer to mere backsliding!
- b) The text does not refer to a willful sin, for which of us has not sinned willfully?
- c) These two passages have caused more grief and anxiety to many than any other.
- d) Not to mention their use as a club to beat people with.

**10 26-27** The biblical perspective regarding willful sin.

- 1) The proclamation is to be known by every believer, “For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins.” vs. 26
- a) The personal decision is indicated by the the statement, “for if we sin willfully “hekousios” it means voluntary, of one’s own accord without coercion, as opposed to sin committed from ignorance or weakness!
- \* The word appears one other time in Peter, “Feed the flock... not by constraint, but **willingly**. 1Pet. 5:2

- b) The unforgivable sin is described, “after we have received the knowledge of the truth.” vs. 26a
  - 1)) The word received “lambano” means to take with the hand or lay hold of for use, an aorist active tense, having received the gospel of divine saving truth.
  - 2)) The word knowledge “epignosis” is full knowledge of the truth “eletheia” about the person and work of Christ. Heb. 6:4-5
    - a)) Once enlightened and tasted of heavenly gift.
    - b)) Tasted of the heavenly gift.
    - c)) A partakers of the Holy Spirit.
    - d)) Tasted of the good word of God and power of the age to come.
    - \* Literally deviated from the right path crucifying Christ afresh to open shame. Heb. 6:6
- c) The impossibility of renewing them to repentance, “there no longer remains a sacrifice for sins.” vs. 26b
  - 1)) The only atoning sacrifice for sins is the sacrifice of Jesus Christ!
  - 2)) The word remains “apoleipo” means to leave behind, to desert or forsaken, meaning the provision of the sacrifice of Jesus is not possible, like Heb. 6:4-5.

- 2) The only thing that awaits such a person is stated, “but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.” vs. 27
- a) When a person rejects the knowledge of the truth about salvation after having received it, the only thing that awaits him is the wrath of God. Jn. 3:36
  - b) God’s holiness demands God’s wrath and God’s wrath demands God’s holiness! Heb. 1:13a
  - c) Hell was made for Satan and his angels, not man, but if man rejects the only way and name to be saved or having fallen away crucifying again for themselves the Son of God, and put Him to an open shame after being saved, they send themselves to hell. Matt. 25:41

**10:28-29** The severity regarding willful sin.

- 1) The author points out the severity of such a sin by the argument from the lesser to the greater, the lesser is Moses, “Anyone who has rejected Moses’ law dies without mercy on the testimony of two or three witnesses.” vs. 28
- a) Those who turned to serve and worship other gods were stoned

having departed from the living God.  
Deut. 17:1-7

- b) The witnesses had to bring judgment.
- 2) The greater is Jesus presented in a question form, “Of how much worst punishment, do you suppose, will he be thought worthy who.” vs. 29
- a) Has trodden the Son of God underfoot.
- b) Has counted the blood of the covenant by which he was sanctified a common thing.
- c) Has done insulted the Spirit of grace?
- d) This is the sin the author is addressing in its context of those having fallen away after being saved crucifying again to themselves the Son of God and putting Him to open shame.
- \* Jesus said, “The man of Ninevah shall rise up in the judgment with this generation and shall condemn it: for they repented at the preaching of Jonah; and behold a greater than Jonah is here.” Lk. 11:32
- 1)) It is the sin against love.
- 2)) It is the sin against grace.
- 3)) It is the sin against the Holy Spirit.
- e) Jesus said, “All sins shall be forgiven and all blasphemies also, but he that shall blaspheme against the Holy Spirit has no forgiveness, but is in

danger of eternal damnation.” Mk. 3:28-29

- f) The Holy Spirit comes in the name of Jesus, testifies of Jesus and glorifies Jesus. Jn. 14:26; 15:26; 16:14

**10:30-31** The proclamation of judgment.

- 1) The believer is to know that God will judge those who depart from Him, “For we know Him who said, “Vengeance is Mine, I will repay,” says the Lord. And again, “The LORD will judge His people.” vs. 30  
\* Deut. 32:35-36; Rom.12:19
- a) It is a righteous and holy vengeance that He will exercise.  
\* It is appointed unto men once to die, but after this the judgment. Heb. 9:27
- b) The person God will judge is stated, “The LORD will judge His people”.  
1)) Peter says the same thing, “For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God?” 1Pet. 4:17  
2)) “The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any

should perish but that all should come to repentance.” 2Pet. 3:9

- 2) The believer is to know, “It is a fearful thing to fall into the hands of the living God.” vs. 31  
a) No man can see my face and live. Ex. 33:20  
b) God dwells in the light no man can approach unto. 1Tim. 6:16

**10:32-39** The believer’s perseverance in Christ by way of exhortation.

**10:32** The call to reflection of their past loyalty.

- 1) They were to recall their perseverance in the past,” But recall the former days in which, after you were illuminated.” vs. 32a-b  
a) After being illuminated by the Holy Spirit. Heb. 6:4  
b) “But, beloved, we are confident of better things concerning you, yes, things that accompany salvation, though we speak in this manner.” Heb. 6:9
- 3) They were persecuted, “you endured a great struggle with sufferings.” vs. 32c  
a) The word struggle “athlesia” speaks of athletic contest or combat.  
b) The word sufferings “pathema” means affliction and misfortunes incurred.

- c) Hebrew Christians received great persecution by the Jews! He is saying return to your first love. Rev. 2:4

**10:33** The cost they incurred through faithful perseverance.

- 1) The evil treatment for being Christians, “partly while you were made a spectacle both by reproaches and tribulations.” vs. 33a
  - a) The word spectacle “theatrizo” means to set on a stage and gaze at, we get our word theatre from it.  
\* Some think it suggests the Roman arena.
  - a) By reproaches “oneidismo” means to upbraid or revile.
  - b) By tribulations “thlipsis” a pressing together, to afflict.  
\* Paul says, “For we are made a spectacle unto the world, and to angels, and to men”. 1Cor. 4:9
- 2) The reason was due to the fact that they became companions of other persecuted Christians, “and partly while you became companions of those who were so treated.” vs. 33b
  - a) The word companions, “koininos” means partners, sharers and comrades with those who were so treated.

- b) They were co-sharers, co-partakers with those who were being persecuted for their faith in Christ.
- c) Their identity with them cost them severely.

**10:34** The personal faithfulness to the author.

- 1) He reminded them of identifying and helping him in his imprisonment, “for you had compassion on me in my chains.” vs. 34a
- 2) He reminded them of their Spirit filled Joy, “and joyfully excepted the plundering of your goods.” vs. 34b
  - a) The word plundering “harpagēē” means an act of plundering and robbery, indicating abruptness and violence.
  - b) This could have been the persecution of Nero?
- 3) The reason being that they knew that their riches were in heaven, “knowing that you have a better and an enduring possession for yourselves in heaven.” vs. 34c
  - a) For which cause we faint not... 2Cor. 4:16-18
  - b) We have an inheritance incorruptible... 1Pet. 1:4-6  
\* Many times it is at our first illumination that we have the best and proper perspective on things!

**10:35-36** The call to persevere.

- 1) He first exhorts them to perseverance in the present difficulties, “Therefore do not cast away your confidence, which has great reward.” vs. 35
  - a) They are exhorted, “Therefore do not cast away your confidence.” vs. 35a
    - 1)) Confidence “parrhesia” means freedom of speech, boldness.
  - c) The reason they are to have boldness in the person and work of Christ their High Priest is stated, “which has great reward.” vs. 35b
    - 1)) Their sins are forgiven.
    - 2)) They have fellowship with God.
    - 3)) They will be rewarded at the Bema-Seat of Christ. 1Cor. 13:14-15
- 2) The second exhortation is that they be steadfast, “For you have need of endurance, so that after you have done the will of God, you may receive the promise.” vs. 36
  - a) They have need of endurance\_ “huponeno” it means to remain under.
  - b) The reason being, that after doing the will of God they will receive the promise, being salvation. Heb. 11:39
    - \* Count it all joy... We are to be patient to do the will of God! Ja. 1:3-4

**10:37** The purifying hope.

- 1) The hope is based on faith, “For yet a little while, and He who is coming will come.” vs. 37a-b
  - \* Is. 26:20; Hab. 2:3
  - a) He will come from heaven. Phil. 3:20-21
  - b) Men will mock His coming. 2Pet. 3:3-4
- 2) The hope is certain, “And will not tarry.” vs. 37b
  - a) Jesus said, “Let not your hearts be troubled...” Jn. 14:1-3
  - b) One day is with the Lord as a thousand years. 2Pet. 3:8
  - c) He waits for the precious fruit. Ja. 5:7-11a
  - d) The wicked servant said, “My Lord delays His coming...” Matt. 24:48; Lk. 12:45

**10:38** The principle of life for the believer is faith.

- 1) The proclamation, “Now the just shall live by faith.” vs. 38a
  - \* The quote. Hab. 2:4
  - a) Habakkuk was to wait patiently for the judgment of Israel by Babylon as incredible as it seemed with the promise of restoration.
  - b) This text is quoted three times in the New Testament.
    - 1)) The just. Rom. 1:17

2)) Shall live. Gal. 3:11

3)) By faith. Heb. 10:38

\* This sets the stage for chapter eleven, the “Hall of Faith”.

2) The condemnation, “But If any man draw back, My soul has no pleasure in him.”

vs. 38b-c

a) The word “but” marks the sharp contrast to the just living by faith.

b) The contrast is between those who draw back to perdition, he shall have no pleasure in them, and those who live by faith believing to the saving of the soul.

c) The contrast in no way denies the potential or possibility of a person going back, the expression is merely a positive exhortation to continue and includes himself!

**10:39** The persuasion of the author.

1) The confident exhortation, “But we are not of those who draw back to perdition.”

vs. 39a

\* The word perdition “apoleian” is translated, destruction, and damnable, to warn those who would go back!

2) The confident assurance, “but of those who believe to the saving of the soul.”

vs. 39b