

## Hebrews Chapter 10

1. **For the law, having a shadow of the good things to come, *and* not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.**
  - A. **For the law,**
  - B. **having a shadow of the good things to come,**
    1. **shadow-** Gr. *skia*
      - a. The Hebrews were leaving the light of true redemption in Christ for the shadows of the law. [Heb. 8:5](#), [Col. 2:17](#)
    2. **good things-** Gr. *agathos*
      - a. The new covenant has nothing but good things for you. If it is not good; it is not part of the new covenant. That is why sickness, defeat, and poverty have no part in a believer's life.
    3. **to come-** Gr. *mello*
  - C. **and not the very image of the things,**
    1. **very image-** Gr. *autos eikon*
  - D. **can never with these same sacrifices,**
    1. **never**
    2. **same sacrifices-** Gr. *autos thusia*
      - a. The same sacrifices prove that they did not bring about perfection and completion to man. The new covenant brings perfection to the spirit and righteousness to the heart. From this change in the heart, comes outward transformation.
  - E. **which they offer continually year by year,**
    1. **offer continually**
      - a. This speaks of the daily sacrifices
    2. **year by year**
      - a. This speaks of the yearly Day of Atonement
  - F. **make those who approach perfect**
    1. **approach-** Gr. *proserchomai*
      - a. Man must approach God. God will not come and drag people to Himself whether they want it or not. Universalism teaches that God saves all people whether they want it or not. God has required man from all generations to approach Him by faith to be justified. [Hebrews 11](#)
    2. **perfect-** Gr. *teleioo*

- a. This speaks of being made perfect in our conscience towards God. **Heb. 9:9** Animal sacrifices brought the judicial covering of God for a time period, but it did not reach the heart of man, and its guilt. With the new birth comes a new heart and freedom from nagging guilt that plagued OT people.
- b. Perfection has also come to our born-again spirit. **Heb. 10:14** We are made perfectly righteous in our spirit when we are born-again. From our spirit, our soul and actions can be transformed.

**2. For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins.**

**A. For then would they not have ceased to be offered?**

**1. ceased-** Gr. **pauo an-** *to make to cease or desist, to restrain a thing or person from something, to cease, to leave off*

- a. The particle "an" here is a second-class condition in the Greek. It is the rarest of the three class conditions. A second-class conditional phrase means that the statement is not yet a reality but there is a hope that it will be someday! This is proof here that at the time of the writing that the temple was still operating, and sacrifices were still being offered.
- b. The fact that the sacrifices were repeated over and over again, year after year shows they were ineffective to bring about permanent forgiveness and to make the people righteous.

**2. offered-** Gr. **prosphero-** *to bring a present or a thing, to reach or hand a thing to one*

**B. For the worshippers,**

**1. worshippers-** Gr. **latreuo-** *Those who perform sacred services, to offer gifts, to worship God in the observance of the rites instituted for His worship*

**C. once purified,**

**1. once-** Gr. **hapax**

- a. If we have been once purified, then we do not need to be purified again! Christians have been purified once. Most Christians feel they need to be purified each time they sin. They were once purified by one sacrifice for all time! Does this make you want to sin or bow in worship? The answer to this question will show if you are born again or not.

2. **purified**- Gr. *kathairo*- *to be cleansed*

D. **would have no more consciousness of sins**

1. **no more**- Gr. *eti medeis*

2. **consciousness**- Gr. *suneidesis*- *to know jointly with*

a. This does not mean that Christians should not be aware that they have sinned when they do. Paul in many places made saints aware of sins. [Rom. 14:23](#), [1 Cor. 6:18](#), [1 Cor. 8:12](#), [1 Cor. 15:34](#), [Eph. 4:26](#), [1 Tim. 5:20](#), [Heb. 3:13](#), [Heb. 10:26](#), [Heb. 12:1, 4](#)

b. This does mean that we should have no more consciousness of our sins making us guilty sinners who are under the wrath of God.

c. We should have a righteousness conscience. Even though we sin as a Christian, we are forgiven and are the righteousness of God in our new identity in Christ. [2 Cor. 5:21](#)

3. **sins**- Gr. *hamartia*- *to miss the mark and fail to share in the prize*

3. **But in those *sacrifices there is* a reminder of sins every year.**

A. **reminder**- Gr. *anamnesis*- *to remember again*

B. **every year**

1. each year on the Day of Atonement

2. Every year the OT people were reminded that they were guilty for their sins.

3. Religious ministers of today have made things worse! They make the people feel guilty for their sins at every communion service! They tell the people to examine themselves for sin and guilt in their lives and ask God for forgiveness. How is this different than under the OT law on the Day of Atonement? It is actually worse! Instead of reminding the people of their sins and how guilty they are once a year it is happening every week in many churches! The communion service is for the purpose of reminding ourselves of what Jesus HAS done for us and that God HAS forgiven us all our sins and that we HAVE been made righteous. The communion service is NOT to remind Christians that they are sinners, but to remind them THAT THEY HAVE BEEN MADE RIGHTEOUS AND ARE FORGIVEN! It is a celebration service and to commemorate what Jesus has done for us!

4. **For *it is* not possible that the blood of bulls and goats could take away sins.**

A. **not possible**- Gr. *adunatos*- *no ability or power*

1. There were some things the law could not do

a. It could not justify- [Acts 13:39](#)

- b. It could not condemn sin in the flesh- **Rom. 8:3**
- c. It could not make people perfect- **Heb. 9:9**
- d. It could not take away sins- **Heb. 10:4**

**B. blood of bulls and goats**

- 1. These were sacrificed on the Day of Atonement

**C. take away-** Gr. **aphaireo-** *to lift up and away*

- 1. the blood of animals only covered sins temporarily and gave forgiveness on credit until Jesus would pay the debt off in full!  
**Rom. 3:25**

**D. sins-** Gr. **hamartia**

**5. Therefore, when He came into the world, He said: "SACRIFICE AND OFFERING YOU DID NOT DESIRE, BUT A BODY YOU HAVE PREPARED FOR ME.**

**A. Therefore,**

- 1. Since the sacrifices and blood of animals could not redeem man, God became a man in order to redeem us.

**B. when He came into the world,**

- 1. **came-** Gr. **eiserchomai-** *to enter into*
  - a. He came to us because we could not get to Him.  
Religion is about man getting to God.  
Grace is about God getting to man.
- 2. **world-** Gr. **kosmos-** *the inhabitants of the earth, men, the human family; the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ*

**C. He said,**

- 1. Jesus said- **Ps. 40:6**

**D. Sacrifice and offering you did not desire,**

- 1. **sacrifice-**Gr. **thusia-** blood sacrifices
  - a. To atone for sin
- 2. **offering-** Gr. **prosphora-** bloodless offerings
  - a. Speaks of all the excellencies of the Lord Jesus Christ offered up to God for us.
- 3. **desire-** Gr. **thelo-** *to will, have in mind, intend, to be resolved or determined, to purpose, to take delight in, have pleasure*
  - a. It was not God's intention that animals atone for sin. They were teaching aids to reveal what Jesus would do to redeem us.

**E. but a body you have prepared me**

1. **body-** Gr. **soma**

- a. Jesus' body is the reality and substance that cast the shadow of the law. **Col. 2:17**
- b. Jesus had to take on a body to have authority here on earth. In this body He fulfilled all of God's righteousness and bore all our iniquity.
- c. Gnostics taught against the literal physical body of Jesus. This would totally destroy all Jesus did for us if He did not have a physical body. **1 John 4:2-3**

2. **prepared-** Gr. **katartizo-** *to render, i.e. to fit, sound, complete, to fit out, equip, put in order, arrange, adjust to fit or frame for one's self, prepare; make one what he ought to be*

6. **IN BURNT OFFERINGS AND SACRIFICES FOR SIN YOU HAD NO PLEASURE.**

- A. **burnt offerings-** Gr. **holokautoma-** *a whole burnt offering; a victim the whole (and not like other victims only a part) of which was burned*
- B. **sacrifices-** *Not in Greek/ the word peri is used which means concerning.*
  1. Read- "In burnt offerings concerning sin you had no pleasure."
- C. **sin-** Gr. **hamaria**
- D. **no pleasure-** Gr. **ou dokeo-** *to be well pleased with, take pleasure in, to be favorably inclined towards one*
  1. God takes pleasure in one who fears Him and trusts Him. **Ps. 147:11**

7. **THEN I SAID, 'BEHOLD, I HAVE COME— IN THE VOLUME OF THE BOOK IT IS WRITTEN OF ME— TO DO YOUR WILL, O GOD.' "**

- A. **Then I said,**
  1. The Lord Jesus speaking
- B. **Behold-** Gr. **idou**
  1. Animal sacrifices failed to gain God's attention on behalf of the offerors.
  2. Jesus' sacrifice of Himself, has God the Father's full attention and it garnered the favor of God in behalf of those who believe upon God's Son.
- C. **I have come**
  1. **come-** Gr. **heko-** *to arrive, be present*
  2. The law could not bring people to God, so God came to us. His name is Immanuel- God with us!
- D. **in the volume of the book it is written of me**

1. **volume-** Gr. **kephalis-** *a little head, the highest part, extremity of anything; the tips or knobs of the wooden rod around which parchments were rolled were called by this word, because they resembled little heads. The Alexandrian writers transferred the name to the roll or volume itself*
    - a. This Greek word means the highest part, the head. You can say the headline. Jesus is the headline of the Bible. Do not get lost in the fine print. Jesus has come and is the headline of the Word of God. I think some churches and Christians have missed the headline and are lost in the fine print!
  2. **book-** Gr. **biblion-** *bible, book*
  3. **written-** Gr. **grapho**
  - E. **to do your will,**
    1. **will-** Gr. **thelema-** *what one wishes or has determined shall be done; of the purpose of God will, choice, inclination, desire, pleasure*
  - F. **O God**
    1. God the Son speaking to God the Father
8. **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),**
- A. **Previously saying,**
    1. **previously-** Gr. **anoteros-** *higher, above*
  - B. **Sacrifice and offering,**
    1. blood sacrifices and non-blood offerings
  - C. **burnt offerings,**
    1. Whole burnt offerings were totally burned because they were for sin. The priests could not have any part of partaking in that offering.
    2. With other sacrifices the priests shared in some of it. These offerings were to portray the excellencies of Christ. We get to share in those! However, Jesus alone took our sin in full, and removed it. We do not share in it any longer!
  - D. **and offerings for sin you did not desire**
    1. God does not take pleasure in the death of animals. He did take pleasure in the death of His Son, because in His resurrection, we would be with Him, forever justified.
  - E. **nor had pleasure in them**
    1. Because they were ineffective to change the heart of man.
  - F. **which were offered according to the law**

1. The law just dealt with external ritual. Grace changes the heart by the power of God!
  
9. **then He said, "BEHOLD, I HAVE COME TO DO YOUR WILL, O GOD." He takes away the first that He may establish the second.**
  - A. **then He said,**
    1. God the Son- Jesus
  - B. **Behold,**
    1. Jesus always gets His Father's attention. When you bring Jesus and His merits and work before the Father you will always get the Father's attention.
  - C. **I have come to do your will,**
    1. In full. No man had ever done the full and complete will of God. Jesus not only did the will of God but fulfilled the will of God. When we trust in Christ, we fulfill the will of God. [Mark 3:35](#)
    2. Jesus came to **fulfill all righteousness**- This was the will of Him who sent Him. [Matt. 3:15](#)
  - D. **Oh God**
    1. God the Father
  - E. **He takes away the first that He may establish the second**
    1. **takes away**- Gr. **anaireo**- *to lift up and away*
      - a. There is a popular song out that says, "He gives and takes away, blessed be the name of the Lord." This is true but in an opposite way this song was intended. Jesus takes away our sin, guilt, sickness, and poverty and gives us righteousness, health, prosperity, and peace. Blessed be the name of the Lord!
    2. **first**
      1. This speaks of the first covenant. He takes it away because He completely fulfilled it!  
[Matt. 5:18, John 19:30, Col. 2:14, Heb. 7:18](#)
    3. **establish**- Gr. **histemi**- *to cause to stand*
    4. **second**
      1. The new covenant. He established it when He was raised again-**anastemi**- *to stand again*.
      2. Grace will always cause you to stand, when you would have fallen in your own ability.
  
10. **By that will we have been sanctified through the offering of the body of Jesus Christ once *for all*.**

**A. By that will**

1. We see what that will was in the previous verse. The will of God was to fulfill all righteousness by living a perfect life under the law in our behalf, and then bear perfectly, every sin and transgression of man from all times for all times.

**B. have been sanctified**

1. **sanctified**- Gr. **hagiozo**- *to make holy, to set apart and consecrate*
  - a. This Greek verb is in the perfect tense. A perfect tense in Greek means that the action of the verb took place in the past with continuing results up to the present and will continue forever!
  - b. We have been sanctified in our spirit already and forever.  
**Heb.2:11, 1Co 1:30, 1Co 6:11, 1 Pet. 1:2**
  - c. We are being sanctified in our soul through faith in the Word of God. **James 1:21, Rom. 12:2, 1 Pet. 1:22**
  - d. We will be sanctified in our body at the resurrection. **Rom 8:23**

**C. offering**- Gr. **prospora**

**D. body of Jesus Christ**

1. As we have seen, the body of Jesus was the real substance that cast the shadow of the OT law. Jesus is the embodiment of the law.  
**Col. 2:17** In His life and death He completely fulfilled the law for us and set it aside so we can now live by grace from the inside out!

**E. once**

1. What Jesus did for us He did once. We often beg Jesus to do again what He has already done once and for all. He has already paid and forgiven all our sins past, present, and future. He has already made us righteous. He already has made us holy. He has already perfected and made us complete. It has been done once and for all. Rest in it, friend! Believe it friend! Act on it, friend!

**11. And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins.**

**A. And every priest stands ministering daily and offering repeatedly the same sacrifices,**

**1. every priest**

- a. Even the ones that were alive during the time of this writing.

**2. ministering**- Gr. **leitourgeo**- *of priests and Levites who were busied with the sacred rites in the tabernacle or the temple*



### 3. **daily**

- a. There were morning and evening sacrifices and also individual sacrifices of those who had transgressed the law.

### 4. **offering repeatedly**

- a. The writer of Hebrews [I believe Paul] has repeatedly mentioned that the animal sacrifices, under the law, had to be repeatedly done. He wants the Hebrew saints he is writing to, to understand that those sacrifices were totally ineffective to save them, sanctify them, or bless them. They were all pictures of the One who did accomplish these things for them already.
- b. Jews at large are looking forward to the Messiah to save, redeem, sanctify, and make them righteous. Believers look back and believe that Jesus, the Messiah, has already done it. The Hebrew saints were being negatively affected by their unbelieving Jewish family and friends. They were starting to be like them!

### 5. **the same sacrifices**

- a. Again, this is repeated.

## B. **which can never take away sins**

### 1. **never**

- a. It is amazing that we do things that can never achieve our desired results, but we keep on doing them! That is a definition of insanity! Animal blood could never remove sin. [Heb. 10:4](#)

### 2. **take way-** Gr. *periaireo-* *to take away that which surrounds or envelopes a thing; metaphorically to take away altogether or entirely the guilt of sin, to expiate perfectly; strike off, cancel an item in an account*

- a. Jesus took away all the sins that had surrounded and enveloped us! He took away altogether the entirety of the guilt of our sin. He expiated it perfectly. He has canceled every debt we owed on God's account book of justice! The day we get a revelation of this and believe it, is the day we come up higher in our Christian life.

### 3. **sins-** Gr. **hamartia**

## 12. **But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,**

### A. **But this Man,**

- 1. Jesus

**B. after He had offered one sacrifice for sins forever,**

1. **offered**- Gr. **prosphero**

2. **one**

a. Again, Jesus was offered once- one time!

b. His sacrifice was fully accepted by God and fulfilled His righteousness forever!

3. **sacrifice**- Gr. **thusia**

4. **sins**- Gr. **hamartia**

5. **forever**- Gr. **eis dienekes**- *unto perpetuity*

**C. sat down at the right hand of God**

1. **sat down**- Gr. **kathizo**

a. Because His works were finished.

2. **right hand**- Gr. **dexios**

a. Christ was seated at the right hand, which was a place of honor, power, and authority. [Heb 1:3](#), [Heb 8:1](#); [Act 2:33-34](#); [Rom 8:34](#); [Col 3:1](#)

b. We also have been seated with Christ at the right hand of the Father.

3. **of God**

a. The Father

**13. from that time waiting till His enemies are made His footstool.**

A. **time**- Gr. **loipon**- *remaining, the rest, hereafter, for the future, henceforth*

B. **waiting**- Gr. **ekdechomai**- *to receive, accept, to look for, expect, wait for, await, to take or receive from*

C. **enemies**- Gr. **echthros**- *ones hostile to*

D. **made**- Gr. **tithemi**- *to place; to put down*

E. **footstool**- Gr. **hupopodion**- *metaphorically- until His enemies are completely subjected under Him*

1. At the second coming of Christ all of His enemies will be placed down before Him and trodden under His feet at the battle of Armageddon. [Rev. 14:19-20](#); [19:15](#)

2. This verse has been used by “Kingdom Now” people to say that Jesus will remain seated in heaven until the church has removed all of His enemies on the earth, and then He will return. This is not what the bible says. The bible says that Jesus will conquer His enemies when He comes back.

3. Scripture must interpret scripture. This verse is understood by [1Cor. 15:24-25](#)

- a. **1Cor 15:24-25** Then *comes* the end, when He delivers the kingdom to God the Father, when **He puts an end to all rule and all authority and power**. For He must reign **till He has put all enemies under His feet**.
- b. Here we see, in the end, Jesus will put an end to all rule and all authority and power that had set themselves up against Him. He must reign till HE has put all enemies under HIS feet. WHO will? Jesus will!

**14. For by one offering He has perfected forever those who are being sanctified.**

**A. For**

- 1. This connects with the thought of the last verse.
- 2. The chief enemy Jesus has defeated and put under His feet is our sin! He has forgiven our sins, but He has condemned sin! **Rom. 8:3**

**B. one offering**

- 1. The writer keeps driving home to the Hebrews the all-sufficient, one time sacrifice of Christ versus the ineffective repeated sacrifices of the law. He hopes to wake up the Hebrews from their stupor of legalism.

**C. perfected-** Gr. **teleioo-** *to make perfect, complete; to carry through completely, to accomplish, finish, bring to an end; add what is yet wanting in order to render a thing full; to bring to the end (goal) proposed; bring to a close or fulfillment by event*

- 1. Believers have been perfected in their spirit and according to their conscience of guilt before God.
- 2. We have been made perfect and complete in Christ. What can we add to that? Why do we try? Most of the time it is because we do not believe we have been made perfect and complete in Christ. Instead of believing God's Word concerning our new identity in our spirit, we go by feelings and the facts of our past.

**D. forever**

- 1. What a complete work! One offering- perfected- forever!

**E. sanctified-** Gr. **hagiazoo-** *to set apart, to cleanse*

- 1. This is a present tense verb. God has perfected those [in their spirit] forever those who are ***being sanctified*** [in their soul].

15. **But the Holy Spirit also witnesses to us; for after He had said before,**
- A. **the Holy Spirit**
    - 1. The Holy Spirit has been sent to reveal to us what belongs to us in Christ Jesus.
  - B. **witnesses**
    - 1. through the prophetic word in Jeremiah
  - C. **to us**
    - 1. The Holy Spirit is an apostle to our heart, to witness concerning Christ in our behalf.
16. **"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,"**
- A. **This is the covenant that I will make with them after those days,**
    - 1. **covenant-** Gr. **diatheke**
      - a. The New Covenant
    - 2. **I will make-** Gr. **diatithemai-** *to arrange, dispose of, one's own affairs to dispose of by will, make a testament, to make a covenant, enter into a covenant with one*
    - 3. **with them**
      - a. Believing Israel. Believing Gentiles are grafted into Israel. Not all Israel is Israel in God's eyes. Israel is those who believe upon the Messiah-both Jew and Gentile.
    - 4. **after those days**
      - a. After those days of the dispensation of law
  - B. **says the Lord**
  - C. **I will put my laws in their hearts,**
    - 1. **I will**
      - a. "I will" is used three times in this verse. Grace is based upon the "I wills" of God and not the commands upon man.
    - 2. **put-** Gr. **didomi-** *to give*
    - 3. **my laws**
      - a. Not the Mosaic Laws but the laws of grace- the law of faith, the law of love, and the law of the Spirit of Life in Christ Jesus.
    - 4. **in their hearts**
      - b. The heart is comprised of the inward man-spirit and soul.  
Here the spirit is being spoken of. [Jer. 31:33](#)
  - D. **and in their minds I will write them**

1. **minds-** Gr. **dianoia-** *the mind as a faculty of understanding, feeling, desiring; thoughts, either good or bad*
2. **I will**
  - a. Again, the New Covenant is based upon what God has done for us. Our part is to believe and act on it.
3. **write-** Gr. **grapho**
  - a. God Himself wrote the Ten Commandments upon the two tablets of stone. It is God Himself that writes upon the tablets of our heart the laws of grace. **2 Cor. 3:3**

17. **then He adds, "THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE."**

- A. **adds-** Gr. **kai-** *and, also*
- B. **sins-** Gr. **hamartia**
  1. Sin is anything against the will of God. There was sin before the law. Once the law came sin became lawless deeds! They became transgressions, which is the same as lawless deeds.
- C. **lawless deeds-** Gr. **anomia-** *without law*
  1. Christians are not saved in order to sin or commit lawless deeds. We can stop sinning by the power of God's grace. **Rom 6:14.**
  2. Though we are not under the Mosaic Law, we are not called to be lawless as Christians. We are to be governed by higher laws- the laws of faith, love, and the Spirit of Life in Christ Jesus!
- D. **I will**
  1. This is by God's grace- I will!
- E. **remember-** Gr. **mnaomi**
  1. Not that He cannot, but in His divine capabilities chooses not to.
- F. **no more-** Gr. **ou me eti-** *no not any longer*
  1. If God has chosen not to remember our sins and lawless deeds any longer, then why do you? Sounds like pride to me!

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

- A. **Now where there is remission of these,**
  1. **remission-** Gr. **aphesis-** *release from bondage or imprisonment; forgiveness or pardon, of sins (letting them go as if they had never been committed), remission of the penalty*
  2. **of these**
    - a. sins and lawless deeds

**B. there is no longer an offering for sin**

**1. no longer**

- a. After sins and lawless deeds past, present, and future have been paid for and forgiven then there is no longer a need for any other sacrifice. No other sacrifice has any meaning or power for one that has been redeemed, forgiven, and made righteous!
- b. Jesus was a onetime perfect sacrifice for all our sins. Therefore, all other sacrifices must cease! [Heb. 10:2](#)

**2. offering for sin**

- a. The writer brings this up because the Hebrew saints were still going to the temple and sacrificing animals in hope of forgiveness. To do this is paramount to blasphemy against Jesus and His finished work!
- b. Many Christians do the same today when they try to pay for their own sins by beating themselves up with depression and deeds of repentance trying to gain forgiveness for sins Jesus paid for and has already forgiven!

**19. Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus,**

**A. Therefore,**

1. This is connected with the previous verse. Since Jesus' sacrifice was sufficient to pay for and forgive all sins, then the Hebrew saints need not go to the temple anymore. Instead, they can enter right into God's presence in heaven to commune with Him and receive from Him by faith. They need not go to an earthly sanctuary anymore, when the heavenly one is open for them through the blood of Jesus!

**B. brethren,**

1. The use of this word shows that the writer does not believe the Hebrew saints had fully rejected Jesus to return to the law.

**C. having boldness to enter the Holiest by the blood of Jesus**

1. **having boldness-** Gr. *parrhesia*- *freedom in speaking, unreservedness in speech; openly, frankly, i.e., without concealment; free and fearless confidence, cheerful courage, boldness, assurance; the deportment by which one becomes conspicuous or secures publicity*
  - a. The Hebrew saints had no reason to be timid and fearful to stand up for Jesus. They should be free to speak of Jesus. The writer is

telling them that they should not be concealing their faith in Jesus or trying to fit in with the unbelieving Jews at the temple. They need to make their stand in the faith of Jesus which will bring their testimony out into the public!

2. **enter-** Gr. **eisodos-** *a path into*

a. Eph. 3:12

3. **the Holiest**

a. This is the Holy of Holies in heaven, not on earth. The Hebrews had no access to the Holy of Holies in the earthly temple in Jerusalem, but they do have access to the one in heaven!

Heb. 4:16

4. **blood of Jesus**

a. The blood of animals would die quickly once sprinkled on the earthly mercy seat. However, the blood of Jesus is just as fresh and effective now as it was when Jesus sprinkled it on the mercy seat of heaven. Heb. 9:12

Jesus' blood cries out better things than the blood of Abel.

Heb. 12:24

20. **by a new and living way which He consecrated for us, through the veil, that is, His flesh,**

A. **by a new and living way which he consecrated for us,**

1. **new-** Gr. **prospatos-** *lately slaughtered, freshly killed; recently made, new*

a. Jesus' sacrifice is always fresh and new. It has made a way to the Father.

2. **living-** Gr. **zao**

3. **way-** Gr. **hodos-** *path, road, way*

a. Jesus said He was the WAY, the truth, and the life, no man comes to the Father except by Him. John 14:6, John 10:7, 9

4. **consecrated-** Gr. **egkainizo-** *to renew; to initiate, consecrate, dedication*

5. **for us**

a. A way had to be opened up for us, and we had to be brought near to God. We could never do it ourselves by our own efforts and works.

B. **through the veil,**

1. **veil-** Gr. **katapetasma-** *a curtain*

- a. This veil represented the law, which in turn was the shadow of Jesus body. Eph. 2:14, Col. 2:17

**C. that is, His flesh**

**1. His flesh**

- a. Jesus fulfilled all righteousness in His body for us. He took all our sins in His own body and paid for them by His blood. Eph. 2:15  
Through His body and blood He has made a way to the Father by His grace!

**21. and *having* a High Priest over the house of God,**

**A. High Priest**

- 1. According to the order of Melchizedek and not Aaron.

**B. over**

- 1. Jesus is the head of the church. Eph. 1:22, Col. 1:18

**C. the house of God**

- 1. The Church of the Lord Jesus Christ is the house of God. 1 Tim. 3:15

**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.**

**A. let us draw near with a true heart in full assurance of faith,**

**1. Let us**

- a. This is something that we must choose to do. Positionally we were brought near to God by the blood of Jesus. We have been joined with the Lord in our spirit. This is speaking of drawing near with our soul.

**2. draw near-** Gr. **proserchomai-** to come close to, come towards

- a. Heb 4:16, Heb 7:19, Jam 4:8

**3. true heart-** Gr. **alethinou kardias-** sincerity of heart

- a. In religion you can give God lip service and have your heart far away. However, under grace you must come to God with a sincere heart of humility, gratitude, and trust.

**4. full assurance-** Gr. **plerophoria**

- a. If we trust in ourselves and our performance, we will have no assurance of the goodness and blessing of God towards us. However, if we place our full trust in the finished work of Jesus



and receive by faith the gift of righteousness, then we will have full assurance of God's blessing and favor. [Heb 10:19](#), [Eph 3:12](#)

5. **of faith-** Gr. **pistis**

a. The great requirement of the New Covenant.

B. **having our hearts sprinkled from an evil conscience and our bodies washed with pure water.**

1. **our hearts-** Gr. **kardia**

a. The heart is the spirit and soul. It is the inward man. Our spirit has been sprinkled by the blood of Jesus. We need to have our soul sprinkled with the blood of Jesus. We do this by faith in that blood that it was sufficient to pay for each and all of our sins.

2. **sprinkled-** Gr. **rhantizo**

3. **evil-** Gr. **poneros-** *full of labors, annoyances, hardships; bad, of a bad nature or condition, hurtful*

a. A guilty conscience is one that has many burdens placed upon it. It is quite annoying to be plagued by guilt. It actually is hurtful to you and opens you up to the enemy and sickness and disease.

b. A guilty conscience tells every cell in your body you deserve to be punished, and punished you are! [1 John 3:21](#)

4. **conscience-** Gr. **suneidesis**

a. We received our conscience from the tree of the knowledge of good and evil. We are to live from the tree of life.

5. **our bodies-** Gr. **soma**

6. **washed-** Gr. **louo**

6. **pure water-** Gr. **katharos hudor**

a. An allusion to baptism in water, which in turn is an allusion to our baptism into Christ and our being washed with the pure water of the Holy Spirit. [1 Cor. 12:13](#), [1 Cor. 6:11](#)

23. **Let us hold fast the confession of *our* hope without wavering, for He who promised *is* faithful.**

A. **Let us hold fast the confession of our hope without wavering,**

1. **hold fast-** Gr. **katecho-** *to hold back, detain, retain to hold fast, keep secure, keep firm possession of*

a. The writer warns them about this three times in this letter. [Heb 3:6](#), [Heb 3:14](#), [Heb 4:14](#)

2. **confession**- Gr. **homologia**- *to say the same thing, acknowledgment*:  
a. Our faith and hope cannot be taken from us if we continue to confess the Word of God- say the same things God says!

3. **hope**- Gr. **elpis**- *confident expectation of good*

4. **without wavering**- Gr. **aklines**- *not leaning over, not inclining, firm, unmoved*

a. The Hebrew saints were leaning towards the seen things of the temple and the law, versus holding onto their faith and hope in the unseen riches of Christ.

**B. for He who promised is faithful**

1. **promised**- Gr. **epagello**- *to pronounce good upon*

2. **faithful**- Gr. **pistos**

a. One thing can be counted upon- GOD IS FAITHFUL! **Heb 11:11; 1Cor 1:9, 1Cor 10:13; 1Thes 5:24; 2Thes 3:3**

**24. And let us consider one another in order to stir up love and good works,**

A. **consider**- Gr. **katanoeo**- *to perceive, remark, observe, understand, to consider attentively, fix one's eyes or mind upon*

B. **stir up**- Gr. **paroxusmos**- *an inciting, incitement, irritation; from the work **paruxuno**- to sharpen alongside*

1. This word can mean to sharpen alongside of someone. **Pro 27:17** *As iron sharpens iron, so a man sharpens the countenance of his friend.*

2. The literal Greek of this verse says, let us consider one another to the stimulation of love and good works.

3. This word stir up can be used to irritate or stimulate. Here it means to stimulate. If we irritate others, then we will stimulate them to anger! For instance, going around telling everyone to smile irritates most people. It does not stimulate them to joy. Instead of telling people to smile, find out why they have a frown and minister to their need, and then maybe they will be able to genuinely smile.

4. The main way we stimulate others to love and good works is not by our preaching at people! Paul talked about how the example of the giving of some Christians provoked other Christians to do the same. **2Cor 8:8, 2Cor 9:2** We will most effectively provoke and stimulate others to love and good works by our example of love and good works! So, in short- shut up and put up!

5. In Romans, Paul says that the blessing and riches that the Gentiles possessed and enjoyed would provoke Israel to jealousy. The other way we provoke and stimulate others is by what we possess and how we are enjoying ourselves. If we are walking in the love of God and good works and have joy about it, then it will provoke others to possess the same thing.

C. **love- Gr. agape**

1. The love of God is already in us if we are born-again. **Rom. 5:5** We need to release it! Sometimes we need to be reminded what is in us and what our true nature is in Christ.

D. **good works- Gr. kalos ergon**

1. There are bad works- sin, works of the flesh, works of the law.
2. There are good works. These are prompted by our faith and love. We are called unto this kind of works as a Christian.

25. **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.**

A. **not forsaking the assembling of ourselves together,**

1. **forsaking-** Gr. **egkataleipo-** *abandon, desert, totally abandoned, utterly forsaken*
  - a. Multitudes of Christians have abandoned and deserted going to church.
2. **assembling-** Gr. **episunagoge-** *a gathering together in one place, the (religious) assembly (of Christians)*
  - a. This means going to church. It means to meet with other Christians to hear the Word of God, pray together, sing together, and fellowship together. Every Christian needs this.
  - b. Many do not like organized religion. I do not like it myself. The church is not an organized religion. It is an organism - a living body of believers that depend on each other and minister to one another to maintain health.
  - c. Sitting in your bathrobe, on your couch, at home, watching church services on TV or on the internet is not "assembling" together. To assemble together you need to be there, spirit, soul, AND BODY.

- d. You may be able to receive on your couch or over the internet, but you cannot minister to others doing that. You are not just called to receive from God, but to minister to others for God.
- e. A knife cannot be sharpened sitting alone in a drawer. It has to experience some friction to stay sharp. In church we come into contact with others and will experience some friction but that is good for us. It helps us develop and mature in the fruit of the Spirit. If we cannot show the fruit of the Spirit with our brothers and sisters in church, how can we ever do it with the world outside of it?

**B. has the manner of some,**

1. **manner-** Gr. **ethos-** *custom, usage, habit,*

- a. It can easily become a habit not to go to church. This is a bad habit. God loves to give you His resurrection grace to break bad habits.
- b. If you have a habit of not going to church, trust God for His resurrection grace [power, strength, and ability] to break it!
- c. You may be in the wrong church if nothing in you wants to go to church.
- d. You may think church is a duty instead of a privilege. It is a great help to go to be with other believers and hear the Word of God taught by an anointed pastor. This is a great privilege that many are not afforded in many countries.

2. **of some**

- a. Not most, but some

**C. but exhorting one another,**

1. **exhorting-** Gr. **parakaleo-** *to come alongside of to encourage*

- a. This word means to come alongside of someone to encourage them, not get in their face to confront them.

**D. and so much the more as you see the Day approaching**

1. **see-** Gr. **blepo**

2. **the Day-** Gr. **hemera**

- a. The Day that Jesus returns
- b. This Day could also mean the destruction of Jerusalem and the temple. Instead of deserting the assembly of Christians and going to the temple to worship, they should return to the assembly of Christians because the temple would soon be destroyed.

3. **approaching-** Gr. **eggizo-** *come near, rapidly approaching*

26. **For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,**

A. **For if we sin willfully after we have received the knowledge of the truth,**

1. **sin-** Gr. **hamartano**

2. **willfully-** Gr. **hekousios-** *voluntarily, willingly, of one's own accord, to sin willfully as opposed to sins committed inconsiderately, and from ignorance or from weakness*

- a. This verse has been badly misinterpreted over the years. It has been taken out of context.
- b. People have said that this verse means that if you, knowingly and willingly, committed a sin then you would lose your salvation.
- c. People put all and every kind of sin in this verse. They say that if you were committing sins of the flesh you would lose your salvation.
- d. What is the context of this verse? The context is that Christians were starting to abandon their faith in Christ and to return to the law and temple worship. They were doing this knowing full well that Jesus had fulfilled all of the law and sacrifices but had turned their back on this revelation and were being influenced by the pressure of other Jews and circumstances around them.
- e. If you willfully forsake faith in Christ [and His finished work for you] and seek to justify yourself under the law, then there no longer remains a sacrifice for your sins. Surely, the blood of bulls and goats will not remove your sins!
- f. This verse is NOT saying that if you are struggling with sins in your life, that you have lost your salvation.
- g. In each case where dire warnings are given concerning salvation for believers, it is in connection with believers who were forsaking their faith in Christ, to go to the law for justification.  
**Galatians and Hebrews**
- h. Note that there are no dire warnings concerning salvation for the Corinthians, which were committing sins of the flesh and carnality.

3. **received-** Gr. **lambano**

4. **knowledge-** Gr. **epignosis-** *from epi-upon; gnosis- knowledge- It is higher knowledge, revelation knowledge*

5. **truth-** Gr. **aletheia**

- a. You must RECEIVE revelation knowledge. This is not knowledge you can attain to by your mental prowess. It is a gift from God.

B. **there no longer remains a sacrifice for sins**

1. **remains-** Gr. **apoleipo-** *to leave, to leave behind to desert or forsake*
2. **sacrifice-** Gr. **thusia**
3. **for sins-** Gr. **peri hamartia-** *concerning sins*
  - a. Animal sacrifice after Jesus died was meaningless in every way.
  - b. God allowed animal sacrifices before Christ, to cover sins for a time, but never take them away. They were sort of held on credit, until Christ came and paid the account in full.

27. **but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.**

A. **certain**

1. A day of judgment is CERTAIN. For believers it will be at the Judgment Seat of Christ. For unbelievers it will be at the White Throne Judgment.

B. **fearful-** Gr. **phoberos-** *we get the word phobia from this Greek word*

1. One of the things lacking in the world today is the fear of God.

C. **expectation-** Gr. **endoche-** *expectation, waiting*

D. **of judgment-** Gr. **krisis**

1. Some teach that all people are saved because of what Jesus did on the cross regardless if they receive it by faith or not. This verse would be meaningless or greatly misplaced if this were so.

E. **fiery-** Gr. **pur**

F. **indignation-** Gr. **zelos-** *the fierceness of indignation, punitive zeal*

1. There is a judgment of hell for those who reject God's salvation in Jesus. Jesus spoke more about hell than any other person in the Word of God by far! [Mat 3:12](#), [Mat 13:42](#), [Mat 13:50](#), [Mat 25:41](#); [Mar 9:43-49](#); [Luk 16:24](#)

G. **devour-** Gr. **esthio-** *to eat*

1. The fire will never be satisfied. It will be an eternal fire in the Lake of fire. The fire will eat at those in this lake but will never fully consume them.

H. **adversaries-** Gr. **hupenantios-** *opposed to, contrary to, an adversary*

1. These are those who set themselves opposed to, contrary to the truth and the person and work of Jesus.

2. To reject God's offer of salvation and peace with Him, is to align yourself with His adversary, satan.

**28. Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses.**

**A. Anyone**

1. No one could get away with rejecting God's law unless they put their faith in what that law represented which was the Lord, the Messiah.

**B. rejected-** Gr. **atheteo-** *to do away with, to set aside, disregard, to thwart the efficacy of anything, nullify, make void, frustrate, to reject, to refuse, to slight*

**C. Moses Law**

1. The 613 commands of the Mosaic Covenant

**D. dies-** Gr. **apothnesko-** *to die off*

**E. without mercy-** Gr. **choris oiktermos-** *apart from mercy or pity*

**F. testimony of two or three witnesses-** Gr. **martus**

1. [Deut. 17:6-7](#), [Deut. 19:15](#)

**29. Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?**

**A. Of how much worse punishment,**

1. **worse-** Gr. **cheiron-** *worse, harder, more severe*

2. **punishment-** Gr. **timoria-** *avenging of violated honor, vengeance, punishment, penalty*

- a. No matter what Universalists say, there is a punishment for the rejection of Jesus Christ and His finished work.

**B. do you suppose,**

1. **suppose-** Gr. **dokeo-** *to esteem, think, to seem*

**C. will he be thought worthy who has trampled the Son of God underfoot**

1. **thought worthy-** Gr. **axioo-** *to think meet, fit, right, to judge worthy, deem, deserving*

2. **trampled underfoot-** Gr. **katapateo-** *to tread down, trample under foot, to trample on; metaphorically to treat with rudeness and insult, to spurn, treat with insulting neglect*

- a. This is a sign to show disrespect and to dishallow something. When we turn to our own works, instead of having faith in Him and His finished work, we disrespect Him.
- b. This is not speaking of a believer that is weak in faith or struggling with sin. It is speaking of those who willfully are rejecting faith in Jesus, to go to the law for justification and to seek forgiveness through the blood of animals.

3. **Son of God**

- a. Jesus Christ

D. **counted the blood of the covenant by which he was sanctified a common thing,**

1. **counted-** Gr. **hegeomai-** *to consider, deem, account, think*

2. **blood of the covenant**

- a. The blood of Jesus that ratified the new covenant, satisfied God, and sanctified the people.

3. **sanctified-** Gr. **hagiazō-** *to make holy, to separate*

- a. This is speaking to those who are believers, who were saved and sanctified, in Christ. Again, this is speaking in context to those who were saved, by faith, in Jesus, but then turned away from faith in Christ to justify themselves by the law.

4. **common thing-** Gr. **koinos-** *that which is common and unhallowed*

- a. To reject faith, in the blood of Jesus, to forgive your sins and go to the temple and put your trust in the blood of bulls and goats is treating the blood of Jesus as common, useless, and is a great insult to God.

E. **and insulted the Spirit of grace**

1. **insulted-** Gr. **enubrizo-** *insult or mock one in a thing*

- a. It is a great insult to God and His grace when we reject the person and work of Jesus, to trust in our own selves for salvation.

2. **Spirit of grace**

- a. The Spirit has been sent to reveal and manifest the grace of God. To return to the law which is based upon works and self-effort is to insult and spurn the Spirit of Grace. This is blaspheming [insulting] the Holy Spirit.

- b. Spirit of Grace- [Zech 12:10](#)

30. **For we know Him who said, "VENGEANCE IS MINE, I WILL REPAY," says the Lord. And again, "THE LORD WILL JUDGE HIS PEOPLE."**



- A. **For we know Him who said,**
  - 1. **know-** Gr. **eido-** *to perceive*
    - a. Knowing God and His Son, Jesus, is the key to abiding in His love and grace.
- B. **vengeance is mine**
  - 1. **vengeance-** Gr. **ekdikesis-** *to meet out justice*
- C. **I will repay**
  - 1. **repay-** Gr. **antapodidomi-** *give back*
- D. **says the Lord**
  - 1. **Lord-** Gr. **kurios**
- E. **and again, the Lord will judge His people**
  - 1. **judge-** Gr. **krino-** *to render a decision*
  - 2. **His people-** Gr. **laos-** *covenant people*
    - a. In context God is speaking of believers- "His people"

31. **It is a fearful thing to fall into the hands of the living God.**

- A. **fearful-** Gr. **phoberos**
- B. **fall into-** Gr. **empipto eis**
  - 1. This phrase was used of David submitting himself to the judgment of God upon himself. [2 Sa 24:14](#)
- C. **hands-** Gr. **cheir**
- D. **the living God-** Gr. **zao theos**
  - 1. God is eternal so his judgment upon unbelievers is also eternal.

32. **But recall the former days in which, after you were illuminated, you endured a great struggle with sufferings:**

- A. **But recall the former days in which,**
  - 1. **recall-** Gr. **anamimnesko**
    - a. Remembering our beginning will help us continue on and help us end well.
  - 2. **former days-** Gr. **proteron hemera**
    - a. When we were first born-again. These were the best of days and in some ways the worst of days. The best, because of our new found love with Jesus and His sweet communion. The worst of days, because of the severe battles had with the enemy due to

our unrenewed mind. At the onset he tries to derail young believers in various ways.

**B. after you were illuminated,**

1. **illuminated**- Gr. **photizo**- *to give light, to shine, to enlighten, light up, illumine, to enlighten, spiritually, imbue with saving knowledge*
  - a. This means they were illuminated with the gospel light and were saved. [Heb 6:4](#); [Act 26:18](#); [2Co 4:6](#)
  - b. This word was used in Hebrews 6. It is used of believers here so it must be used of believers there as well.

**C. you endured a great struggle with sufferings**

1. **endured**- Gr. **hupomeno**- *to remain under*
2. **great struggle**- Gr. **polus athlesis**- *much or many to contest, to combat, to strive, struggle, hard trial*
  - a. When someone first gets saved there are many contests, struggles, and strivings with the devil, the flesh, and the world. This is mainly because of an unrenewed mind.
3. **sufferings**- Gr. **pathema**- *that which one suffers or has suffered, an enduring, undergoing, suffering*
  - a. These sufferings were due to persecution of the enemy upon the mind and from people. This was not the suffering of sickness. They did suffer poverty, but it was because of the persecution of those who plundered them. God has not called us to suffer in poverty unless it is directly connected with persecution for the faith.

**33. partly while you were made a spectacle both by reproaches and tribulations, and partly while you became companions of those who were so treated;**

**A. partly while you were made a spectacle both by reproaches and tribulations,**

1. **spectacle**- Gr. **theatrizo**- *to bring upon the stage to set forth as a spectacle, expose to contempt, to be made a show of, held up to shame,*
  - a. The religious Jews were making life difficult on the Hebrew saints. They were mocking and insulting them, lying about them and attacking them hotly. They were getting pressure from all sides and were under severe peer pressure to conform to Judaism and return to temple worship and the law.

b. It seemed to the Hebrew saints that the spotlight was shining upon them and they had become embarrassed of their faith in Christ. The Jesus they were saying was to return, had not. This was becoming increasingly embarrassing. Many of the Hebrew saints bowed to the pressure and returned to worship at the temple and to follow the commands of the law again.

b. Paul felt like a spectacle by those persecuting him, but he did not cave under the pressure. [1 Cor. 4:9](#)

2. **reproaches**- Gr. **oneidismos**

3. **tribulations**- Gr. **thlipsis**- *crushing pressure from all sides*

**B. and partly while you became companions of those who were so treated.**

1. **became**- Gr. **ginomai**- *to come into a new state of existence*

a. It is easy to live for Christ when everyone likes you and Christianity is popular. It is another thing when you are in a culture that hates Christ and Christianity. We are moving in that direction in the United States. It is quite possible that Christians in the US will find a new state of existence in the natural that is not conducive with their faith. Will we stand strong in our faith or give in to compromise and turn from our faith in Christ. It remains to be seen.

2. **companions**- Gr. **koinonos**- *a partner, associate, comrade, companion, sharer, in anything*

a. There is always a remnant of the church that is going through persecution. [1 Pet. 5:9](#)

3. **treated**- Gr. **anastrepho**- *to turn upside down, overturn*

**34. for you had compassion on me in my chains, and joyfully accepted the plundering of your goods, knowing that you have a better and an enduring possession for yourselves in heaven.**

**A. for you had compassion on me in my chains,**

1. **compassion**- Gr. **sumpatheo**

2. **my chains**- Gr. **desmon**

a. The author was in chains or is in chains. He also was well acquainted with Timothy. I believe Paul wrote this epistle but left his name off because of his ministry to the Gentiles.

**B. and joyfully accepted the plundering of your goods,**

1. **joyfully**- Gr. **meta chara**

- a. This is not happiness but the joy of the Holy Spirit. This is supernatural and not tied to circumstances.
  - 2. **accepted-** Gr. **prosdechomai**
    - a. They inwardly accepted this instead of being bitter over it. They knew they had much better and more enduring possession in their place.
  - 3. **plundering-** Gr. **harpagē-** *the act of plundering, robbery, seizure, pillage,*
  - 4. **goods-** Gr. **huperchonta-** *things you have in hand*
    - a. Things in your hand can be taken. What is in your heart cannot be!
    - b. We have this treasure in earthen vessels. We have a treasure beyond price in our heart. It is the unspeakable gift!
- C. **knowing that you have a better and enduring possession for yourselves in heaven**
- 1. **knowing-** Gr. **ginosko-** *to know by experience or relationship*
    - a. When the Hebrew saints got saved, they had experienced the richness of God's goodness and grace. They now were being tempted to give up that spiritual treasure, that cannot be seen, for temporal ones that could be.
  - 2. **better-** Gr. **kreitton**
  - 3. **enduring-** Gr. **meno**
    - a. Earthly treasures are but for a moment. I have never seen a hearse towing a U-Haul.
  - 4. **possession-** Gr. **huparxis**
    - a. We have a spiritual possession of Christ. He is both in us and in heaven.
  - 5. **in heaven**
    - a. There is a heaven and a hell. It is our decision which one we go to when we die. It is a decision of faith or unbelief.

35. **Therefore do not cast away your confidence, which has great reward.**

A. **cast away-** Gr. **apoballo-** *to throw away*

B. **confidence-** Gr. **parrhesia-** *freedom in speaking, unreservedness in speech, openly, frankly, i.e without concealment, without ambiguity or circumlocution, free and fearless confidence, cheerful courage, boldness, assurance, the deportment by which one becomes conspicuous or secures publicity*

1. The writer of Hebrews is basically saying here, "Do not hide your lamp under a bushel!" [Heb 3:6](#), [Heb 3:14](#), [Heb 4:14](#)
  2. The enemy does not mind you saying in your heart that you believe in God and Jesus, but it is another thing when you speak it out for others to hear.
  3. There will come a time in this country that many will be tempted to be quiet about their faith. This is a step towards apostasy.
- C. **great-** Gr. **mezas-** we get our word mega from this. We have a mega reward for believing in and witnessing for Christ.  
[Heb 11:26](#); [Psa. 19:11](#); [Mat 5:12](#)
- D. **reward-** Gr. **misthapodosia-** *payment of wages due, recompense*

**36. For you have need of endurance, so that after you have done the will of God, you may receive the promise:**

- A. **For you have need of endurance,**
1. **need-** Gr. **chreia-** *necessity, duty*
  2. **endurance-** Gr. **hupomone-** *to remain under unfavorable circumstances and pressure*
    - a. Many remain in immaturity because they refuse to stay anywhere where there are unfavorable circumstances or pressure. We cannot mature if we jump out of every uncomfortable situation. Sticking it out in the hard times will produce maturity and stability in the Christian life. [1 Pet. 5:10](#)
- B. **so that after you have done the will of God,**
1. **done-** Gr. **poieo**
  2. **will-** Gr. **thelema**
    - a. One of the primary areas of the will of God is to believe upon Jesus even when pressure is on. [John 6:40](#)
    - b. To do the will of God the Hebrew saints needed to keep their faith in Jesus and act accordingly.
- C. **you may receive the promise**
1. **receive-** Gr. **kolumbao-** *to care for, take care of, provide for, to take up or carry away in order to care for and preserve, to receive, obtain: the promised blessing*
  2. **the promise-** Gr. **epaggelia**
    - a. The promise of righteousness by faith and eternal inheritance.

**37. "FOR YET A LITTLE WHILE, AND HE WHO IS COMING WILL COME AND WILL NOT TARRY.**

**A. little while-** Gr. **mikron hosos hosos-** *"For yet a little-a very little-while"*

1. God's "little while" and our little while usually do not match up. We have been waiting 2000 years for God's little while. However, just think what it means when God says we have been given eternal life! Eternity with God will be amazing!

**B. coming-** Gr. **erchomai**

1. He is coming.

**C. come-** Gr. **heko-** *to have come, have arrived, be present, to come to one, i.e. to seek an intimacy with one*

1. This verse should be translated: "For yet a little-a very little while, and He who is coming shall have come to seek intimacy with us, and will not linger or delay.

**D. tarry-** Gr. **chronizo-** *to tarry, delay, linger*

1. Jesus tarries because He is patient and merciful. He is giving space for all to repent and be saved. He does not desire that any should perish but all be saved by faith. [2 Pet. 3:9](#)

**38. NOW THE JUST SHALL LIVE BY FAITH; BUT IF ANYONE DRAWS BACK, MY SOUL HAS NO PLEASURE IN HIM."**

**A. Now the just shall live by faith,**

1. **just-** Gr. **dikaios-** *righteous, innocent, faultless, guiltless- approved of or acceptable to God*
2. **live-** Gr. **zao**
3. **by faith-** Gr. **ek pistis-** *out from faith or persuasion of truth*
  - a. [Hab. 2:4](#); [Rom 1:17](#); [Gal 3:11](#)

**B. but if anyone draws back,**

1. **draws back-** Gr. **hupostello-** *to draw back, let down, lower, to withdraw: of a timid person to withdraw one's self, i.e. to be timid, to cover, shrink - of those who from timidity hesitate to avow what they believe, to be unwilling to utter from fear, to shrink from declaring, to conceal, dissemble*
  - a. The Hebrew saints were tempted to be quiet about their faith in Jesus as Messiah, out of fear and pressure of the Jews around them. They did not want to make waves for themselves.

- b. This is slowly happening to Christians in the US as it is more politically incorrect to hold to absolute morality and biblical standards.

**C. my soul has no pleasure in him**

1. **soul-** Gr. **psuche-** *mind, will, and emotions*
  - a. God has a soul, mind, will, and emotions
  - b. We were made in God's image. God is a spirit that has a soul, and now lives in a human body. This is Jesus!
2. **pleasure-** Gr. **eudokeo-** *it seems good to one, is one's good pleasure, think it good, to be well pleased with, take pleasure in, to be favorably inclined towards one*
  - a. Without faith it is impossible to please God. [Heb. 11:6](#)

**39. But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.**

**A. But we are not of those who draw back to perdition,**

1. **draw back-** Gr. **hupostole-** *the timidity of one stealthily retreating*
2. **perdition-** Gr. **apoleia-** *destroying, utter destruction, a perishing, ruin, destruction, the destruction which consists of eternal misery in hell*
  - a. There is perdition for those who do not trust in Jesus Christ or reject Him. This consists of the misery in hell.

**B. but of those who believe to the saving of the soul**

1. **believe-** Gr. **pistis-** *of faith*
  - a. Believing is the one requirement on man's side to obtain salvation and avoid perishing. [John 3:16](#)
  - b. We are saved by grace through faith. That faith is a gift from God. God gives us faith, but He will not believe for us. Believing is the utilization of the faith He gave us!
2. **saving-** Gr. **peripoiesis-** *a preserving, a preservation, possession, one's own property, an obtaining, keeping safe,*
  - a. We possess our souls by trusting in God to the end. [Luke 21:19](#)
  - b. Jesus says if we love our soul and try to save it ourselves, we will end up losing it. [Luke 9:24](#)
3. **the soul-** Gr. **psuche-** *mind, will, and emotions; also metaphorically of the person themselves.*
  - a. Our soul is saved by renewing it with the Word of God and through endurance. [James 1:21](#)