

PRESSING ON/TAKING FLIGHT
HEBREWS 10
WEEK 19

Mosaic Cov/Old Cov

Temporary

Guilty conscience remained

Animal blood (cursed by fall)

New Covenant

Eternal

Clean conscience

Spotless blood of Jesus

The Levitical system ceased because it was unable to take away sin.

We need to place ourselves in the sandals of these Jewish readers who are believers in Jesus.

All their lives they sacrificed. . . . The Temple was still standing at the time of the writing of this book. Animal sacrifices were made every day. AND – now they are being told – this is not the REALITY!

To them – only the High Priest could go into the PRESENCE OF GOD once a year. NOW they, as believers in Jesus – the FULFILLMENT – can go BOLDLY to the throne of grace to obtain mercy and find grace in time of need – ANY TIME!!!

HEBREWS 10

Hebrews 10:1-4

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. ² For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins. ³ But in those sacrifices there is a reminder of sins every year. ⁴ For it is not possible that the blood of bulls and goats could take away sins.

The Mosaic Covenant/Mosaic Law was a foreshadowing of the reality in Christ. It was the shadow from which those who were under it could grasp all the benefits God would one day provide. The Law made temporary provisions. The Law was incapable of making a final disposition of the sin question.

The Levitical system was not designed by God to remove or forgive sins.

It was preparatory for the coming of the Messiah in that it made the people expectant.

It revealed the seriousness of their sinful condition in that even temporary covering required the death of an animals.

It revealed the reality of God's holiness and righteousness by indicating that sin had to be covered.

It revealed the necessity of full and complete forgiveness so that God could have desired fellowship with His people.

The Law held those under it in a state of infancy. . .

Gal. 3:23-25 - But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. ²⁴ Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. ²⁵ But after faith has come, we are no longer under a tutor.

Gal. 4:1 Now I say *that* the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, ² but is under guardians and stewards until the time appointed by the father

MAC – the Greek word for “tutor” denotes a slave whose duty it was to care for a CHILD until adulthood. The “tutor” escorted the children to and from school and watched over their behavior at home. Tutors were often strict disciplinarians, causing those under their care to yearn for the day when they would be free from their tutor’s custody. The law was our tutor which, by showing us our sins, was escorting us to Christ.

The Law could not liberate those under it from its oversight (not even giving them a clean conscience) so that they could come to maturity.

While those living under the Law by FAITH could be accepted by God, their acceptance was provisional and dependent upon the future sacrifice of Christ to bring them to a state of perfection before God.

Had perfection been obtainable through animal sacrifices, those sacrifices would not have been repeated again and again. In fact, rather than purging the conscience (Heb. 10:2), the sacrifices on the Day of Atonement (v. 3) were a “reminder of sins every year.” This is why the Day of Atonement is a day of deep mourning. The people stood acutely conscious of their condemnation by a holy and just God.

How often do we take the time each day to look beyond the earthly, to look beyond the material, the immediate, and catch sight of the heavenly, the eternal aspects of all Christ has done for us and will do for us? In light of eternity, our time in this world truly is a mere moment in time.

II Cor. 4:16-18

¹⁶ Therefore we do not lose heart. Even though our outward *man* is perishing, yet the inward man is being renewed day by day. ¹⁷ For our light affliction, which is but for a moment, is working for us a far more exceeding *and* eternal weight of glory, ¹⁸ while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen *are* temporary, but the things which *are* not seen are eternal. Afflictions eclipsed by GLORY!

Hebrews 10:5-10

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.*

⁶ *In burnt offerings and sacrifices for sin
You had no pleasure.*

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]*

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), ⁹ then He said, “Behold, I have come to do Your will, O God.”^[b] He takes away the first that He may establish the second. ¹⁰ By that will we have been sanctified through the offering of the body of Jesus Christ once for all.*

The author previously communicated that the BLOOD of animals could not take away sin.

NOTE: animals were under the curse of Genesis 3:14 – just as man is under the curse following the fall. So – that which remained under a curse could not render complete satisfaction to a holy God. The blood of animals could NEVER appease God. The blood of Jesus is “without spot” (I Peter. 1:18-19)

In this passage the author is teaching that the sacrifice of Jesus is superior to that of animals because of the NATURE of the sacrifice. It was a VOLUNTARY sacrifice offered in OBEDIENCE to the will of God.

The author of Hebrews uses David’s testimony from Psalm 40 to stress Christ’s obedience to the will of His Father.

The Father gave His Son to become incarnate – to become Emmanuel – to become God in the flesh (John 3:16 – “For God so loved the world that He gave (bestowed a gift) His only begotten (one of a kind) Son. . . .”

Isa. 53:10 NASV – IF He would render Himself as a guilt offering (Phil. 2 – Jesus emptied Himself of His glory to identify with man).

We have to have Emmanuel – God in the flesh – to fulfill prophecy – AND so that God could offer Himself as the final sacrifice (Heb. 2:14).

NOTE: Hebrews 10:5 states “But a body You have prepared for Me.” However, Psalm 40:6, which is being quoted by the author of Hebrews states, “My ears You have opened” (in place of a “body You have prepared for Me.”) - ????

- The author of Hebrews is quoting from the Greek translation of the OT, the Septuagint (LXX).
- What does “My ears You have opened” mean? This is referring to a law concerning servants found in Deut. 15. Total obedience!

- When a Hebrew sold himself as a servant/slave to a fellow Israelite, his servitude was limited to six years. In the seventh year the servant was to be freed, and supplied with essentials so he could get a fresh start.
- But the law also provided for a situation if the slave/servant did not want to leave (Deut. 15:16). In this case the master “shall taken an awl and thrust it through his ear to the door, and he shall be your servant forever” (Deut. 15:17).
- The Son of God chose to accept the role of the Father’s servant. Thus – Jesus came in the flesh – Emmanuel – to do the Father’s will.

This obedience characterized Christ not only in His Incarnation, but throughout the course of His entire life. And that obedience reached its climax when He offered Himself as a sacrifice in obedience to the will of God. Jesus is the Suffering Servant!

The statement “sacrifice and offering You did not desire” means that God found no LASTING pleasure in the Levitical system.

There are several reasons that the OT sacrifices were unacceptable to God – permanently:

- Animals were under the curse that was passed upon all creation because of Adam’s sin (Gen. 3:14).
- No animal ever went voluntarily to its death. Ps. 118:27 – “bind the sacrifice with cords to the horns of the altar.” Any animal brought to sacrifice would be overcome with fear at the scent of death and would seek to return to the safety of its flock or herd.
 - God found no lasting pleasure in that which was sacrificed contrary to its own will.

In contrast, Jesus is our sinless, pure Lamb of God. Jesus said, “Behold, I have come to do Your will, O God” (Heb. 10:9).

Christ’s submission to His Father’s will was clearly displayed in Gethsemane when Jesus faced death on the cross, being made sin on the sinner’s behalf, entrance into spiritual death, and separation from His Father. There He said three times, “Not as I will but as You will” (Matt. 26:36-44). By His voluntary sacrifice, Christ terminated involuntary sacrifices, and by His obedient sacrifice “we have been sanctified.” Christ, by His obedience to the will of His Father, has accomplished once and for all time that which the involuntary sacrifices of the OT could never accomplish.

Hebrews 10:11-14

¹¹ *And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins.* ¹² *But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,* ¹³ *from that time waiting till His enemies are made His footstool.* ¹⁴ *For by one offering He has perfected forever those who are being sanctified.*

Previously the author told the readers that the Law could never – with these sacrifices offered continually, year by year, make those who approach perfect. By contrast, the author is now proclaiming that “by one offering He has perfected FOREVER those who are being sanctified.” Evidence that Jesus’ sacrificial work is forever completed is that He “sat down at the right hand of God.”

NOTE: Jesus did not begin to execute the authority of a king promised to Him by the decree made with Him by the Father (Psa. 2:6-9). That kingdom will be established here on the earth in fulfillment of the Davidic Covenant (II Sam. 7:16), with Jerusalem as the center of His reign. But having completed the work that provided eternal redemption, the Lord could be restored to the glory that He had with the Father before the world began (John 17:5). And, He awaits the Father’s appointed time for His return to establish the earthly Davidic kingdom, at which time, “His enemies are made His footstool” (Heb. 10:13. Seated at the Father’s right hand until that time (Psa. 110:1b), the Son can look back to His accomplished work and also look in anticipation to His work as King/Priest that remains to be completed.

“His enemies are made His footstool” – when Jesus returns as King of Kings and Lord of Lords, all creation will bow at His feet. At the time of His return from heaven in power and great glory, all His enemies will be made His footstool. As emperor over the whole earth, His enemies shall be subdued beneath His feet “*Thou hast put all things in subjection under his feet...*” – (Heb.2:8). “*And hath put all things under his feet...*” – (Eph.1:22). Culturally speaking - many kings on earth had their throne’s footstool inscribed with their enemies’ names.

He has perfected forever those who are being sanctified: this makes it plain that the work of Jesus (Eph. 2:10) is indeed effective only for those who are justified and being sanctified (Rom. 8:30; I Cor. 1:30; Phil. 1:6). The work of Jesus is capable of saving every human being (I John 2:2), but it is only efficacious for those who are set apart (sanctified) unto God.

Hebrews 10:15-18

¹⁵ *But the Holy Spirit also witnesses to us; for after He had said before,*

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,”*^[c]¹⁷ *then He adds, “Their sins and their lawless deeds I will remember no more.”*^[d]¹⁸ *Now where there is remission of these, there is no longer an offering for sin.*

Referring again to the great promise God made with the house of Israel and with the house of Judah through Jeremiah (Jer. 31:31-34), the author states that it is God’s revealed purpose to terminate the Mosaic Law made with Israel by the introduction of a New Covenant – made with Israel! And, as a result of that New Covenant, God can affirm that “their sins and their lawless deeds I will remember no more” (Heb. 10:17). Because of the New Covenant, it will no longer be necessary to make an offering for sin

for there will no longer be a remembrance of sin by God. And there will be no more conscience concerning sin on the part of the believers.

- Sin incurs a debt which requires forgiveness
- Sin enslaves in bondage which requires redemption (removing sin; buying out of the marketplace – never to be returned to the marketplace)
- Sin causes alienation which requires reconciliation (restoration; restored to God’s favor; restoration of relationship with God)
- All three results of sin must be dealt with to “put away sin” (Heb. 9:26).

The author addresses forgiveness:

- The root concept in forgiveness is to separate or to remove – from bondage to another and remove from alienation to God.
- Because payment for indebtedness is rendered, God by a sovereign act of His will can and does dismiss from His memory every sin that has been covered by the blood of Christ.
- Therefore, that which has been dismissed from God’s memory should NOT be a weight on the conscience of those who have been forgiven!! If God does not remember them, surely He does not intend for us to hang onto those obsolete memories!

In Scripture there is a difference between that which is true of believers positionally in Christ – all that He has given to us. (NOTE Ephesians 1) – and what we experience in Him on a day-to-day basis. As we mature in Him, what we experience from day-to-day becomes more consistent with what is true of our position in Christ.

By the offering of Christ through the New Covenant, sin’s debt has been cancelled by a full payment, and the conscience of the one who has been forgiven is cleansed. Because of the accomplished work of Christ, what need can there possibly be to continue Levitical sacrifices? The author is essentially asking the readers – “What excuse can be found for those who take refuge in animal sacrifices to escape persecution?”

Hebrews 10:19-25

¹⁹ Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, ²⁰ by a new and living way which He consecrated for us, through the veil, that is, His flesh, ²¹ and having a High Priest over the house of God, 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. ²³ Let us hold fast the confession of our hope without wavering, for He who promised is faithful. ²⁴ And let us consider one another in order to stir up love and good works, 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.

With the word, “therefore,” the author now is exhorting the readers to action – to faith and patient endurance based on the theological truth he has already presented. He is using the doctrines he has laid out to move them to obedience and to a faithful walk in Christ.

The readers are being exhorted to live like the “believer priests” that they are in their position in Christ. Peter spoke of this in I Peter 2:5, “You also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.” (Peter’s readership – Jewish believers as well).

Aaron was consecrated – set apart – to function as High Priest. Aaron was washed with water (Ex. 29:4); Aaron was robed and anointed with a special anointing oil (Ex. 30:22-29). After the washing, the robing, and the anointing, Aaron was able to assume his ministry in the tabernacle and come before the presence of God once a year in the Holy of Holies on the Day of Atonement. The imagery is taken from the sacrificial ceremonies of the Mosaic Covenant where blood was sprinkled as a sign of cleansing and the priests were continually washing themselves and the sacred vessels in basins of clean water. The washing with pure water refers to the Holy Spirit’s purifying ones life by means of the Word of God (Titus 3:5). Believers have been washed with the water of regeneration (Titus 3:5) – sprinkled with clean water (Eze. 36:24-27 – provided in the New Covenant) – which speaks of the baptism of the Holy Spirit – being placed into the Body of Christ (I Cor. 12:13); we have been clothed in Christ’s righteousness (Phil.3:9; Rev. 19:14); we have been anointed by the Holy Spirit (I John 2:27). Therefore, we can come into His presence.

Therefore:

- “Let us draw near with a true heart in full assurance of faith.” Since we have been cleansed and anointed or set apart to a priestly ministry, it is our privilege to draw near to the presence of God in order that we might minister before Him.
 - We have boldness to enter the Holy of Holies because the veil that once separated the priest from the presence of God has been removed.
 - Our entrance is not only by blood but it is also “through the veil”. Christ’s human body is the veil. On the cross, Jesus’ flesh was torn. When Christ died, the 60’ veil in the Temple was torn from top to bottom.
 - When Christ’s flesh was torn at His crucifixion, so was the Temple veil that symbolically separated men from God’s presence (Matt. 27:51). When the high priest on the Day of Atonement entered the Holy of Holies, the people waited outside for him to return. When Christ entered the heavenly temple, He did not return. Instead He opened the curtain and exposed the Holy of Holies so that we could follow Him.
 - CONSIDER: When Christ became flesh it was necessary that His glory be veiled. Just as the people of Israel who assembled at the tabernacle could not see the glory of God that dwelt above the mercy seat in the Holy of Holies, so those who looked upon Jesus during the years of His ministry could not see His essential glory. His flesh was that which veiled His glory. But, at His crucifixion, that flesh was rent so that through that rending of the veil we might approach the unveiled presence of God.

- While believers are priests – through Christ – and have the right of direct access to God, they are under the authority of a High Priest who rules over the house of God – in the heavenlies. Jesus, the High Priest invites us to come into God’s presence and works in us that we may draw near with a “true heart” and in “full assurance” – having the confidence that he is acceptable to God and has direct access to Him. Are we? Do we avail ourselves of this marvelous privilege?
- “Let us hold fast the confession of our hope without wavering”
 - “Confession” – their public acknowledgement of faith in Jesus.
 - “Hold fast” – tighten our grip – cleave without hesitancy, without doubt, without wavering – and we can do so based on God’s faithfulness.
 - The author is encouraging them to renewed confidence in the superiority of Jesus!
- “Let us consider one another” – WHY? “To stir up love and good works.”
 - “Love” should be our attitude toward other believers.
 - “Good works” – the actions directed toward the needs of fellow believers as a demonstration of that love.
 - “Stir up” – exhort one another; exhorting is a stirring!
 - Don’t become an island unto yourself. That is a sure way to get discouraged.
 - Our motivation for fellowship should be:
 - To obey God
 - To give to others

The author then tells the readers not to forsake assembling with one another – as this was occurring due to the persecution the readers were experiencing. Instead of letting persecution drive them away from other followers of Jesus, the author is encouraging them to let persecution drive them together. We need each other!

God uses the Body of Christ – and this is why we are not to forsake the assembling of ourselves together. There is an interdependence within the Body of Christ.

When we meet, we should look for those whom we can come alongside and pour into.

There is an eschatological urgency to the exhortation which requires an increased activity as the coming of Christ approached!

We are now moving into the category of a “NOT feel good Scripture passage”. Fourth warning – fairly severe section. (BUT not when we understand the OT and put ourselves into the sandals of the readers of Hebrews).

Hebrews 10:26-31

²⁶ For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, ²⁷ but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries. ²⁸ Anyone who has rejected Moses’ law dies without mercy on the testimony of two or three witnesses. 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?*³⁰ For we know Him who said, “Vengeance is Mine, I will repay,”^[e] says the Lord.^[f] And again, “The LORD will judge His people.”^[g]³¹ It is a fearful thing to fall into the hands of the living God.

Hebrews 10:26 – the author is referring to a feature of the Mosaic Law – wherein a sin offering was available only to a person who sinned unintentionally. (Lev. 4:1ff – “Now the Lord spoke to Moses, saying, ‘Speak to the children of Israel, saying, ‘If a person sins unintentionally against any of the commandments of the Lord. . . .’; Numbers 15:22ff)

Intentional sins are addressed in Numbers 15:30-36. When there was no repentant heart, the person that sinned willfully, intentionally, was put outside the assembly and killed.

The only provision the law made for intentional sins was the sacrifice offered by the high priest on the Day of Atonement “for all their sins” (Lev. 16:34).

Believers can intentionally sin?

- Ananias and Sapphira didn’t end well! (John MacArthur states that this couple exhibits the classic example of hypocrisy among Christian who faked their spirituality to impress others. They were “in the congregation of those who believed” (Acts 4:32) and were involved with the Holy Spirit (Acts 5:3) but were hypocritical. They had promised, perhaps publicly, that they were giving the full amount received for a possession to the Lord. Their outward sin was lying about how much they were giving to the church; but the deeper, more devastating sin was their spiritual hypocrisy based on selfishness.)
- I Cor. 11:27-32 – due to sacrilege at the Lord’s table, some believers died prematurely – “many sleep” – euphemism for “death”. MacArthur – “The offense was so serious that God put the worst offenders to death, an extreme but effective for of church purification (Luke 13:1-5; Acts 5:1-11; I John 5:16).”
 - Chastened by the Lord (I Cor. 11:32) – MacArthur – “The Lord chastens to drive His people back to righteous behavior and even sends death to some in the church (I Cor. 11:30) to remove them before they could fall away (Jude 24)
- I John 5:16-17 – “sin leading to death” and a “sin not leading to death”. MacArthur – a sin leading to death could be any premeditated and unconfessed sin that causes the Lord to determine to end a believer’s life. It is not one particular sin. . . but whatever sin is the final one in the tolerance of God. Failure to repent of and forsake sin may eventually lead to physical death as a judgment of God (Acts 5:1-11; I Cor. 5:5; 11:30). No intercessory prayer will be effective for those who have committed such deliberate high-handed sin. God’s discipline with physical death is inevitable in such cases as He seeks to preserve the purity of His church.”
- King David sinned intentionally. David didn’t just bump into Bathsheba. II Sam. 11 tells us that he saw her and inquired about her and sent for her! Then, when she conceived, David arranged to have Bathsheba’s husband, Uriah, killed.
 - David repented as seen in Psalm 51.

- God did forgive David. Yet, David lived with the consequences of his sin the rest of his life.

In the situation re: the readers, the author is telling them that if they go back and put themselves under the Mosaic Law, the law makes no provision for intentionally sinning!

If the readers choose to go back, the law offers no hope of a sacrifice that might even temporarily cover their willful sin. What it does offer is judgment.

“Fiery indignation” recalls several OT incidents:

- When Aaron’s two sons, Nadab and Abihu, ignored God’s instructions and offered “profane fire before the Lord, which He had not commanded them. So fire went out from the Lord and devoured them and they died before the Lord” (Lev. 10:1-2).
- Shortly after receiving the law at Mount Sinai, the people “complained” and it “displeased the Lord and His anger was aroused. So the fire of the Lord burned among them, and consumed some in the outskirts of the camp” (Num. 11:1).
- After leaving Sinai, Korah led a rebellion against God’s choice of Aaron’s family to serve as priests. When he and his followers appeared to offer incense before the tabernacle, “a fire came out from the Lord and consumed the 250 men who were offering incense” (Num. 16:35).
- Not only was there no hope of a sacrifice to cover intentional sins, the OT recorded what happened to those who went against the law!

The author sums up what it would be like should a follower of Jesus turn back to the old covenant:

- He or she would be treating Jesus with utter contempt, as if they had “trampled the Son of God underfoot.”
 - Disgracing Jesus
 - Devaluing Jesus and His finished work on our behalf
- He or she would be showing disrespect for the blood that makes believers holy.
 - Essentially proclaiming that Jesus’ blood is of no great importance
- He or she would be insulting the Spirit of grace
 - If we seek to be justified by the law

No genuine believer will say that Jesus’ death isn’t of value. What the author is stating that by the way we are living, we are making that statement or not making that statement!

Hebrews 10:30-31 – a pointed warning!

King David fell into the hands of the living God and 70,000 died!

Hello? Are you listening?

This is a powerful warning to ALL! The promise of all the blessings we are given in Jesus is set against dire divine warnings of what awaits those who reject Him.

Now the author's tone changes. . . .

Hebrews 10:32-39

³² *But recall the former days in which, after you were illuminated, you endured a great struggle with sufferings: 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; ³⁴ for you had compassion on me^[h] 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.^[i] ³⁵ Therefore do not cast away your confidence, which has great reward. ³⁶ For you have need of endurance, so that after you have done the will of God, you may receive the promise:*

You have need of endurance: They, and we, have need of endurance to receive the promise of God after we have done the will of God. The toughest and most discouraging trials are when we are called to obey God's will when the fulfillment of His promise seems so far away. This is why we need endurance. Faithfulness during the time when the promise seems unfulfilled is the measure of your obedience and spiritual maturity

³⁷ *“For yet a little while,
And He^[j] who is coming will come and will not tarry.*

The author speaks of the return of Jesus – in “yet a little while”.

We need to live with an eye toward Jesus returning.

Perhaps some believers have developed doubt re: Jesus' return. We are to remind one another that He is coming.

Luke 19:11ff – parable of the nobleman going away and returning.

Matt. 25:5 – in the parable of the ten virgins – 5 wise and 5 foolish – we note that the Bridegroom is DELAYED!

BUT HE IS RETURNING!

What if Jesus returns today? We need to be living so that we won't be ashamed (I John 2:28).

³⁸ *Now the^[k] just shall live by faith;
But if anyone draws back,
My soul has no pleasure in him.”^[l]*

Now the just shall live by faith: We need to follow in the footsteps of the just who will live by faith, and endure to see the promise fulfilled.

- i. Every word in Habakkuk 2:4 is important, and the Lord quotes it three times in the New Testament just to bring out the fullness of the meaning!

ii. In Romans 1:17, when Paul quotes this same passage from Habakkuk 2:4, the emphasis is on *faith*: “The just shall live by faith.”

iii. In Galatians 3:11, when Paul quotes this passage from Habakkuk 2:4, the emphasis is on *just*: “The just shall live by faith.”

iv. Here in Hebrews 10:38, when the writer to the Hebrews quotes this same passage from Habakkuk 2:4, the emphasis is on *live*: “The just shall **live** by faith.”

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

The author reminds the readers of how they lived for the Lord – how they were courageous. He is calling them to live that way again and endure – don’t throw away your confidence.

He is so assured of their not going down a dangerous path that he states that “we” are not of those who go down the path to destruction – the law can only condemn!

QUESTIONS

Why do the themes in Hebrews 10 seem so familiar?

How many of these themes can you list without looking at the text?

When calling on his readers to make a firm decision, the writer refers to OT events and principles. Why?

What were the readers of this letter like when they first became believers?

Why and how have they changed?

What three things make up the author’s *prescription* for the readers who have become discouraged? Which do you think is most important?