

## 201227-1 He 10, 26-39, The Believing Cannot Draw Back to Perdition—CThurman

The apostle Paul has set forth the reasons why these baptized-believing, church-related, priesthood-of-believing (He.3.1; 8.1; Re.1.6; 5.10) brethren should forsake the ceremonial law. Rather than the ceremonial law being the means to perfect the children of God it was a shadow of good things to come through Jesus Christ. (cf. He.10.1) Paul showed that the law was impotent to take away sins by citing these two points: by the law there was a remembrance of sins every year, and the priests stood ministering the same sacrifices over and over again. So the ceremonial law did not resolve the issue of sins. However, Christ's death for us did. By His death He has perfected for ever (or, into perpetuity) them that are sanctified. This means that there are certain ones that Jesus Christ perfected forever by His death. These that were perfected for ever will manifest sanctification. Their lives will be changed, they will be sanctified. They will have a holy conduct, a holy manner of life. This sanctification is an evidence of God's free bestowal of the covenant of grace, or new covenant upon the sinner. Suddenly he is changed in his affections and in his mind. He is changed inwardly and that inward change works out in our members. These are the ones that are perfected for ever, perpetually perfected by Christ's death. Their sins now being remitted, forgiven there is no more offering for sin. The sin issue is resolved. The darkness is past and now the true light shines in us. (cf. 1Jn.2.8) That this is so is evidenced by the fact that Jesus Christ sat down on the right of God. (cf. He.10.12) The issue of sins now being removed between us the God, Paul then writes, *Having therefore, brethren, boldness to enter into the holiest of all ... and [having] a great priest over the house of God*, His NT church, they should do these things:

- Draw near with real affections, with full proof of faith, with the guilt and filth of sin put away;
- Hold fast an unwavering profession of our faith (ἐλπίς, which is all but this once tss. with the English word *hope*); And,
- Consider one another to sharpness of love and good works: not forsaking the assembling of ourselves together, but encouraging one another [in our gatherings].

This is where we stopped in the last lesson. Now the chapter closes with a warning against *drawing back* from following after Christ. (cf. vss.38, 39)

μετὰ

**26 For if we sin wilfully after that we have received the knowledge of the truth,**

*willfully, ἐκουσίως, adv. tss. willfully, willingly.*

*have received, λαβεῖν, aor. infin. act. of λαμβάνω, to receive, to take, to take away, to hold, to catch.*

περὶ

**there remaineth no more sacrifice for sins,**  
[then] is left concerning

*remaineth, ἀπολείπεται, 3ps. pres. ind. pass. of ἀπολείπω, ἀπό from, of off, out of, since + λείπω to lack, want, to be destitute; tss. to leave (2Ti.4.13, 30; Jude 6, left), remain and only in 2Ti.4.13, 20; He.4.6, 9; 10.26; Jude 6.*

‘[T]hey who “forsake” and abandon the Christian assemblies with all that they stand for, commit a sin for which the sacrifice of Christ avails not.’  
*Exposition of Hebrews, A. W. Pink, p.609*

**we** – By the use of the plural pronoun *we* the apostle Paul includes himself. He is no different than others of the children of God. No child of God is exempted from this.

**after that we have received the knowledge of the truth** – Given the knowledge of the truth we have received we know better than to abandon the assembly. This is apostacy. This kind of apostacy is to commit a purposeful act against the Lord, and for such sins there is no sacrifice.

How men pervert the grace of God. As men of the OT misappropriated the sacrifices as if they allowed them to do what they would as long as they slew than sacrificial animals, so men of the NT buy their indulgences, do their penance, and

by that turn (μετατίθημι, changed the purpose of) the grace of our Lord into a means for sin. (Jude 4)

But neither the ceremonial law nor the sacrifice of Jesus Christ provided a means for living in sin.

*1Sa 3:14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged (atoned, כָּפַר, ka-phar, in Hithpael [reflexive] fut.) with sacrifice nor offering for ever.*

Under the law sacrifices atoned for sins, that is, in a typical sense those sacrifices temporarily covered the sins of the people until the death of Christ, who then settled the entire sin-debt of His people, the elect of God. (cf. Ro.3.25) In the OT there was a national, one-time, yearly offering to cover for the sins of the whole nation. This was The Day of Atonement, Yom Kippur. In all of the sacrifices, whether they were the burnt offerings, the peace offerings, the sin offerings, the trespass offerings there was no provision for presumptuous sins. For example to commit murder, adultery, theft, lying, blasphemy, etc. there was no sacrifice which made provision for them to do these acts. Well, I'm forgiven so I can live any way that I choose. That provision is not in the sacrifices. Not in the OT and not in Christ's sacrifice. For example, even a Christian, for whom Christ died, whose sin-debt before God has been fully paid, that commits murder should suffer capital punishment. An adulterer might be forgiven, but he is accountable for his sin.

*Pr 6:33 A wound and dishonour shall he get; and his reproach shall not be wiped away.*

There is no sacrifice for presumptuous sins. Such sins were to be judged in the individual. He is accountable to God, and also to men, depending on the nature of the sin. He was to pay life for life (cf. Ex.21.23; Le.24.18-21), and sometimes repay or restore a greater part than what was committed in the crime. (Ex.22.4; Lev.6.5) This punishment is called chastening. In the OT Scriptures there are the sins of ignorance and then there are the presumptuous sins.

*Ps.19.9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.*

*10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.*

*11 Moreover by them is thy servant warned: and in keeping of them there is great reward.*

*12 Who can understand his errors? (cf. Jer.17.9)  
wanderings, strayings*

*errors, a noun only this once; see the verb שָׁגָה, sha-gah, tss. to err, to go astray, to wander, to be deceived, to be ravished, to sin through ignorance (Le.4.13, err)*

*cleanse thou me from secret [faults].  
concealed, hidden [He's talking about sins of ignorance.]*

*secret, verb root סָתַר, to cover, to hide, to close up, to keep secret.*

But notice also, for presumptuous sins judgment comes.

*13 Keep back thy servant also from presumptuous sins;*

*presumptuous, adj. זָדוּ, zehd, tss. proud and presumptuous; the verb זָדוּ, zood or זָדוּ, zeed, is tss. to deal proudly, to be proud, to presume, to act presumptuously.*

Consider also that *presumption* is tss. from the Hebrew, בְּיַד רָמָה, lit. meaning 'with an high hand.' (cf. Nu.15.30, 31) This is to raise the hand purposely against that which is revealed as right in the word of God.

*let them not have dominion (rule) over me: then shall I be upright [perfect], and I shall be innocent from the great transgression (which can be tss. 'from much transgression').*

*innocent, Piel (intensive act.) pret. of the verb יָקַרְתָּ, tss. to be clear, quit, free, guiltless, blameless, innocent, desolate, unpunished, cleansed, acquitted.*

Two thoughts: either 1. David, by being kept back from presumptuous sins would be acquitted of the great transgression, clear of presumption; or, 2. David, by being kept back from presumptuous sins would be free of much transgression of this kind.

The apostle Paul is warning his brethren against apostatizing from the faith and returning to Judaism. He would have them to get completely clear of the old covenant practices. Some have begun to forsake the assembly and to return to Judaism. They were forsaking the NT worship of God by Jesus Christ and returning to a substandard worship of God. Doing this in light of the knowledge that they have received through this epistle is a presumptuous act of sin against Jesus Christ, which brings upon them various judgment from the Lord.

So what is the willful sin to which Paul refers? Isn't it the willful disregard for the church, to fail to assemble regularly with the saints of God at this time? And incidently, doesn't this include their failure to encourage the brethren in the things of Christ, in His fellowship, in His praise, in the prayers, in His word, all of which is act of worshipping the Lord? There is no better time ordained of God for mutually encouraging the brethren than in our assembly. This isn't only a Jewish believer's principle, it is a principle that applies to every child of God that will come into the fellowship of Christ's NT church. Forsaking the assembly is apostacy. It is falling away from Christ.

Christ did not die for sins so that we might continue living in them.

*Ro 14:8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.*

*2Co 5:15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.*

*1Pe 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*

The point is, there is not in the death of Christ a sacrifice for continuing to live in sin. He died for our sins. He died to save us from our sins.

*1Co 15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures...*

*Mt 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.*

*1Pe.4.1 ¶ Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh (mortification) hath ceased from sin (to live as a manner of life);*

*2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.*

Those which continue to live in sin after having received the knowledge of the truth will be judged. That is what remains for them that live so?

26 Ἐκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας οὐκέτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία

adj. (v.31, 12.21, terrible) πυρὸς ζῆλος  
**27 But** *a certain fearful looking for of judgment and fiery indignation,*  
 [there remains] expectation the fervor of fire

*certain, τις, adj. tss. certain, some, divers, one, a man.*

*looking for, ἐκδοχή, a noun only in this place which means 'expectation'; the verb is ἐκδεχομαι, tss. to wait for, to tarry for, to look for, to expect (He.10.13).*

*judgment, gen. sing. of the noun κρίσις.*

*fiery, πυρὸς, gen. sing. of the noun πῦρ, tss. fire*

*indignation, ζῆλος, tss. indignation, envy, fervent mind, jealousy, emulation.*

**which shall devour the adversaries.**  
 to consume contrary [ones]. [Them that become contrary to the will of God for them in Christ Jesus.]

*shall, μέλλοντος, neut. part. pres. of the verb μέλλω, 'to be on the point of doing, about to do' (cf. Liddell & Scott); cf. He.1.14; 2.5; 6.5; 8.5; 9.11; 10.1, 27; 11.8, 20; 13.14.*

*devour, ἐσθίειν, pres. infin. of ἐσθίω, tss. to eat, to live, to devour.*

*adversaries, ὑπεναντίους, acc. pl. masc. of the adj. ὑπεναντίος, only twice in the NT, contrary (Col.2.14), and adversaries (He.10.27)*

The judgment of the Lord falls upon the adversary, the contrary ones. Of these Hebrew brethren, for departing from the living God, for forsaking the life of Christ for them, for forsaking the assembling of themselves together, take an adversarial role to the Lord. These expect a *fiery indignation*, a fervor of fire. God is a jealous God for His name, for the name of His Son and for His people.

*Ex 20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;*

*6 And shewing mercy unto thousands of them that love me, and keep my commandments.*

This ‘fervor of fire’ was manifest in the OT several times.

Nadab and Abihu for offering incense upon a fire not kindled from the coals of the brazen altar received a fiery judgment for their willful disobedience. (cf. Le.10.1, 2) When Israel fell to complaining against the LORD a fire burned against Israel in their borders. (cf. Nu.11.1-3) When Korah, Dathan, and Abiram led a rebellion with 250 of the Levitical princes in Israel against Moses and Aaron, the Lord destroyed them with a fire. (cf. Nu.16.35; Ps.106.17, 18)

This fervor of fire doesn’t have to literally be a *fire*. It could be a sword. It could be pestilence. (cf. 1Chron.21.11-14) It doesn’t always have to kill. (cf. 1Co.11.29-33)

27 φοβερὰ δέ τις ἐκδοχὴ κρίσεως καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοῦς ὑπεναντίους

**28 He that despised Moses’ law died without mercy**

cast off

ἐπὶ

**under**

upon [the testimony of]

*despised, ἀθετήσας, nom. sing. aor. part. act. of ἀθετέω, ἄ negative particle + τίθημι, to appoint, to ordain, to purpose, to set, to set forth, to settle, to lay aside, to lay down; ἀθετέω, to reject, to despise, to bring to nothing, to frustrate, to disannul, to cast off.*

*died, ἀποθνήσκει, 3ps. pres. ind. of the verb ἀποθνήσκω,, mercy, οἰκτιρμῶν, gen. pl. of the noun οἰκτιρμός, and always tss. with the English mercy; mercies.*

**two or three witnesses:**



*De 17:6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.*

*7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.*

*De 19:15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.*

We've already mentioned Nadab and Abihu, Korah, Dathan, Abiram, and his 250 rebels, but we could mention so many of Israel noted during the 40 years sojourn to Canaan that received multiplied judgements for their willful complaints, murmurings, and rebellions. (Despising the manna, gathering sticks on the Sabbath day, etc.) After Israel came into the promised land their history is almost one, unbroken stream of judgment. (Eli, Hophni & Phinehas; Elijah before the prophets of Baal; the many nations that afflicted Israel and eventually carried them all away for their willful rebellion. The Lord by judgment wiped the land clean of them. (cf. 2Ki.21.13-15)

28 ἀθετήσας τις νόμον Μωσέως, χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνήσκει

**29 Of how much sorer punishment, suppose ye, shall he be thought worthy, worse a price to pay think**

*sorer*, χείρονος, gen. fem. sing. of the adj. χείρων, (an irregular comparative of the adj. κακός, *wicked men, evil servants, noisome sore.*); χείρων, is tss. *worse, sorer.*

*punishment*, τιμωρίας, gen. sing. of the noun τιμωρία, and only this once in the NT; the verb τιμωρέω, τιμή price, honor + αἴρω to bear up (the idea is, to have a price to pay), tss. *to punish* (2).

*suppose, δοκεῖτε, 2ppl. pres. ind. of the verb δοκέω, tss. to think, suppose, to account, to seem good, to trow, to please, to be reputed, to own pleasure; He.4.1, should seem; 10.29, suppose; 12.10, own pleasure; 12.11, seemeth.*

*shall be thought worthy, ἀξιωθήσεται, 3ps. fut. ind. pass. of the verb ἀξιόω, tss. to think worthy (He.10.29), to think good, to count worthy (He.3.3); the noun ἄξιος, is tss. meet, worthy (He.11.38), due reward.*

***who hath trodden under foot the Son of God,***

*hath trodden under foot, καταπατήσας, nom. sing. masc. part. aor. act. of καταπατέω, κατά down + πατέω to tread, to tread down, to tread under foot (Re.11.2); καταπατέω, tss. to tread upon, to tread under foot.*

In the Hebrew verb, **דָּבַח**, boos, is tss. *to tread under foot*. This is an act which *pollutes* the Son of God, that is, it brings a blot upon Him. This is what turning away from the Lord is compared to. When they (we) turn away to presumptuously sin against the new covenant rule of life.

*Jer.12.9 Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour.*

*10 Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.*

*11 They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart. etc.*

*Ez.16.6 ¶ And when I passed by thee, and saw thee polluted (KJV marg., trodden under foot) in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.*

29 *Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God,*

ἐν ᾧ

**and hath counted the blood of the covenant, wherewith he was sanctified,**  
 esteemed [new] by which hallowed  
 judged

*hath counted, ἡγησάμενος, nom. sing. masc. part. aor. of ἡγέομαι, tss. to be chief, to think, to count, to suppose, to esteem, to judge, to rule over.*

*he was sanctified, ἡγιάσθη, 3ps. aor. ind. pass. of the verb ἁγιάζω, tss. to hallow, to sanctify, to be holy.*

**an unholy thing, and hath done despite unto the Spirit of grace?**  
 common [blood] damage

*an unholy thing, κοινὸν, acc. sing. neut. of the adj. κοινός, tss. defiled, common, unclean, unholy.*

*hath done despite unto, ἐνυβρίσας, nom. sing. masc. part. aor. of the verb ἐνυβρίζω, ἐν at, by, in, with + ὑβρις a noun, with hurt, this harm, in reproaches; ἐνυβρίζω, is only this once in the NT,*

If the natural elect people of God received such serious judgments from the LORD for despising Moses' law, what shall the end of them be that have received the gift of everlasting life, the imposition of new affections and minds, and a whole new manner of life? Well, they should expect a much more sorer punishment than they?

Paul isn't touching on the issues of lying, murmuring, complaining, fornicating, drunkenness, being busy-bodies, tongue wagers, murderers, etc. Of course we presumptuously sin in these things and suffer judgments from the Lord as a result, but here this concerns the presumptuousness of sin to set at naught, to despise Christ and what He has done for us so that we come into the full terms of the new covenant. For the child of God

judgment isn't only for walking with the world, it is also for not walking with Christ. While we might not be walking *lock-step* with the world we might not be necessarily walking *lock-step* with Christ either.

29 πόσω δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ θεοῦ καταπατήσας καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος ἐν ᾧ ἡγιασθη καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας

**30 For we know him that hath said, Vengeance [belongeth] unto me, [is]**

*vengeance*, ἐκδίκησις, is a noun, ἐκ of, from, out, out of + δίκη a judgment, a punishment; so ἐκδίκησις is tss. Lk.18.7, *avenge*; Lk.21.22, *vengeance*; 2Co.7.11, *revenge*; and 1Pe.2.14, *punishment*; the adj. ἐκδικος, is tss. *a revenger, the avenger*; and the verb ἐκδικέω, is tss. to *avenge, to revenge*.

**I will recompense, saith the Lord. And again, The Lord shall judge his people.**  
reward, repay

*will recompense*, ἀνταποδώσω, 1ps. fut. ind. act. of the verb ἀνταποδίδωμι, ἀντί contradiction + ἀπό forth, from + δίδωμι to give, to bring forth, to grant; ἀνταποδίδωμι, is tss. *to recompense, to repay, to render*; ἀνταπόδομα, a noun is tss. *a recompense*; another noun, ἀνταπόδοσις, *a reward*.

The Lord has the right to inflict a retaliatory punishment upon them that transgress. Paul, in this Hebrew text is quoting from the text of Deu.32.35.

*De 32:35 To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.*

*36 For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left.*

*37 And he shall say, Where are their gods, their rock in whom they trusted,*

*38 Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection.*

These words are not spoken to the enemies of Israel. They are directed to the people of God that have become contrary to the will of God for them. By citing this text Paul, through the Spirit of God, would have his Jewish, believing brethren to consider what they are doing. Could it be that they have become so dulled to hearing, so lacking in understanding, so hardened in their hearts, so negligent of the truth of God's word to continue to act in a manner that is like unto unbelieving Israel? As the LORD judged His natural people according to His faithfulness under the old covenant He shall judge His spiritual people according to that same faithfulness under the new covenant. Israel was the nation where the judgments of the Lord fell for crimes that were less than that which the heathen committed. Judgment fell to the nation of Israel, among all nations of the earth, first. And so it is with the NT church. The world is in a far worse condition than the churches of Jesus Christ, yet it is the church where judgment begins. The world shall be judged in the end and shall never be seen again; but the church is judged now and has a perpetual existence.

*1Pe 4:17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?*

30 οἶδαμεν γὰρ τὸν εἰπόντα Ἔμοι ἐκδίκησις ἐγὼ ἀνταποδώσω λέγει κύριος καὶ πάλιν Κύριος κρινεῖ τὸν λαὸν αὐτοῦ

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

*fearful*, φοβερὸν, is an adj. of φοβερός, *fearful* expectation, thing, sight; the adj. form of the verb φοβέομαι is only in Hebrews, (cf. 10.27, 31; 12.21).

*to fall*, ἐμπεσεῖν, aor. infin. of the verb ἐμπίπτω, ἐν at, by, in, with + πίπτω *to fall, to fall down, to fail, to light* (remember the idea of *fall*); ἐμπίπτω, is tss. *to fall into, to fall among*.

*living, ζῶντος, gen. sing. of the verb ζάω, to live.*

These knew precisely what Paul was saying. They were all quite familiar with the history of their nation.

31 φοβερὸν τὸ ἐμπεισεῖν εἰς χεῖρας θεοῦ ζῶντος

**32 But call to remembrance the former days, in which,**

*call to remembrance, ἀναμιμνήσκεσθε, 2ppl. pres. imper. mid. of ἀναμιμνήσκω, ἀνά again + μιμνήσκω to remember, to be mindful; ἀναμιμνήσκω, tss. to call to remembrance, to call to mind, to bring into remembrance, to put in remembrance; the idea to remember what they had in their mind before.*

*former, πρότερον, neut. sing. adverbially (Moulton).*

|  |                |              |                        |
|--|----------------|--------------|------------------------|
|  |                | ἄθλησιν      |                        |
| <b>after ye were illuminated, ye endured</b> | <b>a great</b> | <b>fight</b> | <b>of afflictions;</b> |
| enlightened                                  | much           | conflict     | sufferings             |
|  |                | contest      |                        |

*ye were illuminated, φωτισθέντες, nom. pl. masc. part. aor. pass. of φωτίζω, tss. to give light, to light, to bring to light, to enlighten, to illuminate.*

*ye endured, ὑπεμείνατε, 2ppl. aor. ind. of ὑπομένω, ὑπό among, by, from, under + μένω to abide, continue, dwell, endure, remain, stand, tarry (all the terms used to define the Gr. menō); ὑπομένω, is tss. to endure, to tarry behind, to be, to abide, to be patient, to suffer, to take patiently; and so the idea is that they remained under that state of \_\_\_; **Gr. root in v.34.***

*conflict, ἄθλησιν, acc. sing. of the noun ἄθλησις; only this once in the NT; the verb ἀθλέω, is in only once text (twice), 2Ti.2.5, tss. strive; so that we have an idea of the meaning, from this there are the English athlete (i.e., one that contends in a race), athletics*

(referring to *exercises, sports*, the practice or principles of *athletic activities*).

*of afflictions*, παθημάτων, gen. pl. of the noun πάθημα, tss. *motions, sufferings, affections, afflictions*; see also, πάσχω, verb; πάθος, noun; παθητός, adjective.

The Lord, by His grace, had enlightened the minds of these dear brethren, as he does every one that believes in Christ.

*Ep.1.18 The eyes of your understanding being enlightened; that ye may know ...*

This refers to the time when Christ had revealed Himself to their heart. As a whole they saw the sufferings they endured at the hands of their kinsmen who had rejected Jesus as the Messiah. Christ told them, especially as Jewish believing brethren that this would happen.

*Jn.16.1 ¶ These things have I spoken unto you, that ye should not be offended.*

*2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.*

*3 And these things will they do unto you, because they have not known the Father, nor me.*

*4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.*

And this was their experience. But this happens to us all. The Lord doesn't always save every member of a household.

*Mt.10.34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.*

*35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.*

*36 And a man's foes shall be they of his own household.*

So Paul points this out to them by writing, Remember that? Remember the former days, the days earlier when ...? He would have them to remember their early struggle when they came to faith in Christ. They endured *a great fight of afflictions*. Theirs was a great context of sufferings. Would they throw it all away and turn back to those that know not the truth of Christ? Did they suffer these things for nothing? And how were they exercised to suffer?

32 Αναμνησθε δὲ τὰς πρότερον ἡμέρας ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων

**33 Partly, whilst ye were made a gazingstock both by  
spectacle**

*whilst ye were made a gazingstock*, θεατριζόμενοι, nom. pl. masc. part. pres. pass. of the verb θεατρίζομαι, is only this once in the NT; the verb θεάομαι, is tss. *to see, to behold, to look*; also the noun θέατρον, is tss. *theater* (2, Ac.9.29, 31), and *spectacle* (1, 1Co.4.9); from these the idea is that these brethren were as on a stage before others that saw them bear these ...

|                   |   |               |                       |
|-------------------|---|---------------|-----------------------|
|                   |   | γενηθέντες    | κοινωνοὶ              |
| <b>reproaches</b> | <b>and afflictions; and partly, whilst ye</b> | <b>became</b> | <b>companions</b>     |
| severe criticisms | troubles                                      |               | partakers             |
| blame             |   |               | partners, fellowships |

*reproaches*, ὀνειδισμοῖς, dat. pl. of the noun ὀνειδισμός, always tss. *a reproach* (5); the verb ὀνειδιω, is tss. *to revile, to upbraid, to cast in [the] teeth, to reproach, to suffer reproach*; and another noun, ὀνειδος, is also tss. *a reproach*.

*afflictions*, θλίψεσιν, dat. pl. of θλίψις, tss. *tribulation* (22), *anguish* (1), *persecution* (1), *affliction* (18), *trouble* (2), *burden* (1); the verb θλίβω, is tss. *to be narrow, to throng, to afflict, to trouble, to suffer tribulation, to trouble*.



*whilst ye became*, γενηθέντες, nom. pl. masc. part. aor. pass. of γίνομαι, to be, to come to pass.

*companions*, κοινωνοὶ, nom. pl. masc. of the noun κοινωνός, tss. *a partaker, a partner, a fellowship, a companion*,

**of them that were so used.**

turned back (to come to Christ).

converted (so, of them that had also received similar treatment for converting to Christ).

*that were so used*, ἀναστρεφομένων, gen. pl. part. pres. mid. of ἀναστρέφω, ἀνά again, re-, up + στρέφω to turn, to turn again, to convert, to turn about, to turn back; ἀναστρέφω, is tss. to abide, to overthrow, to return, to have conversation, to behave, to be so used, to live, to pass.

Two-fold sufferings – They suffered as individuals being made a spectacle, and as a group for their fellowship together. But they weren't the only ones suffering for Christ. Paul and many others suffered the same things as they.

33 τοῦτο μὲν ὄνειδισμοῖς τε καὶ θλίψεσιν θεατριζόμενοι τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφομένων γενηθέντες

**34 For** *ye had compassion of me in my bonds,*  
example chains

*ye had compassion of*, συνεπαθήσατε, 2ppl. aor. ind. of συμπαθέω, σύν with, together, fellow + πάσχω, to suffer, to vex, to have passion, to feel; συμπαθέω, only twice in the NT, He. 4.15, to be touched with the feelings of; He. 10.34, had compassion of; the noun, συμπαθής, to have compassion of another.

*bonds*, δεσμοῖς, dat. pl. of the noun δεσμός, tss. *a string* (1 [of the tongue was loosed]), *the bands* (3), *the bonds* (15), *chains* (1).

I think the mention of chains/bonds gives us an idea of the lateness of this Hebrew letter. According to Albert Barnes, the history of this letter is only about 7-8 years away from the destruction of Jerusalem.

μετὰ χαρᾶς  
**and took joyfully the spoiling of your goods, knowing in yourselves**  
with joy  
with gladness

*took*, προσεδέξασθε, 2<sup>nd</sup> pl. aor. ind. of the verb προσδέχομαι, προς to, toward, unto, at + δέχομαι, to receive, to accept, to take; προσδέχομαι, is tss. to wait for, to look for, to receive, to take, to accept.

*joy*[fully, of the Gr. μετὰ], χαρᾶς, gen. sing. of the noun χαρά, tss. joy, gladness, great rejoicing.

*spoiling*, ἀρπαγήν, acc. sing. of the noun ἀρπαγή, tss. extortion, vaening, spoiling; the verb ἀρπάζω, is tss. to take by force, to catch away, to pluck, to catch up, to pull.

*of your goods*, ὑπαρχόντων, gen. pl. neut. part. pres. of the noun, ὑπάρχοντα, ὑπό by, from, under, with, of + ἄρχω, to rule, reign; ὑπάρχοντα, is tss. the things you have, goods, substance, things which we possess.

*knowing*, γινώσκοντες, nom. pl. masc. part. pres. act. of γινώσκω, to know; He.3.10; 8.11; 10.34; 13.23, to know, and to understand, to be aware, to be resolved.

**that ye have in heaven a better and an enduring substance.**

possess

[than the goods you gave to me.]

*have*, ἔχειν, pres. infin. of ἔχω, to have, to hold, possess

*better*, κρείττωνος, gen. sing. masc. of the adj. κρείττων, tss. *better* (18), *best* (1, 1Co.12.31). In Hebrews, always *better*, **He.1.4; 6.9; 7.7, 19, 22; 8.6, twice; 9.23; 10.34; 11.16, 35, 40; 12.24.**

*enduring*, μένουσαν, acc. sing. fem. part. pres. of μένω, see a form of this in v.32, *endured*.

*substance*, ὑπαρξιν, huparxin.

These brethren saw the sufferings of their brother Paul and took of their temporal substance because they accounted there was a better and abiding substance being kept for them in heaven. Paul wrote essentially the same thing to the Gentiles.

*1Co.9.11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?*

Our Lord Jesus said,

*Mt.6.19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:*

*20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:*

*21 For where your treasure is, there will your heart be also.*

The idea is, not that we actually put *things* up in heaven, but that there is One in heaven that sees and knows our works. And when He comes He will reward us according to our faithfulness. He is keeping account of all that we do and all that we suffer. He will reward us, not save us, He will reward us according to our works.

They helped the apostle Paul in his sufferings, and they suffer. Would they turn back to a former manner of life, forsake Christ and the fellowship of His people?

34 καὶ γὰρ τοῖς δεσμοῖς μου συνεπαθήσατε καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε γινώσκοντες ἔχειν ἐν ἑαυτοῖς κρείττονα ὑπαρξιν ἐν οὐρανοῖς καὶ μένουσαν

**35 Cast not away therefore your confidence,**  
boldness, v.19

*cast ... away*, ἀποβάλητε, 2prpl. aor. subj. act. of ἀποβάλλω, ἀπό + βάλλω, lit. 'to cast forth'; only other NT text is Mk.10.50, *to cast away*.

*confidence*, παρρησίαν, v.19, **boldness**

ἔχει

**which hath great recompence of reward.**  
large giving forth of reward

*recompence of reward*, μισθαποδοσίαν, acc. sing. of μισθαποδοσία, μισθος *a reward, an hire, wages* + ἀπό from, of, forth + δίδωμι to give.

*great*, μεγάλην, adj. tss. *great, high, loud, large*.

35 μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν ἥτις ἔχει μισθαποδοσίαν μεγάλην

ἔχετε

**36 For ye have need of patience, that, after ye have done the will of God,**  
endurance in order that pleasure

*need*, χρείαν, acc. sing. of the noun χρεία, *need, necessity, use, lack*.

*patience*, ὑπομονῆς, gen. sing. of the noun ὑπομονή, ὑπό among, by, under, with + μονή noun tss. *abode, mansion*, but the verb μένω is *to abide, continue, dwell, endure, remain, stand, tarry*; ὑπομονή is tss. *to patience, patient continuance, enduring*.

*after ye have done*, ποιήσαντες, nom. pl. masc. part. aor. act. of ποιέω, to do.

*will*, θέλημα, a noun tss. *the will, the desires, the pleasure.*

***ye might receive the promise.***

*ye might receive*, κομίσησθε, 2ppl. aor. subj. mid. of the verb κομίζω, tss. *to receive, to bring*, & three times in Hebrews, 10.39; 11.19, 39; Liddell & Scott, of this in the middle voice, 'to carry off as a prize.'

LXX, κομίζω, tss. *to receive* (Ge.38.20), *to bear* [as in, to bear punishment for sins] (Lev.20.17; Ez.16.52, 52, 58).

*promise*, ἐπαγγελίαν, acc. sing. of the noun ἐπαγγελία, ,

*Heb 6:12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.*

The promise of the inheritance.

*Heb 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive **the promise of eternal inheritance.***

*Gal.6.7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*

*8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*

*9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.*

*10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*

*2Pe.1.10 Wherefore the rather, brethren, give diligence to make your calling and election [this kind of calling & election:] sure [firm]: for if ye do these things, ye shall never fall:*

*11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.*

36 ὑπομονῆς γὰρ ἔχετε χρεῖαν ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες  
ὑπομονή τὴν ἐπαγγελίαν

**37 For yet a little while, and he that shall come will come,**  
reach this point

*shall come, ἐρχόμενος, nom. sing. masc. part. pres. of the verb  
ἔρχομαι, tss. to come, to light [upon], to go.*

*will come, ἔξει, 3ps. fut. ind. of ἔκω, Liddel & Scott, loosely, to come,  
but to be here, present, to reach this point.*

**and will not tarry.**  
delay

*will ... tarry, χρονιῆ, 3ps. fut. of the verb χρονίζω, tss. to delay, to  
tarry.*

Christ brings with him the inheritance of His people, right on time.

*Re.22.12 And, behold, I come quickly; and my reward is with me, to  
give every man according as his work shall be.*

*13 I am Alpha and Omega, the beginning and the end, the first and  
the last.*

*14 Blessed are they that do his commandments, that they may have  
right to the tree of life, and may enter in through the gates into the  
city.*

*Mt.24.45 Who then is a faithful and wise servant, whom his lord hath  
made ruler over his household, to give them meat in due season?*

46 *Blessed is that servant, whom his lord when he cometh shall find so doing.*

47 *Verily I say unto you, That he shall make him ruler over all his goods.*

48 *But and if that evil servant shall say in his heart, My lord delayeth his coming;*

49 *And shall begin to smite his fellow servants, and to eat and drink with the drunken;*

50 *The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,*

51 *And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.*

37 ἔτι γὰρ μικρὸν ὅσον ὅσον ὁ ἐρχόμενος ἤξει καὶ οὐ χρονιεῖ

ἐκ πίστεως ζήσεται

**38 Now the just shall live by faith: but if any man draw back,**  
of faith shall live withdraw [from living by  
faith, v.39  
(noun).]

*draws back, ὑποστείληται, 3ps. aor. subj. mid. of the verb ὑποστέλλω, ὑπό under, with, among, by, from + στέλλω, Liddell & Scott, 1. to set in order, to arrange, array 2. to dispatch on an expedition, to dispatch, send, etc.'; ὑποστέλλω, is tss. to keep back, to shun, to withdraw, to draw back.*

οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ  
**my soul shall have no pleasure in him.**  
not shall have pleasure my soul

*shall have pleasure, εὐδοκεῖ, 3ps. pres. ind. of εὐδοκέω, εὐ well + ῥδοκέω to think, to suppose, to please; εὐδοκέω, is tss. to be well pleased, to be willing, to think good, to take pleasure.*

In all of us is the potential to withdraw from following after Christ with the brethren. Of them that would, Paul disapproves, no matter who they might be. However, even given this, by His grace, our apostacy is limited.

38 ὁ δὲ δίκαιός ἐκ πίστεως ζήσεται καὶ ἐὰν ὑποστείληται οὐκ εὐδοκεῖ ἡ  
ψυχὴ μου ἐν αὐτῷ

**39 But we are not [of them] who** *draw back* <sup>εἰς</sup> *unto* **perdition;**  
withdraw destruction

*draw back*, ὑποστολῆς, gen. sing. of the noun ὑποστολή; see the verb above, v.38, *draw back*.

*destruction*, ἀπώλειαν, acc. sing. of the noun ἀπώλεια, ἀπό + ὄλλυμι, LXX, to perish, destroy, to ruin, lose, slay; the noun ἀπώλεια is tss. *destruction, perdition, waste, die, damnable, pernicious way*; the verb ἀπόλλυμι, is tss. *to destroy, to perish, to be lost, to lose, to marr, to die*.

For the genuine child of God drawing back is to withdraw from a life of faith. This is what it means. This comes at a price. It costs them who will not walk by faith because it is sin. This sin is judged in us. If we continue to live the rest of our lives in this condition it will cost us our reward.

*1Co 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.*

*14 If any man's work abide which he hath built thereupon, he shall receive a reward.*

*15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.*

*2Jn.7 ¶ For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.*

*8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.*



But these brethren, and we cannot withdraw from everlasting life. What is everlasting life if it is not everlasting. We that have faith in Christ have everlasting life. That seed of life is sown in us at our new birth. It cannot corrupt.

*1Jo 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*

*1Pe 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*

As we brought in the lesson at Numbers ch. 22, which introduces us to the false prophet Balaam, though we cannot be cursed as the people of God, take warning, *we can be corrupted*. It cannot be that the child of God will not be saved! The doctrine of the eternal security of the believe is as true and unchangeable as the very word of God.

God's election of grace gaurantees that each one shall come to faith in Christ and shall never perish regardless of faith or subsequent unbelief. The elect are the Lord's.

*Jn.17.11 ¶ And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.*

*12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.*

Judas Iscariot could and did draw back unto perdition because He was not a true Christian, of the chosen of God before the foundation of the world. (Eph.1.4) The true people of God cannot do this. It is beyond their power to do it.

*Ro.8.38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,*

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

To do this we would have to come into that eternal moment when the Father gave us into the care of the Son of God to redeem by His death at Calvary. And not only so, we would have to exceed God in power to frustrate His eternal purpose to save us. Well, you know that isn't possible. So given this so great salvation, what should we do? Live for Christ.

*But we are not [of them] who draw back unto perdition;*

We are not of them that are destruction-bound apostates!

ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς  
**but [of them] that believe to the saving of the soul.**  
[we are] of faith, Wigram the obtainment

*that believe, πίστεως, gen. sing. of the noun πίστις, tss. faith, assurance, belief, fidelity, & that believe.*

*saving, περιποίησιν, acc. sing. of the noun περιποίησις, περί about, concerning, over + ποιέω to do; περιποίησις, is tss. Eph.1.14, the purchased possession; 1Th.5.9, to obtain, to save, to be a peculiar [people; meaning, 'a people of acquirement to himself]; the verb περιποιέω, is tss. to purchase (2).*

We are of them that have a faith that marks that soul as one which has obtained or acquired everlasting life. We have believed to the *saving* (obtainment, acquirement) *of the soul*. Faith necessarily indicates the possession of everlasting life. By the word of God spiritual life must precede faith just as the natural life must precede the breathing.

Faith is the evidence of a true child of God. Faith is not the cause of everlasting, but an evidence of it. These Hebrew brethren, if they had truly believed in Jesus Christ were forever the children of God. And so it is for us too.

The message of this chapter says, *having* boldness to enter into the holiest of all by the blood of Jesus [*blood of Jesus* meaning that entrance into the presence of God based on what Jesus Christ accomplished for us His death], and *having* a great priest over the house of God we should do the following:

- Draw near with real affections, with full proof of faith, with the guilt and filth of sin put away;
- Hold fast an unwavering profession of our faith (ἐλπίς, which is all but this once tss. with the English word *hope*); And,
- Consider one another to sharpness of love and good works: not forsaking the assembling of ourselves together, but encouraging one another [in your gatherings].

Don't fall into presumptuous sin of forsaking Christ and the fellowship of His church and by this trample under foot the Son of God and despise the Spirit of grace. The just shall live by faith. They believe to the saving of the soul. Is that me? Is that you? If so, let's continue this walk with Him and one another until we all stand in the very presence of our Lord Jesus Christ.

Paul will now lead us into the next topic which he introduced in the 38th verse of this chapter. Faith

39 ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς