

But Christ's ministry in the tabernacle which was not of this creation did obtain eternal redemption through His own blood. This was in connection with His work as Mediator of the new covenant. His death provided redemption for those under the first covenant as well as for those under the new covenant. The shedding of His blood is explained by the example of the dedication of the first covenant—dedicated with blood which Moses sprinkled on both the book and the people and on everything connected with the tabernacle.

The meaning of Christ's sacrifice is explained over against the ceremony pertaining to atonement in connection with the first tabernacle.

The chapter closes with the warning that Christ, Who has gone into heaven to appear before the face of God, will appear again to those who wait for Him for salvation.

G. *He is a Priest of a better sacrifice.* 10:1-39.

1. *The impossibility of the Mosaic sacrifice to take away sins.* 10:1-4.

### *Text*

10:1-4

1 For the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. 2 Else would they not have ceased to be offered? because the worshippers, having been once cleansed, would have had no more consciousness of sins.

3 But in those sacrifices there is a remembrance made of sins year by year. 4 For it is impossible that the blood of bulls and goats should take away sins.

### *Paraphrase*

1 Wherefore, since the law, in the services of the high priests in the inward tabernacle, contains a shadow only of the blessings which were to come through the services of Christ in the heavenly tabernacle, and not the very substance of these blessings, it never can, with the same kind of sacrifices which the high priests offer yearly forever, make those who come to these sacrifices perfect in respect of pardon.

2 Since, if these sacrifices could have made the worshippers perfect in respect of pardon, being once offered, would they not have

ceased from being again offered? because the worshippers, being once pardoned, should have had no longer any uneasiness in their conscience on account of the sins for which the atonement was made.

3 Nevertheless, in these sacrifices annually repeated, and in the confession of sins made over the scape goat, a remembrance of all the sins of the people is made yearly, as not pardoned. Lev. 16:21.

4 Besides, it is impossible, in the nature of things, that the blood of bulls and of goats should procure the pardon of sins, either in the way of substitution or by example.

### *Comment*

*For the law having a shadow of the good things to come*

Law shadowed the gospel. Aaron shadowed the Christ. Levitical sacrifices shadowed the Lamb of God.

Purification in the Old Testament pictured complete redemption in Christ.

Earthly Canaan pictured the heavenly rest.

The tabernacle pictured the church.

*not the very image of the things*

It was a simple representation. The gospel is the image or thing itself. An artist first draws a shadowy picture, then fills in with color. So, the law is a foreshadow of the gospel age.

*can never with the same sacrifices year by year*

There were yearly sacrifices, Lev. 23, and these were performed in the same manner by priests who were subject to death and had to be succeeded.

The blood of Christ had been shed, which the old sacrifices pictured, but the Jews did not see that they were done away.

*which they offer continually make perfect them that draw nigh*

No perfection existed in the old, yet the Jews accept these sacrifices in place of the perfect sacrifice. The Jews must quit drawing nigh unto the old, and must approach the new.

- a. Heb. 10:22 tells how to draw nigh.
- b. James 4:8 holds a promise to those who draw nigh.
- c. Heb. 10:38-39 shows danger in not drawing nigh.

*else would they not have ceased to be offered? because the worshippers, having been once cleansed would have had no more consciousness of sins*

Repetition would not have been necessary if results were obtained. A debt cancelled does not need a repeated payment. Sacrifices made them conscious of sin, not free from it.

A person needs cleansing in order to escape a consciousness of sin,

- a. It can be done. Acts 22:16.
- b. Rom. 6:1-6 pictures death to old sins and the sinner.

*but in those sacrifices there is a remembrance made of sins year by year*

Note the word is "remembrance" — not remission.

- a. There were special offerings: Num. 15:27-28; Lev. 4:3, 14, 23, 28.
- b. There were daily ones: Ex. 29:38-46.
- c. Weekly ones: Num. 28:9-10.
- d. Monthly: Num. 28:11-15.
- e. Yearly at three great festivals.

With the Christian there is forgiveness immediately upon repentance because of the one great sacrifice.

*for it is impossible that the blood of bulls and goats should take away sins.*

Let this verse answer the question, "Were the sacrifices able to cleanse from sin?"

- a. They were to make atonement, yes, but only as performed by faith, at last to be made final in the blood offering of Jesus.
- b. See Rom. 4:25: "— delivered up for our trespasses —" This shows that Christ's sacrifice is the one great sacrifice. Let the Jew turn from the impossible sacrifices to the possible sacrifice.

### *Study Questions*

1700. What is the law likened to? Would your explanation please a Seventh Day Adventist?
1701. Was "shadow" a general word or a specific one?
1702. What is meant by "shadow"?
1703. It was to foreshadow good things. What were the good things?

## HELPS FROM HEBREWS

1704. What did the law shadow?
1705. What did Aaron foreshadow?
1706. What did purification precede?
1707. What did the earthly Canaan represent?
1708. What did the tabernacle picture?
1709. How can you best define or explain "shadow"?
1710. Is it the same idea as "image" in the next phrase?
1711. Do you think that a good illustration of "shadow" would be the artist's first sketch before the actual oil painting?
1712. What does verse one say about the futility of the old law?
1713. Why did God have them do it, if year after year it could not remove sin?
1714. What is meant by "which they offer continually"?
1715. Who is referred to as drawing nigh?
1716. What did they draw nigh to?
1717. How can we draw nigh to the "good things"? Cf. Heb. 10:22; James 4:8; Heb. 10:38.
1718. Is this first phrase an affirmation or a question?
1719. What is the implied answer?
1720. Would repetition have been necessary if they could have achieved perfection?
1721. Did their sacrifices free their conscience?
1722. Does the Lord's Supper also disturb our conscience?
1723. How do the Lord's Supper and the Jewish sacrifice compare in this respect?
1724. How does baptism into Christ compare with Jewish sacrifices in regard to conscience? See Acts 22:16; Rom. 6:1-6.
1725. This verse uses the expression "once cleansed." If they were cleansed by one sacrifice, why did their conscience trouble them?
1726. Is it answered in verse 3?
1727. Is the word "remembrance synonymous with "remission"?
1728. Does "year by year" refer to the three great yearly sacrifices?
1729. How often did they have sacrifices?
1730. What were the daily sacrifices for? See Ex. 29:38-46.
1731. Were there sacrifices of a less frequent nature? See Num. 28:9-10.
1732. Were there sacrifices less frequent than weekly ones? See "monthly" — Num. 28:11-15.
1733. What advantage does the Christian have?

1734. If we have to observe communion each week for forgiveness, is our condition the same?

1735. What sins do we remember at communion time?

2. *The efficacious and final sacrifice of Christ.* 10:5-10.

*Text*

10:5-10

5 Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, But a body didst Thou prepare for Me;

6 In whole burnt offerings and sacrifices for sin Thou hadst no pleasure:

7 Then said I, Lo, I am come

(In the roll of the book it is written of Me)

To do Thy will, O God.

8 Saying above, Sacrifices and offerings and whole burnt offerings and sacrifices for sin Thou wouldest not, neither hadst pleasure therein (the which are offered according to the law), 9 then hath He said, Lo, I am come to do Thy will. He taketh away the first, that He may establish the second.

10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.

*Paraphrase*

5 Wherefore, to show this, when coming into our world, Messiah saith to God, The sacrifice of bulls and of goats, and the offering of the fruits of the earth, Thou dost not now command, but a body Thou has prepared Me, that by dying I might make the atonement prefigured by these sacrifices.

6 The whole burnt-offerings, and the sin-offerings, appointed in the law, having become the occasion of superstition, Thou are not pleased with them.

7 Then I said, Behold I come into the world to do, O God, Thy will with respect to the bruising of the head of the serpent, by dying as a sin-offering, which is written concerning Me in the volume of the book of the law. Gen. 3:15.

8 On the foregoing remarkable passage I reason thus. — The only begotten, Who knew the will of His Father, (John 1:18), on coming into the world, first having said, Certainly sacrifice, and offering, and whole burnt-offerings, and sin-offerings, notwith-

standing they are offered according to the law. Thou dost not now will, neither art pleased with, being abused to the purpose of superstition:

9 Next, seeing He hath said, Behold I come into the world, to do, O God, Thy will, by offering Myself a Sacrifice for sin; He hath showed, that God hath abolished His former will or command concerning the Levitical sacrifice, that He may establish His second will or command concerning the sacrifice of His Son.

10 By establishing which second will of God, we are persons who being pardoned are fitted for worshipping God here, and for entering heaven hereafter, through the offering of the body of Jesus Christ once; that being sufficient to procure us an eternal pardon. (See Heb. 9:26, note 1.)

### *Comment*

*Wherefore when He cometh into the world*

Since the Levitical sacrifices had no power to take away sin, therefore a better sacrifice was needed. Christ came therefore to give a sacrifice that could redeem the world.

*He saith (Ps. 40:6)*

Calvin says this Psalm is improperly applied to Christ, for look at the contrast. It says, "My iniquities have laid hold on me." (Verse 12.)

Christ could quote part of the verse and apply it to Himself without applying all of it to Himself.

*sacrifice and offering Thou wouldest not*

We would expect Christ to have some things to say on the matter of sacrifice, and this is it. Christ says God was not satisfied with the old covenant atonement.

*but a body didst Thou prepare for Me*

This is New Testament doctrine.

- a. John 1:14: "The Word became flesh."
- b. Phil. 2:5-11.

Observe how the Psalm reads in the original language:

"An ear Thou hast opened for Me."

"An ear Thou hast bored for Me."

- a. This alludes to an ancient custom: A man's ear was bored, then he was a servant forever. Ex. 21:5-6.

- b. It was in this spirit that Christ submitted. Evidently the author quoted thought, and not verbatim, says Milligan. It seems the quotation was from the Septuagint—the Greek.
- Changes in words are sometimes necessary in translation into other languages for illustration.
- a. The verse in Matt. 7:10, "Will he give him a serpent?" if translated into Hindu would not be the meaning that Jesus portrays, because of local Indian custom.

*in whole burnt offerings and sacrifices for sin Thou hadst no pleasure*

This is an echo of the former verse. Burnt offerings are discussed in Lev. 1:1-17.

- a. This offering is so named because it was consumed upon the altar.
- b. Milligan says this was the offering instituted immediately after the fall.
- The sin offering is discussed in Lev. 4:1 to 5:13.
- a. This was an important part of the sacrifices in that it had special reference to sin.
- b. It is first mentioned in Ex. 29:14.

*then said I, Lo I am come*

The New Testament says that Jesus came.

- a. John said so: John 1:11: "He came unto His own."
- b. Jesus said so: John 6:38, 41, Matt. 20:28.
- An interesting study is made when we examine the scriptures where Jesus said, "I come," "come," etc.

*in the roll of the book it is written of me*

Also translated "volume" or "chapter," and the word "book" refers to the Old Testament. The psalmist doesn't say where, but note Jesus' own words in Luke 24:44. See Gen. 3:15; 22:17; 49:10; Deut. 18:18; also Old Testament prophecies. "Roll" refers to the scroll type of preservation of manuscripts.

*to do Thy will, O God*

Others tried, but only Christ could actually do the will of God. Luke 24:44: All will be fulfilled concerning Christ. In Gethsemane Christ prayed to do God's will.

John 4:23-34: "I have meat to eat that ye know not of. My meat is to do the will of Him that sent Me, and to accomplish His work." The devil made a supreme effort to turn Jesus from the will of God as he tempted Him after Jesus' baptism.

- a. Fortunately for the world, the devil failed.
- b. Only as we do the will of God will the obedience of Christ avail in our life.

*saying above, Sacrifices and offerings and whole burnt offerings and sacrifices for sin Thou wouldst not, neither hadst pleasure therein (the which are offered according to the law)*

Here he names all the sacrifices to indicate the inability of all of them. Four classes are named, with the amazing statement that God had no pleasure in any of those offered according to law.

"Neither hadst pleasure therein" is suggestive.

- a. Of course, if done in hypocrisy God would not be pleased.
  1. David realized the futility of the old sacrifices. See Ps. 51:16: "For Thou desirest not sacrifice; else would I give it. Thou delightest not in burnt offering."
  2. The prophets cried out against the Jews for unsatisfactory sacrifices. See Amos 5:21-24.
- b. Here he refers no doubt to those that are done correctly, but still there is no pleasure in them, for they are offered according to law.

*then hath He said, Lo I am come to do thy will*

While this expression is found in verse 9, it is really a conclusion to verse 8. Since God has no pleasure in the old sacrifices, Christ came to make a sacrifice that would please God. Christ made it plain that He was doing the Father's will. John 4:34; 5:30.

*He taketh away the first*

The whole arrangement under which these sacrifices were made is taken away. The whole plan is now removed; not just the scaffolding, but all. This checks with 7:18-19 where we learn the foregoing commandment is disannulled. It is taken away through the sacrifice of Jesus.

- a. He fulfilled Matt. 5:17, so it could be taken away.
- b. It was nailed to the cross. Col. 2:14.

*that He may establish the second*

The new covenant is the second. The second is discussed in the next verse.

Wise is the person that lives under the covenant that is established.

- a. We cannot expect salvation upon something that God does not recognize.
- b. This is the rock upon which we are to establish our lives. Milligan says the first was not the will of God, but the second is His will.

*by which will*

- a. This sounds a little dangerous.
- b. Gal. 3:24 shows that God had a purpose in the law. If the law had value, then it must have been God's will.
- a. Of course, certain marriage laws were added, because of their hardness of heart, Mark 10:4, but the law was of God.
- b. The law was His will for that dispensation.

*we have been sanctified*

Observe Newell, page 339, for a foolish point.

- a. He says the character of the object is not changed, but its relation to God is changed.
- b. "Sanctified" here does not refer to our consecration or action of the Holy Spirit within us. He quotes the following:  
I Thess. 5:23: "And the God of peace Himself sanctify you."  
II Thess. 2:13: "Unto salvation in sanctification of the Spirit."  
I Peter 1:2.

Surely we are changed when we are sanctified by the new will, for we have a new birth, a new will.

*through the offering of the body of Jesus Christ.*

See what happens by reading 10:14. "Perfection" is the word. The word "sanctified" is not the whole truth, for we are perfected.

- a. This must refer to the absoluteness of the effect of Christ's work on the cross in respect to cleansing and saving from sin.
- b. The offering, of course, does not make us live perfectly. I Jn. 1:10.

*once for all*

The old sacrifices were numerous, various and repeated often, and brought no perfection. Christ's sacrifice was offered once and sanctifies unto perfection.

### *Study Questions*

1736. Does this verse answer the question concerning the remission of sins under the old covenant?
1737. The Jew had the impossible, but the Christian has the possible. Is this true?
1738. What did "atonement" mean if it did not mean "cleansing from sin"?
1739. Could we use the word "appeasement" for "atonement"?
1740. Who is speaking in verse 5?
1741. Can this Psalm refer to Christ when verse 12 speaks of iniquities?
1742. Observe different translations. Do all translations say "He", or do some say "Christ" as though it appears this way in the original? What does one of the new versions say?
1743. Where did Christ say it? Is there any New Testament verse in the four gospels where it is recorded?
1744. Could Christ quote only a part of a verse and apply it to Himself?
1745. What is meant by "wouldest not"?
1746. What is meant by "the body Thou didst prepare for Me"?
1747. Is this New Testament doctrine?
1748. Quote some verses that show that Christ had a body.
1749. Can you read this in the Psalm?
1750. How may we explain the difference?
1751. Does the author quote thought or verbatim?
1752. What is meant by ear boring? See Ex. 21:5-6.
1753. What does "whole burnt offering" refer to? Cf. Lev. 1:11-17. Why is it thus called?
1754. Where was the sin offering made? Cf. Ex. 29:14.
1755. What was the sin offering like? Lev. 4:1 to 5:13.
1756. Could the two offerings be the same? If not, what is the whole burnt offering for? Cf. Lev. 1:13.
1757. What material was used? Cf. Ex. 29:14.
1758. Where in the New Testament do we find the expression, "I come"? Cf. John 6:38, 41; Matt. 20:28.

## HELPS FROM HEBREWS

1759. Does it make any difference whether we believe that Jesus came or not?
1760. What is meant by "roll of the book"? What would "roll" suggest in reference to the shape of Old Testament scriptures?
1761. Did Jesus ever refer to the Psalms as referring to Him? Cf. Luke 24:44.
1762. Could Jesus refer to God as "O God"?
1763. Is the expression "to do Thy will" significant? Did others try to do it? Did Christ succeed?
1764. Was it an easy thing for Jesus to do the will of God?
1765. How early did He announce that He intended to do it?
1766. Was age twelve the first? Cf. John 4:32, 34; 5:30.
1767. Did the devil ever try to keep Him from it?
1768. What was actually God's will for Christ?
1769. What does the expression, "saying above," refer to?
1770. How many classes of sacrifices are named here?
1771. This verse says that God had "no pleasure in them." Does this refer to hypocritical sacrifices and offerings? Cf. Psalm 51:16; Amos 5:21-24.
1772. Can we assume that good sacrifices performed correctly are referred to here?
1773. Does the expression "according to the law" verify it?
1774. What is the implication in verse 9?
1775. Does it mean that He would make a sacrifice that would please God?
1776. What is taken away?
1777. Is it the sacrifices taken away or the whole law?
1778. Is this the same as 7:18, 19 says?
1779. Is this what Col. 2:14 means?
1780. How could He take it away? Cf. Matt. 5:17.
1781. What is the second thing referred to?
1782. What is meant by "establish"?
1783. Do you base your hope on something established or something taken away?
1784. How is the second established?
1785. What is established in this second covenant? How?
1786. "By which will"—does this refer to the will of the covenant or the will of God?
1787. Did God have purpose in the old? Cf. Gal. 3:24.

1788. Was everything that the Jew observed as law the actual will of God? Cf. Mark 10:4.
1789. What is it that sanctifies?
1790. Does the sanctification refer to our character, or our state, or both?
1791. What part does Jesus have in this sanctification?
1792. Compare this word "offering" with the power of the offering in verse 14.
1793. Does the expression "once for all" speak of a sacrifice in contrast to others?
1794. Is it for all people in this verse, or is it a statement of finality?

3. *Finality of Christ's priestly ministration.* 10:11-14.

*Text*

10:11-14

11 And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins: 12 but He, when He had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 henceforth expecting till His enemies be made the footstool of His feet. 14 For by one offering He hath perfected forever them that are sanctified.

*Paraphrase*

11 And indeed every ordinary priest standeth morning and evening ministering and offering the same sacrifices, which showeth that these sacrifices never can take away sins.

12 Whereas Christ, having offered only one sacrifice for sins through His whole life, sat down at the right hand of God, a Priest in heaven, that of royal dignity and certain conquest was added;

13 Thence waiting till His ministry as High Priest upon His throne, Zech. 6:13, to Whose glory as High Priest, and government as King, shall issue, according to God's promise. Psalm 110:1 in the utter destruction of His enemies.

14 Wherefore it is evident, that, by one offering of Himself, Christ hath procured an everlasting pardon for them who by faith and repentance are sanctified; that is, prepared to receive the benefit of that offering.

*Comment**And every high priest indeed standeth day by day*

In Exodus 29:38-46 are found recorded the daily sacrifices. The wearisome, continuous, ineffectual sacrifices are contrasted here with the one effectual sacrifice.

*ministering and offering oftentimes the same sacrifices the which can never take away sins*

This idea is expressed often, so evidently we are to understand that no sin was taken away by the Old Testament sacrifices.

- a. However, it was essential that they be done.
- b. For us, confession of faith, repentance, baptism, and belief are essential, although actually it is the blood of Christ that cleanses.
- c. If they had failed to act in good faith, they could not have the blood of Christ applied, just as we today cannot if we fail to act upon the steps of salvation.

For them it was a sacrifice that could "never" take away sin. With Christ it is a sacrifice that "can ever" take away sin.

*but He, when He had offered one sacrifice for sins forever*

One sacrifice forever effectual was done by Christ. "Forever" goes with one sacrifice, not "sat down".

Christ is to leave heaven to receive those that wait for Him. 9:28.

*sat down at the right hand of God*

The priest had to hasten out of the Holy of Holies, for it was a place where he had no free access. He could never feel at home there. Christ sits down with God in the glory of His work accomplished.

*henceforth expecting*

This is Christ waiting for the fulfillment of a promise. Milligan says He is calmly and patiently waiting, but surely Christ must be greatly sorrowed at the slow progress of His church with its indifference, coldness, and stinginess.

*till His enemies be made the footstool of His feet*

Ps. 110:1 is referred to here. His sacrificial work is over, but

the last enemy, death, is to be destroyed. I Cor. 15:25-26.  
See also Rev. 20:11-14.

*for by one offering He hath perfected forever*

It does not mean that the believer is perfected immediately into a full-grown person in Christ. The sacrifice does take away all sin so that the person stands perfectly cleansed before God and a new creature in Christ. Rom. 6:1-4. It is perfection in standing, not actual perfection, which makes one faultless and sinless in life. One sacrifice forever perfects forever; therefore Christ does not have to stand and daily repeat His sacrifices.

*them that are sanctified*

Who are the sanctified?

- a. His brethren, in verse 2:11, must be the answer.
- b. Those baptized into Christ. Gal. 3:27.
- c. Those who walk in a newness of life. Rom. 6:4; Col. 2:12; Col. 3:1; II Peter 1:3.

Does this mean that we are perfected, and therefore have no danger of falling?

- a. We must abide in Christ as a branch.
- b. We must not shrink back. 10:39.

### *Study Questions*

1795. Describe the day-by-day sacrifices of the priest. Ex. 24:38-46.
1796. What is the author's purpose in mentioning it?
1797. Why did they do it if it couldn't cleanse?
1798. Can we say that it is a contrast of "never" and "ever"?
1799. Contrast the number of sacrifices under the old with the new.
1800. How soon did Jesus sit down?
1801. Where is He seated?
1802. What does this signify?
1803. Is Jesus seated forever, or is it a sacrifice forever?
1804. What word could express the thought "expecting"?
1805. What work is yet to be done?
1806. What Psalm is quoted?
1807. Enemies are named. What or who are they?
1808. What is the last enemy according to I Cor. 15:26?

1809. What enemies are named in Rev. 19:11-12?  
 1810. Is the Christian perfected forever?  
 1811. Does the verse teach that all who are sanctified have no sin? Cf. I John 1:10.  
 1812. Is it perfection in standing that he is describing?  
 1813. Who is included in the words, "them that are sanctified"?  
 1814. Could it be those of 2:11? Cf. Gal. 3:27; Col. 2:12.  
 1815. What does the word "sanctify" mean?  
 1816. Is it a condition over which we have no control?  
 1817. If believers cannot fall, why does he close the chapter warning against shrinking back? Cf. Heb. 10:39.
4. *Finality of Christ's sacrifice confirmed by prophecy.* 10:15-18.

*Text*

10:15-18

15 And the Holy Spirit also beareth witness to us; for after He hath said,

16 This is the covenant that I will make with them

After those days, saith the Lord:

I will put My laws on their heart,

And upon their mind also will I write them;

then saith He,

17 And their sins and their iniquities will I remember no more.

18 Now where remission of these is, there is no more offering for sin.

*Paraphrase*

15 And even the Holy Ghost testifieth this to us, according indeed to what was before cited, chap. 8:10, 12,; namely,

16 This is the covenant which I will make with My people the spiritual Israel of all nations, in the latter days, saith the Lord: I will give them a strong love to My laws, and a clear knowledge of them; (see Heb. 8:10-12 notes.)

17 And their sins and their iniquities I will nevermore call to remembrance, as I did under My former covenant, by the repetition of the annual expiation.

18 Now, where God forgives iniquities, so as never to remember them more, no further atonement is needed; Thus hath the Holy Ghost testified, that, by one offering, Jesus has perfected forever the sanctified, ver. 14.

*Comment*

*And the Holy Spirit also beareth witness to us; for after He hath said*

Paul calls attention to Jeremiah 31:33-34. This is given to show that God planned that through one offering, the obedient may have absolute forgiveness.

*This is the covenant that I will make with them after those days, saith the Lord: and I will put My laws on their heart and upon their mind also will I write them*

These words are quoted from Jeremiah and are found in Hebrews, chapters 8, 10, 12 as directed inspiration of the Holy Spirit to Hebrew believers. How wonderful that God's laws may be found within the heart of man!

*and their sins and their iniquities will I remember no more*

"Remember no more" is a contrast to "remembrance year by year." Man remembers, but God forgets when He forgives.

*now where remission of these is, there is no more offering for sin*

We need no other offering. John 14:6; Acts 4:12; "In none other is there salvation."

When sin is forgiven under the new covenant, there just isn't any other sacrifice necessary.

*Study Questions*

1818. Beginning with verse 15 and ending with verse 18, what evidence does he use to establish and confirm the finality of God's sacrifice?
1819. What prophet confirms it?
1820. What writing material is contrasted here?
1821. Does it imply that the new covenant would not be written except in the heart and mind?
1822. In what other chapters does he quote from Jeremiah?
1823. What is the difference between sin and iniquities?
1824. Can sin be defined as breaking divine will?
1825. Is iniquity that which lacks justice, hence is unrighteous, etc.?
1826. How thorough is God's ability to forget?
1827. Is "no more" a contrast to anything inferior in the old?
1828. Why do we not need sacrifices according to this verse?

1829. Define "remission."

1830. How does Acts 4:12 apply here?

5. *Exhortation based on the priesthood of Christ.* 10:19-39.

*Text*

10:19-39

19 Having therefore, brethren, boldness to enter into the Holy Place by the blood of Jesus, 20 by the Way which He dedicated for us, a new and living Way, through the veil, that is to say, His flesh; 21 and having a great Priest over the house of God; 22 let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water, 23 let us hold fast the confession of our hope that it waver not; for He is faithful that promised: 24 and let us consider one another to provoke unto love and good works; 25 not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, 27 but a certain fearful expectation of judgment and a fierceness of fire which shall devour the adversaries. 28 A man that hath set at nought Moses' law dieth without compassion on the word of two or three witnesses: 29 of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith He was sanctified an unholy thing, and hath done despite unto the Spirit of grace? 30 For we know Him that said, Vengeance belongeth unto Me, I will recompense. And again, The Lord shall judge His people.

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

32 But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; 33 partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that were so used. 34 For we both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye have for yourselves a better possession and an abiding one. 35 Cast not away therefore your boldness, which hath great

recompense of reward. 36 For ye have need of patience, that, having done the will of God, ye may receive the promise.

37 For yet a very little while,

He that cometh shall come, and shall not tarry.

38 But My righteous one shall live by faith:

And if he shrink back, my soul hath no pleasure in him.

39 But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul.

### *Paraphrase*

19 Well then, brethren, as the improvement of the doctrine of Christ's priesthood, all believers having boldness in death, the entrance into the habitation of God, by the blood of Jesus;

20 Which entrance Christ hath dedicated for us Jews and Gentiles, by making it a way new and life-giving, into the true Holy Place, through the veil, that is, through His flesh, by the rending of which He hath opened to us this new way;

21 Also, having a great Priest officiating in heaven, the true house of God, Who presents our addresses to the Father, and is able to help us when tempted;

22 Let us worship God with a sincere heart, in full assurance of acceptance through faith in Christ's death as an effectual sin-offering; being cleansed, not in the body by the legal sprinklings, but in hearts from the terrors of an evil conscience, by repentance and by the blood of Christ;

23 And being washed in body with the clean water of baptism, whereby we professed our faith in Christ as our only High Priest, let us hold fast the confession of our hope of salvation through His ministrations, unmoved by the threats of our persecutors; for faithful is He who hath promised us pardon through Christ.

24 And, when in danger of being seduced, by the arguments, examples, and threatenings of unbelievers, let us attentively consider one another's virtues, and failings, and circumstances, that by proper motives we may excite one another to love and good works;

25 Not leaving off the assembling of ourselves together for worshipping God, as the custom of some is who are afraid of persecution from unbelievers, but exhorting one another; and this so much the more, as from the signs of the times ye see the day approaching, in which the power of your unbelieving brethren will be broken.

26 For if, terrified by the evils which attend the profession of the gospel, we renounce it contrary to our conscience, after having attained to the knowledge and belief of the gospel, there remaineth to such persons no more sacrifice for sins ;

27 But some dreadful apprehension of the judgment remaineth, and a punishment by fire, the effect of God's anger, to devour all the adversaries of God, whether secret or open.

28 The justice of never pardoning them who wilfully apostatize from the gospel, will appear to you, Hebrews, from this, That any one who presumptuously disregarded the law of Moses, though but a political law, was put to death without mercy, if convicted by two or three witnesses.

29 If so, of how much sorer punishment, think ye, shall he be counted worthy, who, by wilfully renouncing the gospel, hath trampled under foot the Son of God as an impostor, and reckoned His blood, whereby the new covenant was ratified, and the apostate himself was separated to the worship of God, the blood of One justly crucified ; and hath maliciously opposed the Spirit, the Author of the miraculous gifts.

30 The character of God makes the punishment of apostates certain: For we Jews know how powerful and terrible He is Who hath said, Punishment belongs to Me, I will repay, saith the Lord. And again, The Lord will avenge His people of their oppressors. If so, will He not avenge His Son, and Spirit, and the disciples of His Son, of those who insult them ?

31 To fall into the hands of an enraged enemy is dreadful ; but it is far more dreadful to fall into the hands of the living God, Whose power no enemy can resist.

32 Be not terrified by your persecutors ; but, to encourage yourselves, call to remembrance the former days, in which, being newly enlightened with the Gospel, ye courageously sustained, with God's assistance, a grievous persecution from your unbelieving brethren ;

33 Partly, indeed, whilst ye were made a public spectacle, as malefactors in a theatre, both by the reproaches cast on you as atheists for deserting the institutions of Moses, and by the afflictions which befell you on that account ; and partly, whilst ye kept company with and comforted them who were treated in the same cruel manner.

34 For ye even suffered with me in my bonds, both at Jerusalem and at Caesarea, and the loss of your goods ye took with joy,

because ye were inwardly persuaded that ye have better substance laid up for you in heaven, even a permanent substance, which cannot be taken from you either by force or by fraud.

35 Wherefore, having formerly behaved so bravely, cast not away your boldness now, as cowardly soldiers cast away their shields, and run in the day of battle; which courage, maintained to the end, will have a great reward in heaven.

36 Ye must however have perseverance as well as courage, that when ye have done the will of God, by enduring to the end, ye may receive the accomplishment of Christ's promise, Matt. 24: 13, to save you from your enemies.

37 The persecution will not last long: For, to use the words of Habakkuk, 2:3, in a very short time He Who is coming will come, and destroy the Jewish state, and will not tarry; and then your brethren shall cease from persecuting you.

38 Live in the firm belief of these things, for (Hab. 2:4) the just by faith shall live. But if he draw back, if he loseth his faith, God's soul will not be well pleased with him.

39 But I am persuaded we are not of the number of those who draw back from Christ, unto their own destruction; but of those who live by faith, so as to obtain the salvation of the soul.

### *Comment*

#### *Having therefore, brethren, boldness*

We need not be fearful, trembling souls, with an inferiority complex, before a forgiving Christ. Salvation has been planned; let us accept it at once. Come with confidence.

I John 3:21: "Beloved, if our heart condemn us not, we have boldness toward God."

The high priest of old entered with fear and trembling because if he neglected a small item he could expect death, but we may enter with assurance of life.

#### *to enter into the Holy Place*

Does he mean heaven or the church?

- a. McKnight says, "Heaven itself where Deity dwells."
- b. Milligan agrees that the "holiest of places" is referred to. We only enter heaven as we have entered the kingdom of heaven, the church.

*by the blood of Jesus Christ*

The priest could enter only with blood, so there is now no other way. Jesus is the Door (John 10:9) of the church, of heaven itself.

*by the way which He dedicated for us a new and living Way, through the veil, that is to say, His flesh.*

We have a dedicated Way dedicated by Jesus.

- a. John 14:6 — speaks of Christ as the Way.
- b. Christ's Way became a persecuted Way, Acts 9:2.
- c. The word "Christianity" does not appear. It was spoken of as The Way. Acts 19:9: "But spoke evil of The Way." 19:23: "Arose no small stir about The Way." 24:14: "After The Way, which they call a sect."

The new and living Way is in contrast to the old way.

- a. It is a Way prepared by a living Saviour, in contrast to the lifeless pavement trodden by the high priest.
- b. We attain it by a living sacrifice. Rom. 12:1.
- c. "New" means "freshly slain, newly slain". Newell, p. 344.
  1. Thayer is quoted: "Properly, lately slaughtered."
  2. Vincent: "Later the word was weakened into 'new.'"
- d. It is as though He were just now slain for us. "Through the veil, that is to say, His flesh," contrasts the old veil with the new.
  - a. The Jew could not enter the tabernacle's Holy of Holies, but we shall have the privilege to pass through the veil into heaven.
  - b. Christ's way is so superior to the old covenant that a Jew is foolish to fail to see it.
  - c. Christ's flesh is the veil here in figure, but it is spoken of in another sense by Jesus. John 6:54: "Whoso eateth My flesh, and drinketh My blood hath eternal life and I will raise him up at the last day." Also verses 55, 56.

*and having a great High Priest*

Newell says we do not serve Him as Priest; He serves us. But of course Christ has other relationships with His people which demand service. "Great" is probably used to indicate His personal dignity and royal highness. We Christians "have Him." What a glorious privilege!

*over the house of God*

The place where people dwell is meant by the word "house."  
He must mean the church if "house" is meant.

- a. McKnight says this was meant by the translators.
- b. McKnight disagrees, however, and feels heaven is meant. Milligan feels that both the church and heaven are meant.
- a. See I Tim. 3:15: The church is the house of God.
- b. See 8:2: Christ is a minister of the heavenly sanctuary. "Things pertaining to God" may be meant.

*let us draw near*

Here we have the approach of man to his God.

- a. It must be done, and done correctly.
- b. Proper attitudes are symbolized in the Old Testament.
  1. Without washing, the priests were not allowed to minister, and were threatened with death. Ex. 30:19-21.
  2. This symbolized the washing of the inward heart.  
We cannot come to God unrepentant and unclean in heart.

*with a true heart*

Absence of hypocrisy, deceit, guile, not with a heart that trusts in sacrifices of animals, but in God. There is nothing in Christ but truth, so we must make our lives correspond with His.

*in fulness of faith*

Being fully persuaded, full of conviction. Hebrews speaks of "shrinking back", 10:39, which is the opposite of fulness of faith.

*having our hearts sprinkled*

This is symbolism; you can't actually sprinkle your heart.

- a. You can't run it through a grinder and sprinkle it.
- b. You can't open up the heart and sprinkle on it a substance. "Sprinkled" means cleansed. Observe the many related verses: I John 1:7: "The blood of His Son cleanseth us from all sin." Num. 19:2-10: The Hebrews were sprinkled. Heb. 12:24: "We are come to the blood of sprinkling that speaketh better than Abel."  
Note in 9th chapter — sprinkling with hyssop.

I Pet. 1:2: "Unto obedience and sprinkling of the blood of Jesus Christ."

Newell observes that beginning with Ex. 29:16 the word "sprinkle" appears forty times.

*from an evil conscience*

Compare I John 1:9: "If we confess our sins, He is faithful and righteous to forgive our sins and to cleanse us from all unrighteousness." The Christian can never forget his sin and be free, but he can feel that his conscience is cleansed.

*and having our body washed*

Observe these similar New Testament verses:

Titus 3:5: "Both of regeneration — according to His mercy He saved us through the washing of regeneration and renewing of the Holy Spirit."

Eph. 5:26: "That He might sanctify it, having cleansed it by the washing of water with the Word."

Acts 22:16 "And now why tarriest thou? arise and be baptized and wash away thy sins calling on His name."

The Old Testament parallel:

- a. The high priest was to wash his flesh before putting on the garments. Lev. 16:4.
  - b. Levites were cleansed the same way.
  - c. See Lev. 8:6, 24. Both sprinkling and washing with water are illustrated in the consecration of Aaron and his sons.
  - d. Ex. 30:19-21: Priests were to wash before serving, and were threatened with death if they failed to do so.
- Calvin, page 237, should be noted here:

1. "(This scripture) is generally understood of baptism, but it seems to me more probable that the apostle alludes to the ancient ceremonies of the law; and so by water he designates the Spirit of God, according to what is said by Ezekiel: 'I will sprinkle clean water upon you.' Ezek. 36:25."

If sprinkling is figurative, then washing must be likewise.

- a. The subject of immersion is not so destitute of proof that this verse is needful to prove it.
- b. Milligan challenges this and says it refers to the bath of regeneration as found in Titus 3:5.

*with pure water*

Observe Newell, page 350: "It doesn't refer to baptism for it is just as effective with muddy water as with pure water."

Does he mean purified water? There is no instruction as to purification in the New Testament.

- a. In the case of Philip and the eunuch, no purification of the water took place.
- b. On Pentecost, no purification of water is suggested.  
If actual clean water is meant here literally, then at times the Jordan and many streams would delay baptism until the muddy season expired.

*let us hold fast the*

Man's job, not God's, is stated here.

- a. I Thess. 5:21 "Prove all things, hold fast that which is good."
- b. II Tim. 1:13: "Hold fast the pattern of sound words."
- c. Heb. 3:6: "Whose house we are, if we hold fast our boldness and the glory of our hope firm unto the end."
- d. Heb. 4:14: "Having a great High Priest, let us hold fast our confession."
- e. Rev. 2:25: "Nevertheless that which ye have, hold fast till I come."
- f. Rev. 3:3: "Hold fast and repent."
- g. Rev. 3:11: "Hold fast which thou hast."  
Too many exhortations to "hold fast" are found to believe that God will do all of it.

*confession of our hope*

The word "profession" probably is the meaning. Confession's importance is stated frequently in the New Testament:

- a. Luke 12:8-9.
- b. Rom. 10:9-10.
- c. Heb. 13:15.
- d. Matt. 10:32.

We confess the Person in Whom is our hope.

*that it waver not*

Small faith, wavering faith, is condemned.

James 1:6: "But let him ask in faith, nothing doubting, for he that doubteth is like the surge of the sea, driven by the wind and tossed."

Matt. 14:31, to Peter who was sinking: "O thou of little faith, wherefore didst thou doubt?"

As a wavering S. O. S. is fatal for men and ships, so a wavering faith often fails to bring God to the rescue.

*for He is faithful Who promised*

Since Christ and God are so faithful, there is no need for an occasion of doubt.

- a. Christ did all that He said He would do on earth, so proving His faithfulness.
- b. He said He would rise from the dead, and He proved it, so no more evidence is needed.  
Christ's faithful life ought to make us steadfast in His promises.

*and let us consider one another*

We are our brother's keeper, although Cain inferred otherwise. We can't live the Christian life alone, and we must be considerate of others.

*to provoke*

Means "to excite, to stir up." Our lives are to be salt, light, leaven and provocation. Matt. 5:16.

*unto love and good works*

Too many Christians have people mad and disgusted instead of encouraged to good work. Love for one another, love for the Lord, the church, good works, must be encouraged by our lives.

*not forsaking our own assembling together*

Nothing is accomplished without assembling.

- a. Political rallies depend upon assemblies for victories.
- b. Education, for sharing of knowledge, depends on regular attendance.  
We have definite reasons for assembling.
- a. To worship God.
- b. To fellowship with His people.
- c. To commemorate Christ's death.  
Observe "assembling" in the scripture:  
Acts 2:42: "They continued."

Acts 2:44-46: "And all that believed were together — continuing stedfastly with one accord."

Acts 4:23: "Being let go they came to their own company."

Acts 4:32; 5:12-14; 11:26; 12:12.

*as the custom of some is*

Perhaps because of persecution some were neglectful. What excuse is there for people who have such a custom today?

- a. Freedom of worship has come to mean "free not to worship."
- b. Those who neglect to worship are those who neglect to encourage, to pray and to pay.

*but exhorting one another*

Some say to exhort one another of the coming day of judgment, but we don't exhort to assemble for this. Some say the day of death, but this isn't a day to exhort. The day of assembling to worship is what he means when he tells us to exhort.

- a. A day of worship approaching is a day for us to exhort brethren to anticipate.
- b. He is talking about assembling, and we must exhort brethren to get ready to assemble as the day for assembling around the table of the Lord approaches.

*so much the more*

It should cause us to be more zealous, more diligent as time hastens. Exhortation should be more intense as the time factor becomes more prominent.

*as ye see the day drawing nigh*

The Lord's Day must be referred to, the day for assembling to remember the Lord.

Milligan, page 284, also McKnight, have a conviction here:

"It refers to the day of Jerusalem's overthrow."

"If not the above, then it refers to Christ's coming."

It is true that the expression, "the day," refers to future events connected with the coming of the Lord, but not in this verse.

- a. The text speaks of assembling that can be forsaken.
- b. Those who were forsaking assembling were not forsaking an assembly in judgment time, but regular assembly privileges afforded to them then each Lord's Day.

*for if we sin wilfully*

Observe he has been talking about absentees.

- a. Deliberately absenting oneself from the Lord's Supper is wilful sin.
- b. Church members should examine their hearts to see if it is an excuse or a reason that kept them from the table.

*Sinning wilfully is producing sin*

- c. Producing sin is not in the nature of the Christian.  
II Peter 1:4: "Become partakers of the divine nature, having escaped from the corruption that is in the world by lust."
- 2) I John 2:1: "These things I write unto you that you may not sin."
- 3) I John 3:9: "Whosoever is begotten of God doeth no sin because His seed abideth in him and he cannot sin, because he is begotten of God."
- d. Note the Greek word for "sin wilfully", *poion — poiei*, in I John.
  - 1) The verb is *poico*: "to make, to form, to construct."
  - 2) The unregenerate man lives in sin and loves it; the regenerate man may lapse into sin, but he loathes it.
- e. The Christian does not practice or form sin.

*after that we have received the knowledge of the truth*

A knowledge of the truth should make us produce fruit of the Spirit, instead wilful sin. A return to sin is a worse state than the first, according to II Pet. 2:20-22.

*there remaineth no more a sacrifice for sin*

The Jews had none for the sin of the high hand.

- a. Num. 15:30: "But the soul that doeth aught with a high hand, whether he be home born or a sojourner, the same blasphemeth Jehovah and that soul shall be cut off from among the people."
- b. See Isaiah 1:10-15; 59:1-2.
- c. Also Jeremiah 6:19-20; 7:9-16.

God hates sin deeply, and for those enlightened ones who know better and have the power to escape and refuse it, there is no sacrifice to cover it.

With the power of God, there is no excuse for wilful sin. See Phil. 4:13; I Cor. 10:13.

## HELPS FROM HEBREWS

### The Christian Life

Not willful Sin	Not unto Death
Sacrifice for sin	Renewed unto Repentance
With Christ	Exhorts Christ
Faith in Blood	Honor to Holy Spirit
Holy	

### The Willful Sinner

Contrast the above with Heb. 10:29

Sin of High Hand	Willful Sin
Cp. Num. 15:30	Death
No sacrifice for sin	
Falling away ; impossible to renew without Christ	
Trodden underfoot the Son of God	
Counted the blood an unholy thing	
Done despite unto the Spirit of Grace	

*but a certain fearful expectation of judgment*

Those who go out from the blood of Christ have not only an evil conscience to feel but also the wrath of God to face.

- a. Heb. 10:31 expresses fearfulness of God's wrath.
- b. II Peter 3:8-13 describes the method of God's destruction. Nahum expressed that God's judgment grows out of the fact that He is a jealous God. See Nahum 1:2, 6-7.

*and a fierceness of fire*

Of course this is not a new doctrine.

- a. Fire destroyed Sodom and Gomorrah.
  - b. Fire destroyed Korah and his rebellious company. Num. 16:35.
  - c. John preached about fire. Matt. 3.
  - d. Peter preached about fire. II Pet. 3:8-14.
  - e. Hebrews 10:27 says God is a consuming Fire.
  - f. Christ will come as a flaming Fire. II Thess. 1:8.
- This Greek word *Luxos* does not always mean fire.
- a. In Acts 13:45 it is translated "envy, jealousy".
  - b. Acts 5:7 — "wrath, indignation".
  - c. Rom. 10:2. It is translated "zeal".
  - d. Heb. 10:27. The American Standard Version footnotes it as "jealousy".

*which shall devour the adversaries*

Whether the above word is "fire," "jealousy," or "indignation," the result is the same.

- a. The backward-treading individual is to be counted as an enemy.
- b. Those not for Him are adversaries. Matt. 12:30.  
Paul, in I Cor. 16:9, says that there are many adversaries.

*a man that hath set at naught Moses' law dieth without compassion on the word of two or three witnesses*

"Setting aside" amounted to apostasy and was a capital offense. Deut. 17:3-6. "Without compassion" shows the strictness of an absolute God.

- a. Num. 15:32-36 is an example.
- b. Sentiment cannot enforce the law. Enforcement calls for all sentiment to be aside.

Two or three witnesses were required to establish the fact.

- a. See Deut. 17:6.
- b. Note the fact that an elder must likewise have a plurality of accusers before being condemned. I Tim. 5:19.

*of how much sorer punishment*

Such offenses were trifling in comparison to turning against Christ after once being for Him. The word "sorer" carries the idea of severity.

*think ye, shall he be judged worthy*

Deserving the worst for deserting the best is suggested. Cf. Luke 12:47-48.

- a. Jesus suggested that the one who knew that he was sinning, but did not cease from it, deserved many stripes.
- b. How undeserving of forgiveness is the one who turns his back on Christ after knowing Him.  
Note the three charges against such a one:
  - a. Treading upon Christ.
  - b. Discounting the blood of Christ.
  - c. Insulting the Spirit.

*who hath trodden under foot the Son of God*

"Who has treated Christ with contempt" is meant here. It is an utter disregard of the King of our lives, tramping upon Him as though we were king and He a lowly conquered creature.

*and hath counted the blood of the covenant*

Note the ways it is spoken of:

Heb. 10:19: "The blood of Jesus."

Heb. 9:14: "The blood of Christ."

I Pet. 1:2: "The blood of Jesus Christ."

I Pet. 1:19: "The precious blood of Christ."

I John 1:7: "The blood of Jesus, his Son."

Rev. 7:14: "White in the blood of the Lamb."

The blood is to take away the errors of repentant people, not wilful sinners.

*wherewith he was sanctified an unholy thing*

"Unholy" in Greek means "common," in contrast to "sacred." He has treated it as though no power or atonement were in it.

*and hath done despite*

Insult, defiance is meant here. We see people who try to hurt loved ones; this is spite.

Despite is an intensified form of the word, translated, "to treat shamefully" in Matt. 22:6; "to insult" in Luke 18:32; Acts 14:5; I Thess. 2:2.

*unto the Spirit of grace*

The Spirit that bestowed upon them such wonderful blessings is meant. When we turn from the path of the fruit of the Spirit to produce evil fruit, we endanger our soul.

How important is the Spirit?

Matt. 12:28: By Him Christ worked miracles.

John 16:8: By Him God convinces the world of righteousness and judgment.

John 7:39 and Rom. 8:26: He comforts the saints and helps their infirmities.

When we insult Him there is no forgiveness. Matt 12:32; also Mark 3:29; Luke 12:10.

*for we know Him that said*

Deut. 32:35-36: God is speaking. The Hebrews knew the God that stated this. The Hebrews knew the faithful God Who in times past punished men for sin. They no doubt knew the severity of God in His dealing with Ananias and Sapphira.

*vengeance belongeth unto Me*

God has certain rights, and vengeance is one of them.

- a. Lev. 19:18: "Thou shalt not avenge."
- b. Rom. 12:19: "Avenge not yourselves."
- c. I Thess. 4:6: "The Lord is the avenger."

A discussion of vengeance should consider three things:

- a. God delegated the power to execute apostates of the nation of Israel to the rulers of the people.
  - b. Now He has resumed the power, and He reserves apostates for an everlasting destruction.
- Justice demands vengeance.

*I will recompense*

God can do an adequate job.

- a. Rom. 1:27: "Receiving in themselves that recompense of their error which was due."

- b. Heb. 2:2: "Every transgression received a just recompense of reward." How shall we escape?
- c. I Pet. 4:18: "For if the righteous are scarcely saved." Man's judgment is feeble in comparison to God's.
- a. Observe these scriptures:
  - Matt. 25:46: "These shall go into everlasting punishment."
  - II Thess. 1:9: "Everlasting destruction from the presence of the Lord."
  - II Pet. 3:10-13.
- b. Compare this with our one-to-five year imprisonments with good food, libraries, recreation, etc., furnished to the criminal. And again, Deut. 32:36.

*the Lord shall judge His people*

"Judge" here means "govern."

- a. God will divide the godly from the hypocrites. See Ps. 1:5: "Therefore the wicked shall not stand in the judgment." Also Matt. 25:46.
- b. The hypocrites may grow as tares, but their doom is certain. I am glad God governs His people and that He will judge us, rather than men who judge by the outward appearance.

*it is a fearful thing to fall into the hands of the living God*

Examples of it — Old Testament characters:

- a. Adam and Eve.
- b. Cain.
- c. People of Noah's day.
- d. Sodom and Gomorrah.
- e. Korah.

An example of it in the New Testament is that of Ananias and Sapphira. The destruction pictured by Peter, and by the Book of Revelation, is the worst yet.

*but call to remembrance the former days*

They had had days of strife, battle and victory over sin, and these should be remembered.

Early days of Christian experience, a reminder of past faithfulness, should encourage me to strive again.

*in which after ye were enlightened*

Enlightenment is of Christ.

John 8:12: "I am the Light of the world, He that followeth Me shall not walk in the darkness, but shall have the Light of life."

God's word casts the light for men to follow.

*ye endured a great conflict of sufferings*

Probably the persecution that broke out after Stephen's death.

Acts 8:1; 12:3.

The persecution by brethren of loved ones is the most severe. Jesus prophesied that brethren would deliver up brethren. Matt. 10:21-22.

*partly being made a gazingstock*

"Exposed to public shame" is meant. The meaning or use of the word "partly" should be considered.

- a. Some suggest: "This suffering took place partly while they were being made a gazingstock."
- b. Likely not all had endured the same suffering. In Greek and Roman theaters, criminals were often publicly abused and insulted. Acts 19:29 and I Cor. 4:9.

*both by reproaches and afflictions*

"Reproaches" were the unkind words heaped upon the Christians. The unbelievers treated the Christians as they treated Christ.

"Afflictions" refers to those various sufferings and calamities which they endured.

*and partly becoming partakers with them that were so used*

If they as individuals had not suffered, they had helped financially those that had been persecuted. This may be alluded in Heb. 6:10.

*for ye both had compassion on them that were in bonds*

King James version: "For ye had compassion of me in my bonds," makes it personal.

- a. The difference appears in some manuscripts.
- b. The difference doesn't affect the meaning.

1. In either case he praises them for their faithfulness.
2. Paul had endured all that is named, so if they had helped Paul only, they had shared.

This is the commendable thing about the Hebrews, as seen in Heb. 6.

*and took joyfully the spoiling of your possessions*

The early church was scattered, Acts 8, which no doubt meant possessions were taken from them. Those whose treasures are in heaven do not sorrow for earthly losses.

*knowing that ye yourselves have a better possession and an abiding one*

Our possessions cannot be spoiled.

Matt. 6:19: "lay not up for yourselves treasures upon the earth, where moth and rust consume"; I Cor. 9:25: "They do it to obtain a corruptible crown"; I Pet. 1:4.

Everything here is temporary, while in heaven everything is abiding.

*cast not away therefore your boldness*

The cowards in battle would throw aside their weapons and flee, and of course this meant defeat. The Christian is to gird on, to be strong, to be confident, with the shield of faith. Eph. 6:13-18.

The word "boldness" here is not "cockiness" nor haughtiness, but confidence.

- a. This is gained in Christ. See Eph. 3:12.
- b. Only the confident have the confidence of God.

*which hath great recompense of reward*

The faithful know that their labor is not vain in the Lord.

- a. I Cor. 15:58: Eternal life will be ours.
- b. Gal. 6:9: "We shall" expresses certainty.
- c. John 6:27: Some labor for that which perishes.

If we cast away our confidence, we throw away our chances for eternal life.

*for ye have need of patience*

The author's analysis of their specific need is patience. We win our own salvation by patience, and also win the souls of others. See Luke 21:19.

*that having done the will of God ye may receive the promise*

Patience in spite of discouragement leads one on to do the will of God. When God's will is done, then God's promise is assured and received.

- a. Abraham found it to be true. Heb. 6:15.
- b. The children of Abraham by faith will someday obtain the promise.  
Eternal life and all its joys is meant here.

*for yet a very little while*

This suggests that a short time remains. Milligan and the American Standard Version editors feel that this language is from Habakkuk 2:3.

*He that cometh shall come and shall not tarry*

Milligan: "Obviously it is Christ." He says not the second coming, but the providential coming to save them from Jerusalem. Newell thinks Christ's coming is the promise found in verse 36.

The Christian does not look to death but to the coming of Christ.

*but My righteous one*

Footnote: "the righteous one." If the expression, "My righteous," is allowed, we see the ground on which God claims us, the principle of faith. We ought to live so that God will say to us, "My righteous one."

*shall live by faith*

This is a quotation from Hab. 2:3-4. It appears three times in the New Testament, and each time in an interesting light.

- a. Rom. 1:17: Connected with the "just" or "righteous."
- b. Gal. 3:3: Connected with the subject of being perfected.
- c. Heb. 10:38: Set in the midst of conflict of sufferings.

*and if he shrink back*

The words "any man" appear in the King James version, but not in the original.

- a. It is not "any man" that he is speaking of, but the just man.
- b. We are to live by faith, in spite of all that the devil sends against us.

With God by our side let us not shrink back like Saul's army,

but like David live by faith, and we are a match for any enemy. The danger lies in living by appearance rather than by faith. See II Cor. 5:7.

*My soul hath no pleasure in him*

Shrinking back puts us in the class with Cain, wilderness wandering Israel, Ahab and the others. God loves the persevering, like Joshua, Abraham, David, Paul and others named in the following chapter.

*but we are not of them that shrink back*

It may seem a little thing to yield to sin, but how terrible are the results.

- a. It is a turning from glory to doom.
- b. The Christian is to "keep on keeping on."

*unto perdition*

This sets forth damnation; and note that it is a place of bad company.

- a. The false Christ, antichrist, and false prophets are doomed to perdition. Rev. 17:8-11.
- b. II Thess. 2:3: The same word is applied to this evil one.
- c. Judas was the "son of perdition." John 17:12.
- d. I Tim. 6:9 speaks of destruction and perdition together.
- e. II Pet. 3:7: Perdition of ungodly men.  
"Shrinking back" then must be a condition in danger of being permanent.

*but them that have faith unto the saving of the soul*

It is a joy to be on the salvation side of faith.

- a. The author no doubt expresses this to give them courage.
- b. We are on the road to eternal life, whereas the shrinkers-back are on the road to perdition.  
There is a faith that will not save us.
- a. The wavering faith will not. Heb. 10:39.
- b. The faith without works. See James 2:17-26.

### *Study Questions*

1831. Who is blessed with boldness? v. 19.
1832. Did the high priest of old have fear?
1833. What is the Holy Place referred to here — heaven, or the church, or the Presence of God?

## HELPS FROM HEBREWS

1834. With what do we enter as we do it with boldness?
1835. What adjectives describe the Way?
1836. Is the word "Way" a familiar one in the New Testament?
1837. A road, a building is generally dedicated. How about Christ's Way?
1838. Can it be now considered a new Way? What did the idea express in the beginning?
1839. In what way can it be considered a living Way?
1840. What kind of a sacrifice must we make to attain?
1841. What is the veil to our Holy of Holies?
1842. How important is the blood atonement of Christ as seen by this chapter?
1843. What does John 6:54-56 say concerning His flesh?
1844. Is blood conditional with us as it was with the priest?
1845. What does the Christian possess in verse twenty?
1846. Has the Hebrew author given any pre-eminence to Jesus' mother, Mary, the blessed virgin?
1847. Has he mentioned her?
1848. What is suggested by the word "great"? v. 21.
1849. What is meant by "the house of God"?
1850. Compare I Tim. 3:15 for a similar expression.
1851. Compare Heb. 8:2.
1852. Is it actually a house, or "things pertaining to God's house"?
1853. Do we use the word "house" to mean other than a dwelling?
1854. What would cause us to draw near to the house of God?
1855. Would we be so bold if we had not such a great Priest?
1856. What must be the condition of our heart?
1857. What would characterize a true heart?
1858. Describe "fulness." v. 22.
1859. Is it the opposite of a shrinking faith?
1860. Does this verse teach sprinkling?
1861. Is it figurative or literal sprinkling?
1862. Can you literally sprinkle the heart?
1863. What is the significance of the term?
1864. What were the occasions for sprinkling in the Old Testament?
1865. What word could be used in place of the word "sprinkle"?
1866. What other verses in the Bible use the word "sprinkle"?

## HELPS FROM HEBREWS

1867. Is there any place where it speaks of using sprinkled water as a substitute for immersion?
1868. Does the word "water" appear with the word "sprinkle"? What word does appear with it?
1869. What is the sprinkling to do for us?
1870. How can a person have a free conscience when he can't forget his sin even though God does?
1871. A washing is referred to here. Is this an isolated teaching? Cf. Titus 3:5; Eph. 5:26; Acts 22:16.
1872. Is it fair to say that sprinkling is figurative and that this is literal?
1873. What Old Testament practices do we have as an example of washing? Cf. Lev. 16:4; Lev. 8:6, 24; Ex. 30:19-21.
1874. Does Ezekiel 36:25 bear on the subject?
1875. Who was the prophecy concerning?
1876. What is meant by "pure water"? Is it holy water or purified water?
1877. Do we have any example in the New Testament of purifying water?
1878. Would this eliminate baptizing in the Jordan during the muddy season?
1879. When is a water pure — to the heathen, to the farmer drinking from a well, to the scientist, or to the health nurse?
1880. If this verse does not refer to our immersion, then what does it refer to?
1881. Does it read "having had our body washed"?
1882. Is it something that the Christian experiences, or is it something that we have had done in the past?
1883. God has prepared the sacrifice. Whose job is named here? v. 23.
1884. Is the expression "hold fast" a familiar one?
1885. If God will not let us go, then are these not unnecessary admonitions?
1886. How can one "hold fast"?
1887. What are we to hold to?
1888. Does the word "confession" carry the idea of "profession"?
1889. Do we confess hope or confess a Person in Whom is our hope?
1890. Is the word "hope" personalized?

## HELPS FROM HEBREWS

1891. What must not waver? Did Simon waver while walking on the water?
1892. What will the sailor do in a lifeboat when he loses hope?
1893. What will the wavering Christian do?
1894. What does this verse teach that will bolster our hope? v. 23.
1895. Did Christ keep His word on earth?
1896. What great declaration did He make that was established so that our hope could be a reality?
1897. Does this verse teach that we are our brother's keeper?
1898. Did Cain infer otherwise?
1899. Do we consider one another as we ought?
1900. What is the meaning of the word "provoke"?
1901. Are we "provoking" people, thereby causing dissension in the church?
1902. If we provoke people to love, what should they love?
1903. How can we encourage people in good works?
1904. How can we do it through our work as a minister, elder, Bible School teacher?
1905. What could be included in good works?
1906. Can you name anything great accomplished with people, without having assemblies?
1907. Can you have an army without assemblies for drill and instruction?
1908. What definite reasons may be given for the Christian assembly?
1909. What examples do we have in the Bible?
1910. Is the day of assembly the day that draweth nigh?
1911. How can we see any other day drawing nigh?
1912. If it is not the day of worship, what are we to encourage — to exhort?
1913. If it is not a day of worship, what is violated? What does the willful sin refer to?
1914. If neglect of worship was a serious transgression in the Old Testament, is it not a sorer sin under the new covenant?
1915. If absenteeism is condemned, is it the same as willful sin?
1916. What was the custom of some? Who do you suppose they were?
1917. Why do you suppose that they were neglectful?
1918. Why do people neglect attending church today?

## HELPS FROM HEBREWS

1919. Can 30% to 50% of a church in assembly be as effective as it should be?
1920. Do we have a responsibility to our brethren in this matter?
1921. If church people exhorted, would the preacher be so occupied with non-assembling Christians that he does not have time to call on the non-professing ones?
1922. What do you say when you exhort?
1923. What is meant by "so much the more"?
1924. This verse suggests a time element. What ought consideration of it do to us?
1925. What is the day referred to here?
1926. What day do some think it is?
1927. Does it not refer to a day of assembly, which men were neglecting by failure to assemble?
1928. Is there anything to suggest that it refers to the overthrow of Jerusalem?
1929. Could it refer to Christ's coming?
1930. Could this day be forsaken by us?
1931. Is it possible to neglect a day if you do not know that it is a day drawing nigh?
1932. If absenteeism is discussed in the previous verse, then what is the willful sin here?
1933. Ought we to be very much alarmed at the small percentage of a membership gathered around Christ's table?
1934. What percent of your members were present last Lord's Day?
1935. What if a company tried to manufacture with such **absenteeism**?
1936. What truth have we received? v. 26.
1937. What should truth produce in us — neglect or diligence?
1938. Should the Christian be a willful exhorter or neglectful assembler?
1939. What was the willful sin in the Old Testament called? Cf. Num. 15:30.
1940. What does Peter say concerning the Christian who returns to evil? Cf. II Peter 2:20-22.
1941. Was there a sacrifice for sin of the high hand in the Old Testament? Cf. Num. 15:30; Isaiah 1:10-15; 59:1-2; Jer. 6:19-20; 7:9-16.
1942. Does God hate the sin of the enlightened ones more than the sin of those living in sin?

## HELPS FROM HEBREWS

1943. What is meant by "no more sacrifice for sin"?
1944. With the power of God at our disposal, is there any excuse for our falling? Cf. Phil. 4:13; I Cor. 10:13.
1945. Does this verse mean that such a one can't return and repent?
1946. What may the backslider expect? v. 26.
1947. What is Paul's adjective to describe the expectation of judgment?
1948. What does 10:31 say about it?
1949. What is the cause for God's ability to be fierce according to Nahum 1:2, 6, 7?
1950. What will accompany the judgment?
1951. Has God ever used fire to destroy people? See Gen. 19:28; Num. 16:35.
1952. Is the expression "fierceness of fire" a new doctrine?
1953. Did John preach about fire? Cf. Matt. 3.
1954. Did Paul? Cf. II Thess. 1:8; Heb. 10:27.
1955. Did Peter? Cf. II Pet. 3:8-14.
1956. Does the word translated "fire" always mean "fire"?
1957. What other meanings has it? Is it ever so translated?
1958. Is the result the same, as seen by the word "devour"?
1959. Is the indifferent person an adversary? Cf. Matt. 12:30.
1960. Was it a great sin to set aside the law of Moses?
1961. Was it a capital offense? Cf. Deut. 17:3-6.
1962. Do we have an example of the lack of compassion? See Num. 15:32-36.
1963. Why did God insist on a multiplicity of witnesses?
1964. Does God require witnesses against an elder? Cf. I Tim. 5:19.
1965. Is God sentimental when His laws are concerned?
1966. What does the word "sorer" mean?
1967. Do we deserve the worst when we have broken the best? Cf. Luke 12:47-48.
1968. How deserving of forgiveness is the one who turns his back on it?
1969. What are the sins named in this verse as deserving of punishment?
1970. How can we tread upon Christ?
1971. Do we walk on Him when we neglect His table for visiting, fishing, picnicking, etc.?
1972. In what relationship does he speak of the blood here?

## HELPS FROM HEBREWS

1973. How is it expressed in other verses? Cf. Heb. 10:19; 9:14; I Pet. 1:2, 19; I John 1:7; Rev. 7:14.
1974. What is meant by the expression "unholy thing"?
1975. How can the backslider by his life make the sacrifice seem unholy?
1976. Define "done despite."
1977. See other verses for examples. Cf. Matt. 22:6; Luke 18:32; Acts 14:5; I Thess. 2:2.
1978. If the Spirit produces the blessings in our lives, what may we expect if we treat Him shamefully?
1979. If He is the Comforter, may we expect comfort by insulting Him?
1980. What did Jesus say concerning sin against the Holy Spirit? Matt. 12:32; Mark 3:29; Luke 12:10.
1981. Who is known in verse 30?
1982. What verse is quoted?
1983. Did these people know God?
1984. Do you suppose that they knew Ananias and Sapphira?
1985. What is meant by "vengeance"?
1986. Was this an old doctrine carried over into the New Testament? Cf. Lev. 19:18; Rom. 12:19; I Thess. 4:6.
1987. Does justice demand vengeance?
1988. Is a law of value if God does not enforce it and punish for it?
1989. Does God mean by "recompense" that He can do an adequate job?
1990. Will He give a just recompense? Cf. Heb. 2:2; Rom. 1:27.
1991. How does God's judgment compare with our modern penal systems, with libraries, food, recreation, etc.?
1992. Did Jesus teach the judgment of God? Cf. Matt. 25:46.
1993. What is meant by God judging His people?
1994. Does God exercise His absolute power now?
1995. How does God's judgment differ from man's?
1996. If man judges by outward appearance, ought we to be the more careful?
1997. Give examples of the fearfulness of God's judgment in the Old Testament. In the New Testament.
1998. Is that pictured in Revelation and by Peter worse?
1999. What former days are to be recalled?
2000. What pleasant and worthwhile memories should they recall?

## HELPS FROM HEBREWS

2001. What would "enlightened" refer to? v. 32.
2002. What had they endured in suffering?
2003. Could it be the persecution after Stephen's death?
2004. What kind of good could come from such a memory?
2005. Does easy living make for careless religion?
2006. What is meant by "gazingstock"?
2007. What does the word "partly" refer to?
2008. Could it mean that some of them had been gazingstocks, and others had not?
2009. Was it common for people to be publicly abused?. Cf. Acts 19:29; I Cor. 4:9.
2010. What is the difference between reproaches and afflictions?
2011. Does verse 34 give a clue?
2012. How could they "partly" be partakers with abused people?
2013. Could Heb. 6:10 be a reference to this?
2014. What two things were commendable in their life according to this verse?
2015. Does the King James Version read differently here?
2016. Is the commendation in order in either case?
2017. What is meant by spoiling of possessions? v. 33.
2018. What possessions cannot be spoiled by man?
2019. What is implied by the word "abiding"?
2020. "Cast away" would be the sign of what?
2021. The Christian should be girding for battle. What kind of a soldier would he be if he lost his courage?
2022. Is boldness the same as cocksureness?
2023. Is there room for haughtiness in this boldness?
2024. What apostle had boldness?
2025. What is meant by "recompense"?
2026. Is it evident that the Christian will be rewarded?
2027. Did Jesus ever warn concerning working for a losing cause?
2028. If we lose our boldness, what hope have we?
2029. Has the author analyzed the need of the Hebrews?
2030. What did he conclude that they needed? Cf. Luke 21:19.
2031. What is an alternate translation of the word "patience"?
2032. Name some Old Testament characters who exemplified patience.
2033. What will patience lead one to do according to verse thirty-six?
2034. What is the promise mentioned here?

## HELPS FROM HEBREWS

2035. Why is it singular when we have so many promises?
2036. What does he say concerning time?
2037. Is this a quotation?
2038. Who is the One coming?
2039. Is it the actual coming or a providential coming?
2040. What do the scholars mean by the "providential" coming?
2041. Could the promise of verse 36 be the coming referred to in verse 37?
2042. If it referred to the actual coming of Christ, then is this false hope in verses 36 and 37?
2043. What is meant by "righteous one"?
2044. How can we be considered righteous when we have sin?
2045. Does it say "My righteous one" or "the righteous one"?
2046. Is this an original statement by the Hebrew author?
2047. Is living by faith peculiar to God's people, or does the principle of faith act in other relationships?
2048. How does the King James Version differ here?
2049. Is it any man, or the righteous man referred to here?
2050. What is meant by "shrink back"? Shrink from what?
2051. Is the believer a shrinker — a coward?
2052. Does God have a soul?
2053. In whose class would we be if we shrink back?
2054. Name some courageous people in whom God was pleased.
2055. Does the author identify himself with the shrinkers or perseverers?
2056. What is meant by "perdition"?
2057. The Christian keeps on for what?
2058. The shrinker shrinks back to what?
2059. In whose company would we be if we shrank back? Cf. Rev. 17:8-11; II Thess. 2:3; I Tim. 6:9; II Pet. 3:7.
2060. If perdition is so serious, can we take backsliding lightly?
2061. In what class are those who keep on keeping on?
2062. Is this a statement to give courage?
2063. Does this verse imply two kinds of faith, one that saves and one that cannot?
2064. Who has a faith that will not save?
2065. What does James 2:17-26 say about faith?

## HELPS FROM HEBREWS

### *Questions On Chapter Ten*

#### *True and False*

- \_\_\_\_\_ 1. The law being a shadow of the good things to come can make perfect them that draw nigh.
- \_\_\_\_\_ 2. We have been sanctified through the offering of the body of Christ.
- \_\_\_\_\_ 3. It is the custom of some to forsake the assembling together according to Hebrews.
- \_\_\_\_\_ 4. This chapter speaks of a wilful sin, and there is no sacrifice for it.
- \_\_\_\_\_ 5. Under the law of Moses, seven witnesses were required before a person could be put to death.
- \_\_\_\_\_ 6. Because we are sensitive, vengeance is a privilege extended to each of us.
- \_\_\_\_\_ 7. Christ is spoken of as being seated at the left hand of God after He had offered sacrifice for our sins.
- \_\_\_\_\_ 8. Our hearts are to be sprinkled from an evil conscience.
- \_\_\_\_\_ 9. God is pictured as a God of love, yet it is said that "it is a fearful thing to fall into the hands of the living God"
- \_\_\_\_\_ 10. Christ is to be at the right hand of God until His enemies are made to be His footstool.
- \_\_\_\_\_ 11. The first sacrifices were ended in order to establish the second sacrifice.
- \_\_\_\_\_ 12. Day by day sacrifices were essential in the task of the priests under the old covenant.
- \_\_\_\_\_ 13. The one Sacrifice perfected forever the sanctified ones.
- \_\_\_\_\_ 14. A warning suggests that men may shrink back, but it is not unto perdition.
- \_\_\_\_\_ 15. The persons who were the objects of this epistle must have had a very easy Christian life.
- \_\_\_\_\_ 16. Men may be guilty of treading under foot the Son of God.
- \_\_\_\_\_ 17. This chapter does not refer to fire as a means of God's punishment.
- \_\_\_\_\_ 18. Christ dedicated a Way for us through the veil.
- \_\_\_\_\_ 19. We are to hold fast our confession of hope and to keep it from wavering.
- \_\_\_\_\_ 20. The sanctified can never count the blood of the covenant unholy.

*Multiple Choice Over Chapter Ten*

1. Our bodies are to be:
  1. Washed.
  2. Covered entirely.
  3. Purged.
  4. Sprinkled.
2. Each priest stands day by day making sacrifices which can:
  1. Never be viewed by God.
  2. Never take the place of Christ.
  3. Never take away sins.
3. We shall enter the Holy Place:
  1. By study.
  2. Goodness of God.
  3. Blood of Christ.
4. The sacrifices in the Old Testament were:
  1. A remembrance made of sins every year.
  2. Were to be made semi-annually.
5. If a righteous one shrinks back:
  1. God will overlook it since once we are saved we are always saved.
  2. It is proof that he never was saved in the first place.
  3. God will have no pleasure in him.

SUMMARY OF CHAPTER TEN

The first eighteen verses of Chapter Ten conclude the teaching on the ministry of Jesus as High Priest which began in 8:1 and according to that verse is the main point in the book.

The weakness of the continual offering of the Old Testament system is again pointed out, for they could not cleanse the conscience from sin. But the offering of the body of Jesus, in harmony with the will of God as the scripture indicated, did what all the animal sacrifices could not do. So when Christ had made the one Offering with its permanent effect He assumed His position at the right hand of the throne of God as King and Priest.

The rest of the chapter as suggested in the outline begins the application of this doctrinal issue in the form of a final appeal to faithfulness. In the light of the efficacy of the offering of Christ, why should one forsake Him as High Priest and King for the weak things of the former life under the Levitical priesthood? Considering the privileges enjoyed under Christ, the

## HELPS FROM HEBREWS

appeal is made to patiently endure the trial that may come and ultimately receive the reward of faithfulness.

### *Special Study On Faith*

#### *What Faith Will Cause A Person To Do*

- I. Please God.
  - A. In a sacrifice. Abel, 11:4.
  - B. Enoch, v. 5.
- II. Defy kings.
  - A. Moses' parents, v. 23, hid him.
  - B. Moses, v. 27, didn't fear the wrath of king.
  - C. Rahab, v. 31.
- III. Become great warriors.
  - A. Gideon, v. 32, defeated enemies.
  - B. Barak, v. 32, defeated Sisera.
  - C. David, v. 32, slew Goliath, slew tens of thousands.
  - D. Abraham, v. 8.
  - E. Moses, v. 27.
  - F. Samson, v. 32.
  - G. Jephthah, v. 32, victory over Ammonites and Ephraimites.
- IV. Suffer for righteousness.
  - A. Moses, v. 25, rather to enjoy pleasure.
  - B. Daniel, v. 33, wrought righteousness.
  - C. Trials of mockings, scourging, bonds, imprisonment, v. 36.
  - D. Stoned, v. 37, sawn asunder, tempted, slain with sword.
  - E. Wore animal skins in destitution, v. 38.
  - F. Afflicted, ill treated, v. 37.
  - G. Wandered, lived in caves, v. 38. Abraham did, v. 9; Elijah, II Kings.
- V. Looked for something better.
  - A. Abraham, v. 10, "city whose Maker is God."
  - B. Abraham's seed, vs. 12-16, "heavenly country."
  - C. Moses, v. 26, "recompense of reward."
  - D. "Better resurrection," v. 35.
  - E. Chose death for better resurrection, v. 35.
- VI. Had narrow escapes.
  - A. Rahab, v. 31.
  - B. Daniel, v. 34.

## HELPS FROM HEBREWS

- C. Hebrew children.
- D. Lot.
- From Animals
  - A. Samson, v. 33.
  - B. Daniel.
  - C. David, I Sam. 17:34.
- VII. Offered sacrifices.
  - A. Abel, v. 4.
  - B. Abraham, v. 17.
  - C. Moses, v. 28, kept Passover, sprinkling of blood.
  - D. Noah.
- What women did by faith
  - A. Sarah conceived, v. 11.
  - B. Rahab escaped, v. 31.
  - C. Received dead by resurrection.
    1. I Kings 17:22 — Widow of Zarephath had son raised by Elijah.
    2. II Kings 4:34 — Elisha raised Shunamite woman's son.
    3. Mary, Martha.
    4. Widow of Nain.
- VIII. Pronounced blessings.
  - A. Isaac, v. 20, blessed Jacob and Esau.
  - B. Jacob, v. 21, blessed his twelve sons.
  - C. Joseph, v. 22.
- IX. Faced mental anguish.
  - A. Moses, v. 26, reproach of Christ.
  - B. Mockings, v. 36.
  - C. Samson mocked by Philistines, Judges 16:25.
  - D. Micaiah, I Kings 22:27, mocked by Ahab.
  - E. Jeremiah, Jer. 22:2-7.
  - F. Isaac was mocked by Ishmael.
  - G. Elisha was mocked by the children.
  - H. Noah.
  - I. Sarah.
  - J. Abraham.
  - K. Joseph, sold into slavery.
  - L. Daniel, v. 33.
- X. Obeyed unusual commands.
  - A. Noah built an ark, v. 7
  - B. Abraham to slay Isaac, v. 7

C. Abraham to leave country, v. 8.

D. Rahab, red cord.

Nation

A. Israel crossed Red Sea.

B. Israel caused Jericho to fall, v. 30.

C. Kept Passover.

D. Left Egypt.

E. Wilderness.

## PART THREE

### *THE NATURE, DEVELOPMENT AND DUTIES OF FAITH.* 11:1-13: 25

#### I. *The nature of faith.* 11:1-3

#### *Text*

11:1-3

1 Now faith is assurance of things hoped for, a conviction of things not seen. 2 For therein the elders had witness borne to them. 3 By faith we understand that the worlds have been framed by the Word of God, so that what is seen hath not been made out of things which appear.

#### *Paraphrase*

1 Now the faith of the just who shall live, is the firm persuasion of the reality of the blessings hoped for in consequence of God's promise, and the evidence of the matters of fact not seen, which revelation informs us have happened, or are yet to happen in the world.

2 And for this faith the ancients, namely Abel, Enoch, Noah, Abraham, and the rest were borne witness to by God, as justified and accepted persons.

3 By faith in the divine revelations, we understand that the worlds were produced by the command of God from nothing; so that the things which are seen, the things which compose this visible world, were not made of things which then did exist, but without any pre-existent matter to form them of.

#### *Comment*

*Now faith is assurance of things hoped for, a conviction of things not seen*