**Verses 19-22[[1]](#footnote-1)**

***Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, 20by a new and living way which He inaugurated for us through the veil, that is, His flesh, 21and since we have a great priest over the house of God, 22let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.***

1. **THEREFORE!!!**

Imagine this! The author of Hebrews has most skillfully made his case. Because of all God accomplished in Christ by replacing the ministry of death with the ministry of life he now encourages them to come before God through Jesus with complete confidence with sincere hearts full of assurance of faith, having been cleansed from an evil conscience and having their bodies washed (cleansed).

* 1. **No Jew would be foolish enough to enter the holy place in the temple.** It would have been certain death as only the high priest could enter once a year and only after offering sacrifice for his own sins and then for the people.Imagine their wonder at this invitation to enter.
	2. **Yet, now the author bids them come into the true Holy place through the blood of Jesus.**
		1. **How could this be??? It was because all who put their faith in Jesus would be cleansed and made perfect before God in Jesus.**

*“The Greek word translated ‘way’ is hodos, ‘a road’. The order in the Greek text is, ‘Having therefore, brethren, boldness for the entering of the holiest by means of the blood of Jesus, which He inaugurated for us, a road, a freshly-slain one, a living one.’"-Wuest's Expanded Translation*

*“It was the entrance into the Holy of Holies of heaven which Messiah consecrated for us. The word ‘consecrated’ is the translation of egkainizo which means ‘to dedicate, to innovate, to initiate’. The word is used in the LXX of the inauguration of a house, kingdom, temple, altar.” -Wuest*

*“The word ‘new’ in the Greek text is very interesting. It is prosphaton, made up of pros meaning ‘near to’, and phatos from pephamai the perfect of phenein ‘to kill’. The original meaning of the total word is ‘newly-slain’. Here the contrast is between the ‘old-slain road’ of the earthly tabernacle where the high priest would sprinkle the blood of the sacrificial animal seven times on the ground as he approached the mercy seat in the Holy of Holies (*[*Lev. 16:14*](http://www.crossbooks.com/verse.asp?ref=Lev+16%3A14)*), and the freshly-slain road into the Holy of Holies of heaven, sprinkled with the blood of the Lamb of God.” –Wuest*

*But those who have been cleansed within, consecrated and made perfect by the sacrifice of Christ, have received a free right of access into the holy presence; and our author urges his readers to avail themselves fully of this free right. F.F. Bruce*

1. **Our entering into the presence of God happens at salvation. As believers, we do not come and go into His presence.**

*From: Are We Preaching “Another” Gospel? C. D. Hildebrand*

*When do we enter the Holiest? Our misconception of Hebrews 10:22 causes a common confusion. We forget the message of Hebrews, that the writer is bidding the Jews who had not yet been converted and those who were tempted to return to Judaism, to fully draw near to God without fear, with confidence and not go back to the old way of fearing God’s presence (the law). Wuest writes:*

*This entering into the Holy of Holies which the Messiah inaugurated for sinners was by way of a freshly-slain and living road, and this road went “through the veil, that is to say, His flesh.” The inner veil of the tabernacle separated the Holy Place from the Holy of Holies. It barred man’s access to God. When the high priest in Israel went into the Holy of Holies, he brushed aside that veil. The writer speaks of Messiah’s humanity, as the veil through which the entrance into the heavenly Holy of Holies was made… When the Messiah died on the Cross, the veil of the temple was rent by the unseen hand of God, showing Israel two things, that the Messiah had now provided the actual entrance for the sinner into the presence of God, and that the symbolic sacrifices were to be discontinued, for the Reality to whom they pointed had come (9:7-10).*

*There is no need for us to go through any formula to “enter God’s presence”. We are in His presence at all times seated with Him in heavenly places in Christ.*

***Ephesians 2:4-7***

*But God, who is rich in mercy, because of His great love with which He loved us, 5 even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), 6 and raised us up together, and made us sit together in the heavenly places in Christ Jesus, 7 that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.*

*Brothers and sisters, we don’t need to “put in our time” in* daily *prayer in order to have the right to pray at* any *time. That may sound shocking to many of you (that someone might believe such a thing), but I actually believed that God would not hear me in time of need if I had not been praying regularly. Can you see the danger of believing such a thing? How could we ever call out to God in time of need if we believe that failing to meet such a standard would cause God to just stand by and watch without coming to our aid? The truth is that God’s ears are always open to the prayers of the righteous (who we are by grace through faith). All prayer brings Him joy whether one minute or one hour. He is able and willing to answer all prayer; yes, even if we haven’t deliberately prayed for days.*

*Since we are gloriously and continually cleansed from sin, there is no need to first confess sins before we pray. Sin is no longer separating us from God. He dealt with that on the cross. We are one spirit with Him. We don’t need to worship or pray for others first. We simply pray, just as we did when we first came to Him before we heard about even one prayer formula.* ***It is His blood that has placed us permanently in the holiest place, not our daily devotions.*** *God removed the rituals by having His Son become our sacrifice. That sacrifice was good enough to give us a lifetime of closeness with our Father.* ***He doesn’t need us to help out or improve on His work.***

*This may all sound too good to be true. Would it hurt to give it a try? Forget the formula and just talk to God. Speak to Him again by grace through faith only, not on the basis of anything you do, but based on His blood alone. Stop thinking about the next time you will “spend time in His presence” and realize that you already are in His presence for His presence is already in you. Then simply stop for a minute and enjoy Him. (End quote)*

1. **Because the modern church teaches the concept that we come into and go out of the holy of holies (His presence), the church then teaches added requirements for “coming into God’s presence”.** You will not have to go far to find models for prayer which include the need to first get forgiveness for all sin. THE TRUTH IS, the writer puts it best. “Therefore…let us draw near”. He does not qualify this. It is because of what God has accomplished in Christ, not what we do or don’t do. When we put our faith in Jesus, we can enter the holy place with confidence.
	1. **Jesus has met the requirement for us to enter. He is our anchor in the Holy Place.**
	2. **The way we enter is “new and living” not “old and dead”.** The Old Covenant is not how we enter. The veil of the temple was torn. Now we enter through the veil of His flesh.

*The way by which they enter the presence of God is a new way, which did not exist until he opened it up and entered thereby himself. It is thus a new way; it is also a "living way." For in effect the ever-living Christ himself, as his people's sacrifice and priest, is the way to God; F.F. Bruce*

**Verse 23**

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

1. **Hold fast: katechō, to *hold* *down* (*fast*), keep (in memory), possess, retain, seize on, stay, take, withhold.**
	1. **The confession that we retain is our confession of our hope in Jesus.**
		1. **Hope: joyful anticipation of good**

*“The word ‘wavering’ is the translation of* ***aklines****. The word is made up of klino ‘to incline, bow’, thus ‘to lean towards’, and Alpha privative, which when prefixed to a word makes it mean the opposite to what it meant originally. The writer urges the recipients not to lean back towards the First Testament,” (Wuest).*

*"Let us hold fast the confession of our hope," say ERV/ARV, "that it waver not"-doing justice to the Greek construction in which the adjective "unwavering" agrees with but if the confession wavers it is because the confessors waver, and this is brought out by the RSV ("Let us hold fast the confession of our hope without wavering") and the NEB ("Let us be firm and unswerving in the confession of our hope"). Our hope is based on the unfailing promise of God; why should we not cherish it confidently and confess it boldly? F.F. Bruce*

1. **He who promised is faithful.** Promised what?
	1. **God has promised us many things.** The book of Hebrews deals primarily with our salvation and perfect standing before God. See the notes for verses 26-31 as to what these promises are.

**Verses 24-25**

***And let us consider how to stimulate one another to love and good deeds, 25 not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.***

*The readers will be the more apt to confess their hope courageously and unhesitatingly if they encourage one another. Christian faith and witness will flourish the more vigorously in an atmosphere of Christian fellowship. F.F. Bruce*

*1 Cor. 13:5 when, using the cognate verb (Stimulate) paroxyno, he says that love "is not provoked."114 But here love is provoked in the sense of being stimulated in the lives of Christians by the considerateness and example ample of other members of their fellowship. F.F. Bruce*

1. **We are to encourage each other to love and good deeds. What are good deeds?**
	1. **How do we stimulate one another to love?**
		1. **Loving each other is a fruit of knowing we are loved.**

One way to stimulate each other is to continually remind each other of His exceedingly great love for us.

***1 John 4:19***

*We love (Him) because He first loved us.*

***1 John 3:1-3***

*Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. 2 Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. 3 And everyone who has this hope in Him purifies himself, just as He is pure.*

* + 1. **What is a “good deed”?** It is doing good for others, especially to believers.

[***Galatians 6:10***](https://www.biblegateway.com/passage/?search=Galatians+6:10&version=NKJV)

*Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.*

* + 1. **Faith and love involve more than feelings. They are demonstrated in actions**.

***1 John 3:18***

*My little children, let us not love in word or in tongue, but in deed and in truth.*

***James 2:14-17***

*What*does it*profit, my brethren, if someone says he has faith but does not have works? Can faith save him? 15 If a brother or sister is naked and destitute of daily food, 16 and one of you says to them, “Depart in peace, be warmed and filled,” but you do not give them the things which are needed for the body, what*does it*profit? 17 Thus also faith by itself, if it does not have works, is dead.*

* + 1. **It is important to ALWAYS keep in mind that our good deeds are a FRUIT of our right-standing with God, NOT a means by which we obtain righteousness*.* WE LIVE RIGHTEOUSLY BECAUSE WE ARE RIGHTEOUS instead of WE ARE RIGHTEOUS BECAUSE WE LIVE RIGHTEOUSLY.**
1. **We are to continue assembling together. Notice the author does not qualify what this will look like.**
	1. **We know the early church met in a variety of places: the temple, the school of Tyranus, from house to house, in public squares, and in outdoor settings.**
		1. The message takes priority over the location.
	2. **We assemble for specific purposes.**
		1. To encourage each other in the new and living way.
		2. To encourage each other to love.

***1 John 4:7-8***

*Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. 8 He who does not love does not know God, for God is love.*

* + 1. To encourage each other to good deeds.
1. **We are to continue to encourage each other.**

*"’Consider’ is the translation of katanoeo which speaks of attentive, continuous care. The exhortation is to take careful note of each other's spiritual welfare. The purpose of this attentive, continuous care is to provoke each other to the exercise of love and good works. The word "provoke" is the translation of paroxusmos which means ‘an inciting, incitement, a stimulation.’ The word is used also in a bad sense, for instance, ‘irritation.’ Here it is used in its good sense, that of a stimulation. Vincent says: ‘The new economy demands mutual care on the part of the members of the Christian community. . . They must stir up each other's religious affections and ministries.’" (Wuest v 24).*

*XI Therefore, every opportunity of coming together and enjoying their fellowship in faith and hope must be welcomed and used for mutual encouragement. Our author exhorts his readers to continue meeting together the more earnestly because he knows of some who were withdrawing from the Christian fellowship. F.F. Bruce*

*XII We may find a clue in the word translated "meeting together." Basically this is the word which we know in its English form "synagogue," but here it carries the prefix epi, which in this place may conceivably have the force "in addition," What he would really like to see would be their decisive separation from the synagogue-this is what he means by "let us go out" or "let us come out" in 13:13-but if they are not ready for that, let them, as they value their lives, maintain their common meetings as believers in Jesus and so encourage one another in their common hope. F.F. Bruce*

*XIII Under the various pressures which were being brought to bear upon them, to withdraw from the society of their fellow-believers was to court spiritual defeat; only by remaining united could they preserve their faith and witness. F.F. Bruce*

*XIV Whatever the duration of the period may be, for faith "the time is near" (Rev. 1:3). Each successive Christian generation is called upon to live as the generation of the end-time, time, if it is to live as a Christian generation. F.F. Bruce*

**Verses 26-31**

***For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, 27 but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES. 28 Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. 29 How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace? 30 For we know Him who said, "VENGEANCE IS MINE, I WILL REPAY " And again, "THE LORD WILL JUDGE HIS PEOPLE." 31 It is a terrifying thing to fall into the hands of the living God.***

1. **Verse 26-27 are very troubling for most believers. We must ask ourselves what does it mean to “go on sinning willfully”?**

*By "sin deliberately" he means something like that sinning "with a high hand" for which no pardon was provided by the Old Testament law of atonement. F.F. Bruce*

*“For if we sin willfully.” “The word sin here is plainly used in a somewhat peculiar sense. It is descriptive not of sin generally, but of a particular kind of sin,— apostasy from the faith and profession of the truth, once known and professed. ‘The angels that sinned’ are the apostate angels. The apostasy described is not so much an act of apostasy as a state of apostasy. It is not, ‘If we have sinned, if we have apostatized’; but ‘If we sin, if we apostatize, if we continue in apostasy’” A.W. Pink*

* 1. **Let us begin with what it CANNOT mean.** For if it means that those who purposely sin will not be forgiven, then we are all destined for hell, for every believer in history has sinned willfully as ALL SIN IS WILFULL.
	2. **Or, if it means that if for every sin we purposely commit we will face the “terrifying expectation of judgment” and “the fury of a fire which will consume” and the “vengeance” and “repayment” of God, and if we will therefore by terrified in the hands of a living God…then heaven would be more like hell. There would be no “hope” in the hope of His coming, and our promise of freedom from condemnation (a negative sentence) be a lie.**
	3. **External Evidence:** What evidence is there apart from Hebrews to substantiate being assured of salvation?
		1. **Those who BELIEVE on Him will not come into judgment.**
			1. The witness of Jesus

***John 5:24*** *“Most assuredly, I say to you, he who hears My word and believes in Him who sent Me* ***has everlasting life****, and* ***shall not come into judgment****, but has passed from death into life.*

***John 3:16*** *“For God so loved the world, that He gave His only begotten Son; that whoever* ***BELIEVES*** *in Him shall* ***NOT*** *perish, but have* ***EVERLASTING*** *life.”*

* + 1. **God has not appointed us for His wrath but unto salvation.**
			1. The witness of the Holy Spirit through Paul

***1 Thessalonians 5:9***

*For God did* ***not appoint us to wrath****, but to obtain salvation through our Lord Jesus Christ.*

* + 1. **We have continual forgiveness.**
			1. The witness of the Holy Spirit through John.

***1 John 1:7***

*But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.*

* 1. **Internal Evidence:** What has the author of Hebrews said thus far about the surety of salvation and the completeness of forgiveness to those who believe?
		1. **He purified our sins and sat down (it was finished).**

***1:3*** *And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power When He had made purification of sins, He sat down at the right hand of the Majesty on high,*

* + 1. **Jesus is the mercy seat for our sins.**

***2:17*** *Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.*

* + 1. **Sin in Hebrews is clearly defined as UNBELIEF.**

***3:12-13*** *Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living God. 13But encourage one another day after day, as long as it is still called "Today," so that none of you will be hardened by the deceitfulness of sin.*

***3:17*** *And with whom was He angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness?*

***3:19*** *So we see that they were not able to enter because of unbelief.*

* + 1. **We are to come with confidence (instead of in fear) to obtain mercy and find grace in time of need.**

***4:16*** *Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.*

* + 1. **Our salvation is eternal.**

**5:9** *And having been made perfect, He became to all those who obey Him the source of eternal salvation,*

* + 1. **God promised and swore by Himself that our salvation is certain. *6:16*** *For men swear by one greater than themselves, and with them an oath given as confirmation is an end of every dispute. 17In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath, 18so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us.*
		2. **We have a better covenant because we are saved forever.**

***7:22*** *So much the more also Jesus has become the guarantee of a better covenant.*

* + 1. **He always lives to make intercession for us.**

***7:25*** *Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.*

* + 1. **We have a better covenant and better promises because Jesus is alive to enforce them.**

***8:6*** *But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises.*

* + 1. **We have eternal redemption because of His perfect sacrifice through His blood.**

***9:11-12*** *But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; 12and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.*

* + 1. **Our inheritance is eternal.**

***9:14*** *How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? 15For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.*

* + 1. **He put away sin once for all by His own perfect sacrifice.**

***9:26*** *Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.*

* + 1. **We have been sanctified through Jesus Christ once for all time.**

***10:9*** *Then He said, "BEHOLD, I HAVE COME TO DO YOUR WILL." He takes away the first in order to establish the second.10By this will we have been sanctified through the offering of the body of Jesus Christ once for all.*

* + 1. **We have been perfected for all time because of HIS offering for sin.**

***10:14*** *For by one offering He has perfected for all time those who are sanctified.*

* + 1. **God is not holding our sins against us. His offering covered it all.**

***10:17*** *"AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE." 18Now where there is forgiveness of these things, there is no longer any offering for sin.*

* 1. **It would be completely ridiculous for the author of Hebrews to have spent so much time proving the completeness and perfection of our forgiveness only to then tell us if we willfully sin, we will face fearful judgment.**
	2. **Verses 28-29 give us the answer to our question. The writer is talking about the sin of UNBELIEF IN JESUS. Specifically in this case, he is referring to someone who has been born again, WILLFULLY sinning by forsaking faith in Jesus. In context, this is in reference to the Hebrews to which the letter is addressed who might seriously consider forsaking the perfect sacrifice and covenant to return to the old.**

*“10:26 The sin which the book warns against is that of a Jew of the first century who left the temple sacrifices, identified himself with the visible Church and made a profession of Messiah as High Priest, renouncing that profession and returning to the temple sacrifices,” (Wuest).*

*"There is but One true sacrifice for sins: if a man, having availed himself of that One, then deliberately casts it behind him, there is no second left for him.” -Wuest*

* 1. **We have been washed and sanctified by the blood of God’s Son.**
	2. **If setting aside the Law of Moses resulted in death and it was only a shadow, how much more guilty is someone who reject God’s offer of eternal life?**
		1. **“Set aside” atheteō- From a compound of G1 (as a negative particle) and a derivative of G5087; to set aside, that is, (by implication) to disesteem, neutralize or violate: - cast off, despise, disannul, frustrate, bring to naught, reject.**

*“Alfred says… ‘The reference is especially to* [*Deuteronomy 17:2-7*](http://www.crossbooks.com/verse.asp?ref=Dt+17%3A2-7)*, where the punishment of death is attached to the same sin as here in question, namely, apostasy,’" (Wuest).*

*“The word ‘counted’ in the Greek text refers to a conscious judgment resting on deliberate weighing of the facts. Here it implies a deliberate, contemptuous rejection of the Messianic sacrifice of the Son of God," (Wuest)*

*“The word ‘unholy’ is the translation of koinos, the fundamental idea of which is ‘shared by all, public’. From this comes the idea of ‘not sacred’ that is, ‘not set apart for God's use’. The idea here is that the apostate regarded Messiah's blood as common, having no more sacred character or specific worth than the blood of any ordinary person,” (Wuest).*

* 1. **To insult the Spirit of grace is to insult God who by grace gave His Son to redeem us.**
		1. **“Trampled under foot”-katapateō**

**Thayer Definition:**

1) to tread down, trample under foot, to trample on

2) metaphorically to treat with rudeness and insult

2a) to spurn, treat with insulting neglect

*“(*[*10:30*](http://www.crossbooks.com/verse.asp?ref=Heb+10%3A30)*) The certainty of the punishment is assured by the word of God. Vincent says that the word ‘vengeance’ is ‘an unfortunate translation, since it conveys the idea of vindictiveness which does not reside in the Greek word. It is the full meting out of justice to all parties. The quotation is an adaptation of the LXX of* [*Deut. 32:35*](http://www.crossbooks.com/verse.asp?ref=Dt+32%3A35)*. The second citation is literally from LXX of* [*Deut. 32:36*](http://www.crossbooks.com/verse.asp?ref=Dt+32%3A36)*." “(*[*10:31*](http://www.crossbooks.com/verse.asp?ref=Heb+10%3A31)*) This verse must be understood in its context. It is a fearful thing to fall into the hands of the living God* ***when one is an apostate****.” -Wuest*

* 1. **These verses use very strong language. The author is warning them again, not to return to the temple worship but to fully embrace the New Covenant.**

**John 3:16-19**

*For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. 17 For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. 18 “He who believes in Him is not condemned;* ***but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. 19 And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil****.*

* + 1. The reason the lost will be condemned is for not believing in the Son.
		2. People won’t go to hell because they sin, for their sins are covered. They will be condemned for rejecting Jesus.

*To have received the knowledge of the truth and then reject it is to give up the only way of salvation. "No further sacrifice for sins is left" which can avail for those who have deliberately abandoned reliance on the perfect sacrifice of Christ. F.F. Bruce*

* 1. **The warning to the Hebrews is equally as strong as Paul’s warning to the Galatians who were tempted to add law to grace.**

[***Galatians 1:8***](https://www.biblegateway.com/passage/?search=Galatians+1:8&version=NKJV)***-9***

*But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you,* ***let him be accursed****. 9 As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received,* ***let him be accursed****.*

*What he urges his readers to do is to avail themselves continuously of the intercessory offices of their enthroned high priest, who appears in God's presence on their behalf by virtue of his perfect self-offering presented and accepted once for all. He would probably have thought it preposterous that his stern words of warning should in due course give rise to a penitential procedure so similar to that which he dismisses misses as forever superseded. F.F. Bruce*

* 1. **A good question at this point is, “Can a believer reject Jesus and be lost?”**
		1. There are two main schools of thought among grace ministers at this time.
			1. #1: No one who is born again can ever lose his/her salvation, even if they reject Jesus.
			2. #2: Our salvation is based on faith. If we no longer believe in Jesus, we are willfully sinning and thus forfeiting our salvation. This view branches into two others:
				1. Even though it is *possible* that a believer could walk away from his/her salvation, it is so unlikely as to be purely hypothetical.

2) It is possible, but unlikely a true believer would stop believing in Jesus, but if one willfully chose to not believe in Him, that person would be an apostate. Only by believing in Jesus can one be eternally saved (our view).

**Verses 32-34**

***But remember the former days, when, after being enlightened, you endured a great conflict of sufferings, 33 partly by being made a public spectacle through reproaches and tribulations, and partly by becoming sharers with those who were so treated. 34 For you showed sympathy to the prisoners and accepted joyfully the seizure of your property, knowing that you have for yourselves a better possession and a lasting one.***

1. **Remember:** *“(*[*10:32*](http://www.crossbooks.com/verse.asp?ref=Heb+10%3A32)*) The words "call to remembrance" are the translation of anamimesko which Alford says is stronger than the simple verb, and means ‘call over in your minds, one by one,’ the present tense implying constant habit,” (Wuest).*
2. **The Hebrews believers had suffered greatly for their confession of Jesus as the Lord and Messiah.** The author of Hebrews is trying to encourage them to continue in the faith amidst intense persecutions; to remember what they had already suffered as believers…that this suffering would not have been wasted.

Verses 35-39

***Therefore, do not throw away your confidence, which has a great reward. 36For you have need of endurance, so that when you have done the will of God, you may receive what was promised.
    37 FOR YET IN A VERY LITTLE WHILE,
         HE WHO IS COMING WILL COME, AND WILL NOT DELAY.***

 ***38 BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH;
         AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM.***

***39 But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.***

*“(*[*10:35*](http://www.crossbooks.com/verse.asp?ref=Heb+10%3A35)*) The word ‘confidence’ is the translation of parresia which is a compound of pan (all) and resis (speech). The word means ‘freedom in speaking, unreservedness in speech, free and fearless confidence, cheerful courage, boldness, assurance.’” -Wuest*

*“(*[*10:37*](http://www.crossbooks.com/verse.asp?ref=Heb+10%3A37)*) The exhortation to patience is strengthened by the promise of the soon coming of Messiah. The expression is very much stronger in the Greek text. Expositor's translates it: “For yet a little—a very little—while and He that cometh will come and will not delay.’ Another translates it: ‘For yet a little—ever so little—while.’” -Wuest*

1. **Verse 38 seems to sum it up. The righteous live and stand by FAITH alone, but He will not be pleased with anyone who shrinks back. Faith is the means by which we stand, and to stop believing is to gain His displeasure.**
	1. *hupostellō: to withhold under (out of sight), that is, (reflexively) to cower or shrink, (keep) back, shun, withdraw*

*The clause "the righteous shall live by [his] faith" is twice quoted by Paul (Rom. 1:17; Gal. 3:11) in a context which suggests that he gave it the meaning: "it is the one who is righteous by faith that will live." F.F. Bruce*

1. **Verse 39 strengthens the view that anyone turning back will face destruction, and yet within the verse is the expressed certainty that the writer did not expect this from the reader, but rather that he/she will indeed continue. This echoes the same tone of comfort found in:**

***Hebrews 6:9***

*But, beloved, we are confident of better things concerning you, yes, things that accompany salvation, though we speak in this manner.*

1. *Unless otherwise stated, main text scriptures are in the NASB Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Supporting text is in the NKJV Copyright © 1982 by Thomas Nelson, Inc.* *Unless otherwise noted, definitions of Greek words are from the Strong’s Concordance.* [↑](#footnote-ref-1)