

Hebrews: Chapter 10

Heb 10:1 For since the Law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near.

- Anytime the word Law is used it is referring to the Law of Moses. As a shadow it was as if merely an imperfect copy of a grand masterpiece. It represented the good things to come (a.k.a., *the Gospel age*) and was only an outline of the true form of these realities. In this context, the sacrificial system was only an inferior precursor to the perfection it shadowed. The annual Day of Atonement was never intended to do what the blood of Christ actually did; i.e., remove sin and purify the conscience, and thus make perfect (*Gk.5048- Thayer: "to make one meet for future entrance on this state and give him a sure hope of it even here on earth"- Col 1:13; 2 Thes 2:16*) those who draw near.

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Heb 10:2 Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins?

- On the other hand, if the O.T. sacrificial system did remove sin along with the guilty conscience that accompanied it, the yearly Day of Atonement would have been made null and void.

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Heb 10:3 But in these sacrifices there is a reminder of sins every year.

- *Contrariwise*, since that is not the case, the guilt of sin continually goads the conscience of the sinner. Why?

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Heb 10:4 For it is impossible for the blood of bulls and goats to take away sins.

- Because the flesh and blood of an animal sacrifice, that has no soul, **cannot take away sins**. And neither could angels who are spirit beings but have no flesh and blood to offer. (*See notes on 9:26.*)

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Heb 10:5 Consequently, when Christ came into the world, He said, "Sacrifices and offerings You have not desired, but a body have You prepared for Me; 6 in burnt offerings and sin offerings You have taken no pleasure.

- Eventually though, "when the fulness of time had come" (*Gal 4:4*) Christ came into the world to fulfill the prophesies concerning Him (*here Ps 40:6*). Since God did *not prefer* animal sacrifices (*His preference instead was for man to obey Him- 1 Sam 15:22*), that system was never intended for the removal of sin. It was only intended to show man the magnitude of its destructive nature (*Rom 7:13*).

- a body- God did not create a body for Christ to inhabit which would give the idea that He wasn't finished on the sixth day of the creation week (*Gen 2:2*). He prepared one via the virgin birth (*Mat 1:23*). God suspended His natural law of conception; in this case He did not include a man (*through whom death was introduced into humanity- Rom 5:12, 17*). So, for His Son to be "born of woman" (*Gal 4:4*) He removed man's mortal contribution and replaced it with the conception of the Eternal Holy Spirit (*Lk 1:35*). (*After the birth of Christ, Mary and Joseph did have other children between them. - Mat 12:46; 13:56*)

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Heb 10:7 Then I said, 'Behold, I have come to do Your will, O God, as it is written of Me in the scroll of the book.'"

- Ps 40:8. Christ came to do His Father's will by learning what it means to be obedient (5:8), thus fulfilling "everything written about [Him] in the Law of Moses and the Prophets and the Psalms" (Lk 24:44).

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Heb 10:8 When He said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the Law),

- In a *former* part of the book, Christ reiterates here the Father's displeasure in the Mosaic system which included animal sacrifices and other offerings for sin.

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Heb 10:9 then He added, "Behold, I have come to do Your will." He does away with the first in order to establish the second. 10 And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.

- will- Gk.2307- Thayer: "*what one wishes or has determined shall be done*". After stating God's displeasure in a system that was "weakened by the flesh" (Rom 8:3), Christ here gave the conclusion; He came as the replacement (*to do [God's] will*) which would satisfy what the Law required (Jn 1:29; 1 Pet 1:18-19), the final remedy for sin. Since Christ was the "Intermediary" through Whom the Law "was added because of transgressions" (Gal 3:19), He understood that only "the Royal Law (*love God with all your heart, soul and strength and your neighbor as yourself*- Lk 10:27; Jn 13:34) according to the Scripture" (Jas 2:8-10) was able to have any consequence on those sins that the Mosaic defined (*along with the conscience they effected*).

- first ... second- Here speaking of the Covenants. (See notes in 9:8; Rev 21:1.)

- It is by that will being "done, on earth as it is in Heaven" (Mat 6:10), that we have been sanctified (Gk.37- *to make holy*) through the offering (Gk.4376- *sacrifice*) of the body of Jesus Christ (Gk.5547- *anointed, that is, the Messiah*) once (Gk.2178- *upon one occasion [only]*). As Jesus taught His disciples in the model prayer, God's *purpose* to save man arrived in the form of the "kingdom" that came on the first Pentecost (Act 2) after Jesus' ascension.

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Heb 10:11 And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins.

- Under the Law of Moses, since those sacrifices had to be performed as frequently as every day, they could never take away sins. But since the removal of sin wasn't complete, those sacrifices had to be repeated over and over for the same infractions.

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Heb 10:12 But when Christ had offered for all time a single sacrifice for sins, He sat down at the right hand of God, 13 waiting from that time until His enemies should be made a footstool for His feet.

- On the other hand, the ultimate sacrifice was performed when Christ had offered for all time a single sacrifice for sins (v. 10). It was after that occasion that He was able, as the N.T. High Priest, to enter the Holiest of all (Heaven) with "all authority" (Mat 28:18) to

resume His place at the right hand of God, i.e., at the highest position of authority of all creation.

- Gen 3:15 (*Jn 8:44*); 1 Cor 15:25-27; Ps 110:1; Rom 16:20. These all speak of the enemies of Christ. To be made a footstool for His feet shows Who the Conqueror is and those defeated being subjected to Him since “at the name (*Gk.3686- authority*) of Jesus every knee should bow, in Heaven and on earth and under the earth” (*Php 2:10*). From that time (*His sacrifice on the cross and return to Heaven*) until “the end of the thousand-year reign” (*Rev 20:7*) He is presently ruling through His kingdom on earth, the church, a.k.a., “the camp of the saints” (*Rev 20:9; 1 Cor 10:4-6*).

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Heb 10:14 For by a single offering He has perfected for all time those who are being sanctified.

- New Testament spiritual Israel, the church, has been sanctified (*Gk.37- Thayer; “to purify by expiation, free from the guilt of sin”*) by that single offering that did what those before it could not do. It need not be repeated because of its very nature having been offered by the High Priest of the New Covenant in that it was of His Own blood offered once for all. The scheme of redemption came into fruition as the prophesied Lamb of God took away “the sin of the world” (*Jn 1:29*). Once obedient to the ordinance of baptism, a person can stand before God with a good conscience in that his sins were remitted (*1 Pet 3:21*). Christ continually intermediates for those who are repentant.

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Heb 10:15 And the Holy Spirit also bears witness to us; for after saying, 16 "This is the Covenant that I will make with them after those days, declares the Lord: I will put My Laws on their hearts, and write them on their minds,"

- The writer is here revealing what was written through the Holy Spirit inspired prophet Jeremiah concerning the change in the two Covenants.
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- Covenant- *Gk.1242-* properly a *disposition*, that is, (specifically) a *contract* (especially a *devisory will*): - covenant, testament. This is after those days when He made “the first one obsolete” (*8:13*) once Christ “sat down at the right hand of God” (*v. 12*).
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- To *inscribe* God’s Laws into spiritual Israel’s *thoughts* or *feelings* within the faculty (*mind* or its *disposition*) shows that now there is a deliverance “from the Law, having died to that which held us captive, so that we serve in the New Way of the Spirit and not in the Old Way of the written code” (*Rom 7:6*). No longer to be an outward sacrificial system of the Mosaic which was only a shadow, this system involves a spiritual “sacrifice of praise to God” (*13:15*) through the N.T. priesthood, the church.

2Co 3:2 You yourselves are our letter of recommendation, written on our hearts, to be known and read by all. 3 And you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.

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Heb 10:17 then He adds, "I will remember their sins and their lawless deeds no more."

- remember- *Gk.3415-* to *bear in mind*, that is, *recollect*, their lawless deeds no more- *Gk.3364; 2089-* *not at all*; (any) further. Notice He doesn’t say He will forget (*Gk.1950-* *to lose out of mind*). God’s omniscience is understood throughout Scripture. (*Job 36:4*;

37:6; Isa 46:10; 55:8-9; etc.) Because of His grace He will not *recollect* the sins of those who are clothed in Christ (Rev 19:8) at the judgment of the wicked (Jn 5:29).

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Heb 10:18 Where there is forgiveness of these, there is no longer any offering for sin.

- forgiveness- Gk.859- *pardon*. offering- Gk.4376- *sacrifice*. Once pardoned “for all time (by) a single sacrifice for sins” (v. 12) no other sacrifice would be necessary. The purpose of the sacrificial system (*the conscientious remembrance of past sin in order to realize its destructive nature*) was fulfilled at the cross.

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Heb 10:19 Therefore, brothers, since we have confidence to enter the Holy Places by the blood of Jesus, 20 by the new and living way that He opened for us through the curtain, that is, through His flesh,

- As the O.T. high priest entered the Holy of Holies on the Day of Atonement, he trembled at the thought that even if he had made the slightest infraction in executing his duties, he could die before the Mercy Seat. It was required of him to have the blood of a bull and perform that ritual without mistake. But since Christ is the High Priest of a better Covenant (8:6), having entered the Holiest of all with His own blood, we have no need to tremble since, again, that sacrifice redeemed was once for all.

- confidence- Gk.3954- *all out spokenness*, that is, *frankness, bluntness, publicity*; by implication *assurance*. This same word is used in Act 4:13 speaking of the boldness of speech that Peter and John used in defending the Messiahship of Jesus. It applies to the N.T. priesthood in that the Mercy Seat in Heaven is approachable by all the faithful and not just an elite few. (*Such would be to emulate Christ as He stood before Pilate- 1 Tim 6:13.*)

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Heb 10:21 and since we have a great Priest over the house of God, 22 let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

- Once Jesus entered Heaven after His ascension and sat down at the right hand of God, He became the Intercessor of the New Covenant. He told His disciples that if they were to ask the Father for anything in His name they would receive it. In that context He was speaking to only His disciples of the age of miracles that would continue (*and end- 1 Cor 13:10*) after His resurrection once the Comforter came (*Jn 16:7*). And since Christ has become our Intercessor, we follow that same pattern of prayer (*to the Father through the Son*) when we approach the throne of grace (*Php 2:9-11*), knowing “that we have the requests that we have asked of Him” (*1 Jn 5:15*).

- draw near- Gk.4334- *to approach, come near, visit*, or (figuratively) *worship, assent to*.

- full assurance- Gk.4136- *entire confidence*. of faith- Gk.4102- especially *reliance* upon Christ for salvation. Our confidence in approaching God in prayer, worship (*etc.*) is based on our dependence on the blood of Christ to save us. Since His blood is the ultimate source of salvation, what foundation for assurance could be higher?

- hearts- Gk.2588- the *thoughts or feelings (mind)*. sprinkled- This is language these Jewish Christians understood as it pertained to ritualistic cleansing with the blood of the sacrifice and how it connected them to that Covenant (*as in Exo 24:8*). In this context,

the blood is of Christ which touches the very inner man and makes it clean thus connecting it to Christ. That said, we have received a “good conscience, through the resurrection of Jesus Christ” (1 Pet 3:21) through obedience to the righteous ordinance of baptism which “has qualified [us] to share in the inheritance of the saints in light” (Col 1:12).

- bodies washed with pure water- Continuing to compare the two Covenants with regards to their respective ordinances, this is referring back to the ordinance of immersion that the Levitical priests were to follow to be initiated into the priesthood (Lev 16:4). Since that was a shadow of the N.T. priesthood, the application thus applies. The Great Commission that Jesus charged in Matthew 28:18-20 included teaching, baptism and continued teaching. Under the O.T. a child was **automatically** born into that Covenant and was taught from little up the ordinances that were part of it. Under the N.T. a person is taught **before** (8:11) being “born” into it (Jn 3:5). Under the Mosaic, the initiation was first immersion into the laver (*to remove the filth of the flesh*), then, donning the priestly garment, he gained the right to enter the Holy Place. Under the New Covenant, the penitent is immersed in water (*dies to the old self*), rises (*to walk a new life*) and is thus clothed with Christ (*the priestly vesture*) being added to the church (Act 2:47; Col 1:12). At that point he/she has been given “the right to become [a child] of God” (Jn 1:12) and receives “a good conscience, through the resurrection of Jesus Christ” (1 Pet 3:21) having been “united with Him in a resurrection like His” (Rom 6:5). The same connection is made where the Israelites were “baptized into Moses” (1 Cor 10:2) and we are to be “baptized into Christ” (Gal 3:27) thus referring to which Covenant one belongs.

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Heb 10:23 Let us hold fast the confession of our hope without wavering, for He Who promised is faithful.

- The writer encourages the Christian Jew living in Jerusalem pre-70 AD to *hold down (fast) the acknowledgment* of their *expectation*, even under the persecution that came from their fellow Hebrew. He reminded them of the *trustworthy* nature of Christ’s words when He *announced* what would happen to Jerusalem which “was attested to us by those who heard” (2:3).

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Heb 10:24 And let us consider how to stir up one another to love and good works, 25 not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

- In this context they were expecting the imminent end of the Mosaic economy and yet were to “look not only to [their] own interests, but also on the interests of others” (Php 2:4). While under stress, the true Christian will disregard his own misfortunes in order to comfort others that struggle in theirs. This was necessary where it concerned the state of unrest that existed between the Christian and their Jewish antagonists while at the same time under siege from the Roman Empire.

- About four decades before this there was such excitement and fellowship over the message of the Gospel that these Jewish Christians “had all things common” (Act 2:44; 4:32). Here these brethren were becoming apathetic toward it because of persecution by their own countrymen and also of the Roman Empire. Thus, neglecting to meet together was becoming the habit of some. Not all but “a little leaven leavens the whole lump” (Gal 5:9) and apostasy could have become widespread.

- the Day- Context! Context! Context! Some of the most common misconceptions concerning what is meant by this specific Day are that it concerns the second coming of Christ, or that it has to do with gathering on the first day of the week (*Act 20:7*). Although a regular attendance for worship is advised in order to have a solid fellowship of all believers, to teach that this is what is meant here is going against context and can become Pharisaic. But in the context it has to do with apostasy in not remembering what Jesus told His disciples, as recorded in Matthew 24.

Mat 24:13 But the one who endures to the end will be saved. 14 And this Gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and **then the end will come.** (*the Day*) 15 "So when you see the abomination of desolation spoken of by the prophet Daniel (*9:27*), standing in the Holy Place (let the reader understand), 16 then let those who are in Judea flee to the mountains. 17 Let the one who is on the housetop not go down to take what is in his house, 18 and let the one who is in the field not turn back to take his cloak. 19 And alas for women who are pregnant and for those who are nursing infants in those days! 20 Pray that your flight may not be in winter or on a Sabbath. 21 For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be.

If this had to do with the end of the creation, the writer would have been telling these Christians of a date that even Jesus didn't know (*Mat 24:36*). These brethren in Jerusalem were beginning to see Christ's words come to fruition as the Roman army began to surround the city. Their encouraging one another, and all the more was vital in order to not slip into apostasy and to sustain any hope of escaping the Day. Here, of the final siege of Jerusalem wherein "The Temple finally fell on the anniversary day of the capture of the Temple by the Babylonians in 586 BC." (*The Destruction of Jerusalem by Ray Murray, Jr.*) The "days [being] cut short" had to do with the brief span of time between when Titus first withdrew the siege, so the dead could be buried (*when "for the sake of the elect"- v. 22, the remaining Christians fled Jerusalem*) and when he resumed it because of those Jews who continued to rebel and not surrender. (*Read Joel 2:32.*)

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Heb 10:26 For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, 27 but a fearful expectation of judgment, and a fury of fire that will consume the adversaries.

- Continuing the thought of verse 22, to have come to a discernment (4:12) of the truth but to voluntarily go back and practice what the cross of Christ cancelled (*Law of Moses*), there would be nothing else that would save man. The ultimate sacrifice was made for him where nothing else can equal it. It doesn't mean that he **couldn't** return to the grace that saved him, but not while in a present condition of disobedience.

- On the other hand, if one **did** return to their former state and continue in the life they led prior their rebirth (*Jn 3:5*), they **should** expect, **in fear**, to receive the same judgment, and a fury of fire that will consume the adversaries. (*2 Cor 6:17; 2 Thes 1:8; Rev 2:22*)

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Heb 10:28 Anyone who has set aside the Law of Moses dies without mercy on the evidence of two or three witnesses.

- This is referring to Deu 17:6; 19:15.

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Heb 10:29 How much worse punishment, do you think, will be deserved by the one who has spurned the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace?

- The Old Covenant (*with the blood of animal sacrifices*) being inferior to the New (*with the blood of Christ*) had certain just punishments against those who spurned it. How much worse punishment then would a person be deserved (*Gk.515- fit*) who has spurned (*Gk.2662- to reject with disdain*) the Son of God, (*in the context here to apostatize*) and has profaned (*Gk.2233/2839- deem/common*) what qualified the contract by which he was (ceremonially) *purified, made holy and consecrated?* (*The “once saved always saved” doctrine of ‘eternal security’ is here denounced as false.*) Such a punishment would far outweigh those of the first Covenant since this one is based on “better sacrifices than these” (*9:23, i.e., the blood of Christ over the blood of bulls and goats- v. 4*) and would be to insult the Spirit of grace (*through Whom purification comes- 2 Thes 2:13*).

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Heb 10:30 For we know Him Who said, “Vengeance is mine; I will repay.” And again, “The Lord will judge His people.”

- Quoting Deu 32:35 and 36 respectively. Vengeance- *Gk.1557- vindication, retribution: - punishment. judge*- *Gk.2919- to distinguish, that is, decide (mentally or judicially); by implication to try, condemn, punish: - avenge.*

1Pe 4:16 Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name. 17 For it is time for judgment to begin at the household of God; and if it begins with us, what will be the outcome for those who do not obey the Gospel of God? 18 And "If the righteous is scarcely saved, what will become of the ungodly and the sinner?"

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Heb 10:31 It is a fearful thing to fall into the hands of the living God.

- God is love and has no desire “that any should perish” (*2 Pet 3:9*). But, it **would be frightful to be overwhelmed with the power of the living God**. Man’s whole being is to revere God “and keep His commandments” (*Ecc 12:13*) since God has “no pleasure in the death of the wicked, but that the wicked turn from his way and live” (*Eze 33:11*).

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Heb 10:32 But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings,

- recall the former days- These Jewish Christian converts had gone through such horrific struggles when they first were enlightened to the truth of the Gospel. All the prophecies of the coming Messiah became clear to them, that Jesus was/is the Christ. Jesus told His disciples after they asked Him of the signs of the end, that their persecutors would “deliver you up to tribulation and put you to death, and you will be hated by all nations for My name’s sake. And then many will fall away and betray one another and hate one another” (*Mat 24:9-10*). The writer here acknowledges that his readers had *persevered* through patient endurance, even as Jesus said, “By your endurance you will gain your lives” (*Lk 21:19*). As Paul wrote to the church at Rome, “knowing that suffering produces endurance” (*Rom 5:3*).

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Heb 10:33 sometimes being publicly exposed to reproach and affliction, and sometimes being partners with those so treated.

- The church at Pergamum, center of the Roman Empire’s cult religion, had lost “Antipas” who was a “faithful witness” of Christ “killed among [them]” (*Rev 2:13*). His death exposed the rest of the church there to such a fate, yet they remained faithful and did not deny Christ. The Hebrew Christians were mocked publicly and were exposed to reproach and affliction in the same manner because of their faith along with their association with others so treated.

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Heb 10:34 For you had compassion on those in prison, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one.

- those in prison- These were not suffering in prison “as a murderer or a thief or an evildoer or as a meddler” but “for the name of Christ” since “the Spirit of glory and of God” was resting on them (*1 Pet 4:14-15*). It is for that reason that Jesus said, concerning those of the brotherhood who were naked, sick, hungry or in prison for His name’s sake, “as you did it to one of the least of these My brothers, you did it to Me” (*Mat 25:40*).

- plundering of your property- Jesus told His disciples that even if they lost their property and families for His name’s sake, they would “receive a hundredfold now in this time, (*property and family*) ... and in the age to come eternal life” (*Mk 10:30*). If, for any other reason though (*murder, theft, etc.*), they lost their property they would not receive the same, or even more, in return. Jesus was speaking of the Christian brotherhood and how no faithful saint should go without basic necessities as long as the church was present.

- better possession and an abiding one- Interlinear adds: “in the heavens”. According to that addition, the passage makes more sense. This concerns a spiritual existence “in the heavenly places in Christ Jesus” (*Eph 2:6*). The writer wasn’t saying that if they lost their physical properties and possessions in Jerusalem, God would provide them something better in another country elsewhere in Palestine. They already had a better (*Gk.2909- stronger, nobler*) possession (*Gk.5223- existency, property, wealth*) which endured beyond any physical structure or land (*everything physical will be destroyed- 2 Pet 3:10*) since they possessed the “guarantee (*Gk.728- a pledge, that is, part of the purchase money or property given in advance as a security for the rest. [This is referring to the church that came “down out of Heaven from God”- Rev 21:2]*) of [their] inheritance until [they were to] acquire possession of it” (*Eph 1:14*) (*of the victorious church that abides in Paradise*). It wasn’t until 313 AD that Christians would once again be afforded the same rights of ownership as any other citizen in the Roman Empire. “The Edict of Milan issued by Constantine in 313 not only granted Christians the right to exist, but they are now to be encouraged”. (*The Eternal Kingdom by F.W. Mattox- pg. 99*)

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Heb 10:35 Therefore do not throw away your confidence, which has a great reward.

- Because of this they were not to be intimidated but continue their *all-out spokenness*, that is, *frankness, bluntness, publicity*; by implication *assurance* while taking their part in spreading the Gospel. As again, with Peter and John in Act 4:13 speaking of the boldness of speech that they used in defending the faith, their “reward is great in Heaven, for so they persecuted the prophets who were before [them]” (*Mat 5:12*).

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Heb 10:36 For you have need of endurance, so that when you have done the will of God you may receive what is promised.

- endurance- Gk.5281- *constancy*. They needed to be consistent. Jesus said to “be on guard, keep awake. For you do not know when the time will come” (*Mk 13:33*), concerning the fall of Jerusalem, otherwise there would be those among them who would “be outwitted by Satan” (*2 Cor 2:11*).
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- receive what is promised- They weren’t promised that they would escape the trials that were to come for being Christians. Life is a mist (*Jas 4:14*).

Jas 1:12 Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive **the crown of life**, which God has promised to those who love Him.

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Heb 10:37 For, "Yet a little while, and the coming One will come and will not delay;

- Several times Jesus announced that He was “coming on the clouds of Heaven” (*Mat 24:30; 26:64; Mk 13:26; 14:62*). These all refer to His visitation of judgment on Jerusalem and the temple with its sacrificial system ending in 70 AD. This epistle was penned shortly before that date.

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Heb 10:38 but My righteous one shall live by faith, and if he shrinks back, My soul has no pleasure in him."

- Only the *innocent* would live by faith, i.e., those who had a *reliance* upon Christ for salvation. On the other hand, those Christians who gave in to the pressure of their Jewish counterparts by going back to the Mosaic would lose God’s *approval*. (*Of the several passages that disprove the doctrine of ‘eternal security’ [‘once saved always saved’] this should serve as another in confirming it to be a false teaching. Apostacy within the brotherhood is not only possible, it has become prevalent since many are not noble [Act 17:11] in their study of Scripture [2 Tim 2:15; 2 Pet 3:18].*)

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Heb 10:39 But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls.

- The writer, in his encouragement to the church in Jerusalem, states he is with them in their not giving in to apostacy, since he himself is a convert from Judaism. But, such was necessary in order to be able to recognize who the true believers were and those who were not. Paul, in writing to the church in Corinth, recognized this.

1Co 11:18 For, in the first place, when you come together as a church, I hear that there are divisions among you. And I believe it in part, 19 for there must be factions among you in order that those who are genuine among you may be recognized.

Falling back from what they had learned that lead them to salvation would only bring their *ruin*. On the other hand, those who continued to rely on the blood of the New Covenant to save them would “press on toward the goal for the prize of the upward call of God in Christ Jesus” (*Php 3:14*). In that, they would preserve their souls.

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