

Hebrews 10:30-39

No Turning Back

(vs.30-31)- the writer quotes Deut.32:35-36 here

- in the previous verses, he stated how much worse it would be for one to disregard the blood of Christ and treat it as if it were a common thing (unholy thing)

(Even under the old covenant, it could have resulted in death)

- the one obvious thing is that these readers have apparently been given much revelation (vs.26)

(And according to Luke 12:48- where much is given, much is required)

- "His people"- the most significant thing about this quote is its historical setting

(It was Moses' final warning to the Israelites before he died)

Truth- Moses didn't go to hell but his disregard of God's command kept him out of the Promised Land- this was his chastisement

- the idea of this is the readers missing out on the abundant life God has for them

- "fearful thing"- the intent of the writer is to help his readers realize that this is not where they want to be

(But if they consider Christ's sacrifice as insufficient, then this is what they should expect)

(vs.32-34)- the remainder of this chapter is words of encouragement to counterbalance the preceding warning

- "remembrance"- (anamimnesko) a reconstructing of something in one's mind, more than just a mere memory (its where we get the word "animate")

- "illuminated"- (photizo) the be enlightened spiritually, to imbue with saving knowledge

- "fight of affliction"- (athlisis) a contest, struggle, or hard trial

- He's trying to get them to animate in their minds of how they endured right after they were saved

33- "gazingstock"- (theatizo) to set before people in order to make a spectacle
(This means that those who watched them considered them foolish)

- "reproach"- this is verbal abuse

- "afflictions"- this is actual harm to person and/or property

(They were ousted and scorned for believing Christ and forsaking the old covenant)

- "companions of them"- other believers that had been persecuted for their trust in Christ

34- "compassion"- (sumpatheo) to sympathize, to be affected with the same feeling

- "took joyfully the spoiling"- this means that they had their material possessions seized by unbelieving Jews and yet they were still joyful

*at one time they had considered it a joy to suffer loss of earthly possessions since they knew better things awaited them in Heaven

Truth- these 3 verses should could their former experiences to stimulate them, the nearness of reward should strengthen them, and the fear of God's displeasure should prevent them from returning to Judaism

vs.35- due to their current persecutions, it would be an easier life

(And all they had to do was renounce Christ and return to their old way of life)

*this was the temptation they faced- but a return to Judaism would make them apostates

- the writer is encouraging them not to cast that away as they are closer than ever to the eternal reward

vs.36- "patience"- (hupomone) steadfastness, constancy, endurance

- "will of God"- this is living out the Christian life in thought, deed, and worship

(This can only be done by fully trusting Jesus- John 6:40, Rom.12:2, I Thess.4:1-3)

- “receive the promise”- this is their eternal reward (inheritance)

*Notice there is no promise given to those living in error

vs.37- now the writer draws a distinct line from those who endure and those who turn back

(He sees how they have been enlightened and have endured in times past- but they’ve grown weary of being outcasts)

vs.38- this is a quote from Hab.2:4

-“just”- (dikaios) righteous, innocent, faultless, acceptable by God

-“faith”- (pistis) conviction of the truth- this is the fact that Christ is indeed the Messiah

*Faith is the opposite of apostasy as faith turns from error and apostasy turns back to it

*apostates are those who know the truth but willfully turn away from it

(Hence the “sin willfully” in vs.26)

- faith endures in affliction as a genuine believer takes a fresh look at the Lord Jesus and reaffirms that faith

vs.39- “we”- the writer includes himself here as he looks at them as fellow believers

-“perdition”- (apoleia) destruction or perishing (the idea is of eternal separation)

Truth- Judas Iscariot is the perfect example of a professing believer who “drew back”

*drawing back would show that one has more interest in a comfortable life now rather than the eternal inheritance that awaits- Rom.8:17-18