

Lane says further:

The adversative “instead” in v 32 indicates the writer’s strategy. He urges his friends to pursue a course of action opposite to that just described.
p. 298

He says further:

... “you endured a hard contest with sufferings.” From the beginning, sufferings had been a constituent part of their Christian experience. The rare word “contest” was originally used of the intense efforts of athletes in the sports arena ... Here it is used metaphorically for persecution ...
p. 298

Westcott says:

The retrospect of their own history was sufficient to inspire the Hebrews with patience. They had borne sufferings themselves and shared the sufferings of others. They had experienced in all this the assurance of a better possession than any that they could lose by persecution.
p. 333

Masculine Journey by Robert Hicks)

To be a man is to bear wounds and wear scars.
PATRICK ARNOLD
Wildmen, Warriors, and Kings

I'm wounded but am not slain,
I will lay me down for to bleed a while.
JOHN DRYDEN
"Johnnie Armstrong's Last Goodnight!"

p. 97

(When Heaven Is Silent by Ronald Dunn)

When I lay these questions before God I get no answer. But rather a special sort of "No answer." It is not the locked door. It is more like a

silent, certainly not uncompassionate, gaze. As though He shook His head not in refusal but waiving the question. Like, "Peace, child; you don't understand."

C. S. Lewis

p. 51

(Over the Top by Zig Ziglar)

The following story is true. If you find it hard to believe, you can look it up in the 1982 Encyclopedia Britannica Yearbook under "Unusual Events of the Year."

The story is about one day in the life of Bryan Heiss, who lives in Provo, Utah. It seems his day began with a leak in the ceiling of his apartment. The water was splashing in his face, so he jumped out of bed and called his landlord to see what could be done about the problem. When he stood, he splashed in the water that was gathering on the carpet, so his landlord told him to go rent a water vacuum in a hurry.

Bryan tore down the stairs to get in his car to go rent the water vacuum, but he discovered that all four of his tires were flat. He went back upstairs, reached for the phone, and was shocked so severely it nearly knocked him down. He called for a friend and asked him to take him to get help.

When he got back downstairs, Bryan found that someone had stolen his car. He knew it didn't have much gas. So he and his friend walked a few blocks, found the car, and pushed it to a service station, where they bought gas and put air in the tires.

Bryan later returned home and went upstairs to get dressed for an ROTC graduation ceremony that night. He donned his uniform and tried to get out of the house, but the water had caused the door to swell in its frame, and he had to scream until someone could come and kick the door down from the outside.

When he finally sat down in his car, he sat on his bayonet, which he had carelessly left in the driver's seat. Bryan was taken immediately to the hospital for some very strategic surgery.

Friends took him home, and when he opened the door, he saw that falling plaster had toppled the cage of his prized pet canaries, killing all of them. As he ran across the wet carpet, he slipped and fell and injured his back. Once again, he was taken to the hospital.

By this time a newspaper reporter had caught up with Bryan and asked, "Mr. Heiss, how can you explain all of this happening to one person in a single day?" He answered, "It looked like God was trying to kill me, but He kept missing!"
pp. 221-2

(When Counseling Is Not Enough by J. Kirk Johnston)

In his book, Living With Everyday Problems, Eugene Kennedy says this:

If I can just get through this problem, then everything will be all right," may be one of the most common English sentences. But there comes a time, and it may well be the birth of maturity--when we suddenly realize that if we do get through our present problem, there will be another one, slightly larger and a little more intense, waiting to take its place.

p. 100

(Final Call by Steven J. Lawson)

A LINE HAS BEEN DRAWN IN THE SAND. Sides have been taken, and war has been declared. Hell is officially in session. And the church is under attack.

With mounting hostility, the kingdom of Satan is engaging in a full-scale war against the church of Jesus Christ. The foul forces of darkness are escalating their campaign against the people of God with an unholy vengeance. Like two weather fronts colliding, a violent storm is brewing across the horizon as never before.

Witness the Hamilton Square Baptist Church in San Francisco. As church members gathered for Sunday evening worship on September 19, 1993, they knew it would be an eventful service. They just didn't know how eventful!

The featured guest speaker for the evening was Lou Sheldon, an outspoken opponent of pro-homosexual legislation in California. As chairman of the Traditional Values Coalition, Sheldon had played a key role in overturning a 1989 domestic partners ordinance in San Francisco.

As he came to speak, this church turned into a battleground. Two pro-homosexual newspapers had publicized Sheldon's visit, leading to a barrage of phone calls to the church all week. Militant homosexual activists promised to show up in force and threatened to disrupt the service.

And disrupt it they did. The worship service became a war zone. Like an invading army, approximately 100 rioters stormed the church ground and took complete control of the exterior property.

Angry protestors denied worshipers entrance into the church. Physical contact was used. One church member, a woman, was physically and forcibly carried away from the church's entrance by the activists.

All the while, police stood by watching. Rioters vandalized church property. The church's Christian flag was replaced by a homosexual flag. Innocent children were verbally harassed and threatened. Vile obscenities were yelled.

When the service began, angry gays (surely a contradiction in terms) pounded on the doors of the sanctuary, taunting worshipers to come outside and join them in sexual orgies. As the believers sang, the demonstrators threw eggs and rocks at the stained-glass windows. The pastor was pelted by debris and needed a police escort as he left in a church van.

Sounds like Sodom and Gomorrah.
pp. 91-92

(Halftime: Changing Your Game Plan from Success to Significance by Bob Buford)

I was a committed Christian when I lost my son. I had already put God in the box and was beginning to implement a mission that made God the primary loyalty in my life. None of that prevented a horribly real external: raging currents can drown even the most powerful swimmer. It was hard enough to deal with that loss, but I can honestly say I do not think I would be where I am today had it not been for my faith. Respect the externals of the natural world and the authority of the supernatural world and it will free you to grow and serve well in the second half.

p. 157

“BUT CONSTANTLY BE REMEMBERING THE FORMER DAYS, IN WHICH, AFTER BEING ENLIGHTENED”

This takes us back to verse 26:

“after having received the knowledge of the truth.”

You have LIGHT and LIFE in John 14:6.

He is saying, remember your former experience. You endured, you persevered a hard, great struggle with sufferings.

The LESSONS OF THE PAST are designed to challenge them IN THE PRESENT.

v.33 partly, by being exposed as a public spectacle to insults and persecutions, and partly by becoming sharers with those who are being treated in the same way.

They were getting VERBAL and PHYSICAL abuse.

Phillips says:

The word is “theatrize,” from which comes our English word “theater.” They had been put on the stage, as it were, and exposed to ridicule and shame and contempt. In the arena of testimony, with catcalls and missiles being hurled at them by an infuriated audience, they had endured. They had shown the faith in Christ to sinners.

p. 151

v.34 For you showed sympathy to the prisoners, and accepted with joy the seizure of your property, knowing that you are having for yourselves a better possession and an abiding one.

1. “YOU SHOWED SYMPATHY TO THE PRISONERS”--that is your ministry.
2. “YOU ACCEPTED WITH JOY THE SEIZURE OF YOUR PROPERTY”--you were joyful in your misery.
3. “KNOWING THAT YOU ARE HAVING FOR YOURSELVES A BETTER POSSESSION AND AN ABIDING ONE”--How did you do that? You did it by keeping your focus on the eternal. This is just the temporal down here.

Matthew 6:19-21

"Do not lay up for yourselves treasures upon earth, where moth and rust destroy, and where thieves break in and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; for where your treasure is, there will your heart be also.

Colossians 3:2, 3

Set your mind on the things above, not on the things that are on earth. For you have died and your life is hidden with Christ in God.

Lane says:

The play on words between “property,” “possessions,” in v 34*b* and “possessions,” in v 34*c* is rhetorically effective in developing the contrast between possessions that can be lost through seizure and the permanent possessions Christians enjoy on the basis of their relationship to God through Christ.

p. 300

Barclay says:

The appeal of the writer to the Hebrews is an appeal that could be made to every man. In effect, he says: "Be what you once were at your best." If only we were always what we can be at our best, life would be very different. Christianity does not demand the impossible. If we were always as straight, as honest, as kind, as courageous, as courteous as we can be at our best, life would be a very different thing. Any man might well take as a motto, "Never to sink below my best."

p. 143

Kistemaker says:

The author of Hebrews seems to develop a sequence of the events that had occurred in the lives of his readers. First, they had endured a period of suffering when they "had received the light" (v. 32). Then they were exposed to public insult and persecution (v. 33). Also, they supported fellow believers who suffered similar abuse. And last, they had lost their property, perhaps in a time of political or religious turmoil (v. 34).

p. 300

Bruce says:

Like the warning of 6:4-8, so the warning of 10:26-31 is followed by words of reassurance and encouragement. Our author does not wish to discourage his readers, but to embolden them so that they will emerge victorious from the present growing test of their faith. This he does now in the first place by reminding them of how they stood a severe test in the earlier days of their life as Christians, not long after their "enlightenment"--an expression repeated from 6:4.

p. 267

Bruce says further:

At any rate, the readers had at one time "endured a hard struggle with sufferings," as our author puts it, using an athletic metaphor. They had met the challenge of those sufferings as good athletes of Christ, and stood firm.

p. 270

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Delitzsch says:

In this way the sacred writer raises the hearts and minds whom his previous language might have depressed. He has led them to the brink of a terrible precipice of negligence or apostasy, down which they seemed in peril of falling, and now he leads them back from it to the contemplation of their own steadfast and favoured past.

p. 196

Lange says:

The aid and comfort derived from the *remembrance of conflicts and suffering* that in former times have been *victoriously* endured in *faith*.--To *begin* in faith, but not to *endure*, leads to useless sacrifices, vain hopes, and fruitless sufferings.--The *attainment* of the promised blessings must be preceded by the *fulfillment* of the Divine will: but this cannot take place without a living *faith*, that proves itself in suffering.

p. 181

(Perilous Pursuits by Joseph M. Stowell)

I am reminded of the Puritan who was incarcerated for his faith in Christ. In his cramped jail cell he was fed one portion of bread and water each day. But the guard heard him exclaim one day as he prayed over his portion, "Thank you, Lord, for all of this and heaven too!" He recognized his blessings.

p. 92

(When Heaven Is Silent by Ronald Dunn)

Through these months, *acceptance* has been a word of liberty and victory and peace to me. But it has never meant acquiescence in illness. . . . But it did mean contentment with the unexplained.

Amy Carmichael

p. 87

I think Teilhard de Chardin was right: *Joy is not the absence of pain but the presence of God.*

v.35 Therefore, do not throw away your confidence, which is having a great reward.

In view of your past faithfulness to endure such adversity, “THEREFORE, DO NOT [fling away as though it were of no value] . . . YOUR CONFIDENCE, WHICH IS HAVING A GREAT REWARD.”

We had the word “CONFIDENCE” back in verse 19:

“Having therefore, brethren, confidence to enter the holy place by the blood of Jesus.”

We have reference to:

the PAST in verses 32-34,

the PRESENT in verses 35-36, and

the FUTURE in verses 37-39.

Montefiore in Black’s commentary says:

The reminder of the past was intended to evoke perseverance in the future.
p. 182

Hewitt says:

They are urged, therefore, not to throw off their Christian *confidence* as they would a worthless garment, but to continue to speak and act boldly for Christ as they had so gloriously done in those former days.
p. 169

English says:

Thus the writer seeks to woo back to their former loving trust in God any who may be wavering, by reminding them of the effectual testimony that the Spirit has wrought within their hearts, and by calling upon them to hold on and to press on. In his urgency, he reminds his readers once again of the “better rest” of God’s provision, the “great recompense of reward.”
pp. 328-9

Owen says:

The inference of these words is plain,--Seeing you have suffered so many things in your persons and goods, seeing God by His grace hath carried you through with satisfaction and joy, do not now despond and faint upon the approach of the same difficulties, or those of a like nature. He exhorts them unto the preservation and continuance of their confidence. This confidence, whatever it be, was that which carried them through their sufferings.
pp. 211-12

Lenski says:

The readers did not shrink back during that severe trial of “former days”; they will surely not do so now.
p. 367

Barclay says:

We need to keep our hope before us. The athlete will make his great effort because the tape and the goal beckon him on. He will submit to the discipline of any training because of the end in view. If life is only a day to day doing of the routine things, then we may well sink into a policy of drift; but if we are on the way to heaven and heaven’s crown then life must always be at full tension and effort always at full pitch.
p. 143

Kistemaker says:

If the readers suffered for their Christian faith in earlier days, will they at present throw away the confidence they showed in the face of persecution? Apparently time has elapsed, and the believers are living in a period of peace and safety. Their boldness in confessing their faith in Christ has fallen into disuse. And because they have not exercised their gift of confidence, they are ready to discard it.

p. 301

Arago ascribes his success to words found on the paper cover of his book when greatly discouraged. They were, “Go on, sir, go on! The difficulties you meet will resolve themselves as you advance. Proceed, and light will dawn and shine with increased clearness on your path,” written by D’Alembert. “That maxim,” says Arago, “was my greatest master in mathematics.” Following out these simple words, “Go on, sir, go on!” made him the first astronomical mathematician of his age. What Christians it would make of us! What heroes of faith, what sages in holy wisdom, should we become, by acting out that maxim, “Go on, sir, go on!”

(From Parson's Bible Illustrator 1.0)

(Over the Top by Zig Ziglar)

I encourage you to take the advice of speaker and writer Clebe McClary, the American hero who was so grievously wounded in Vietnam. Clebe uses the FIDO approach that literally means to Forget It and Drive On.

p. 223

(Margin: Restoring Emotional, Physical, Financial, and Time Reserves to Overloaded Lives by Richard A. Swenson, M.D.)

Remember the sampler on Grandma’s kitchen wall: “Use it up. Wear it out. Make it do. Do without.”

p. 182

(2nd Helping of Chicken Soup for the Soul, A: 101 More Stories to Open the Heart and Rekindle the Spirit by Jack Canfield & Mark Victor Hansen)

Discouraged?

As I was driving home from work one day, I stopped to watch a local Little League baseball game that was being played in a park near my home. As I sat down behind the bench on the first-baseline, I asked one of the boys what the score was.

“We’re behind 14 to nothing,” he answered with a smile.

“Really,” I said. “I have to say you don’t look very discouraged.”

“Discouraged?” the boy asked with a puzzled look on his face. “Why should we be discouraged? We haven’t been up to bat yet.”

Jack Canfield

p. 174

(Christian Disciplines by Oswald Chambers)

Perhaps to be able to explain suffering is the clearest indication of never having suffered. Sin, suffering, and sanctification are not problems of the mind, but facts of life--mysteries that awaken all other mysteries until the heart rests in God, and waiting patiently knows “He does all things well.” Oh, the unspeakable joy of knowing that God reigns! that He is our Father, and that the clouds are but “the dust of His feet”! Religious life is based and built up and matured on primal implicit trust, transfigured by love.

pp. 45-46

The unexplained things in life are more than the explained. God seems careless as to whether people understand Him or not; . . .

p. 46

v.36 For you are having need of perseverance, in order that, having done the will of God, you may receive what was promised.

Now the apostle gives the REASON for the exhortation in verse 35, why they should:

“not throw away [their] . . . confidence, which is having a great reward.”

REASON:

“FOR YOU ARE HAVING NEED OF PERSEVERANCE”

PURPOSE:

“IN ORDER THAT, HAVING DONE THE WILL OF GOD, YOU MAY RECEIVE WHAT WAS PROMISED.”

The Bible Knowledge Commentary says:

As much as anything, these words express the central exhortation of the Book of Hebrews.

p. 806

Delitzsch says:

. . . it is only that unshaken, unyielding, patient endurance under the pressure of trial and persecution, that steadfastness of faith, apprehending present blessings, and of hope with heaven-directed eye anticipating the glorious future, which obtains what it waits for.

p. 197

Bruce says:

What they need is patience. God will certainly fulfil[l] his promises; they will enter into the utmost enjoyment of it; but in the meantime they must remain loyal, and not give up doing God’s will. Their Master came expressly to

do the will of God, as they had been told already (10:7, 9f), although the doing of that will involve suffering and death for him; his servants can expect no easier path as they in their turn do the will of God and await the promised bliss.

p. 272

ALL OUT

In his book, *See, I told You So*, Rush Limbaugh says that he learned a lot about life as an offensive tackle on the football field when he was in high school:

“Every day after practice we had to run wind sprints, which I hated. At some point a coach would yell, ‘First three tackles through for the day!’ That meant the first finishers in the next sprint could hit the showers. The others would continue running.

It didn’t take me long to realize that if I paced myself during the early sprints, I would have some gas left to finish in the top three. After three days of this, the assistant coach called me over.

“Limbaugh, I noticed you’re usually in the middle of the pack until we call out ‘first three tackles.’ he observed. ‘Why is that?’

“I’m pacing myself coach,’ I said.

“In football we don’t pace ourselves,’ the coach explained. ‘We go all out all the time. You’d be wise to do that your whole life. If I see you doing that again, you’re going to run ten extra sprints. Is that clear?’

“It was a valuable lesson. I’m still going all out, all the time.”

[Reader’s Digest, Apr 1994. Page 147.]

(From InfoSearch 3.51)

(The Disciplines of Life by V. Raymond Edman

We feel we must be active, energetic, enthusiastic, and humanly effective; and we cannot understand why inactivity, weakness, weariness, and seeming uselessness should become our lot. It all appears to be so futile and foolish, without plan or purpose.

The discipline of delay is written large in the life of God’s people, as we could observe in Abraham’s long waiting for the son of promise, in Joseph’s years in Egypt as victim of cruel circumstances, in Moses’ long obscurity in the desert, in Hannah’s empty home and aching heart, even in the silent years spent by our Lord Jesus in the narrow streets of Nazareth.

p. 79

Say not my soul, “from whence
 Can God relieve my care?
 Remember that Omnipotence
 Hath servants everywhere.

His help is always sure,
 His methods seldom guessed;
 Delay will make our pleasure pure;
 Surprise will give it zest.

His wisdom is sublime,
 His heart profoundly kind;
 God never is before His time,
 And never is behind.

Hast thou assumed a load
 Which none will bear with thee?
 And art thou bearing it for God,
 And shall He fail to see?

J. J. Lynch

(The Hidden Price of Greatness by Ray Beeson & Ranelda Mack Hunsicker)

Seneca, the Roman philosopher and statesman, said, “It is a rough road that leads to the heights of greatness.”
 p. 13

Fanny Crosby’s shoulders bent more than usual as she faced another day in the dreary Manhattan apartment. Since her precious baby had died, time had hung on her like a lead weight. *What can’t be cured can be endured.* She repeated the phrase her grandmother had lived by and taught her early in life. But it didn’t ease the ache in her heart.
 p. 59

Sailing in a seemingly starless night, Charles Cowman wrote:

We have never undertaken a work for the Lord under His direct guidance for the liberation of precious souls that Satan has not fought us inch by inch, but in the midst of the battle, as we have gone along with God, our

spirits have been hushed and a sweet still voice has whispered to our inmost hearts, “I am on board, there is no wind wild enough, no wind high enough, no storm fierce enough to wreck the vessel which carries the Lord of the earth and sky. Sail on, sail on.”

p. 80

(Only Angels Can Wing It: The Rest of Us Have to Practice by Liz Curtis Higgs)

As Louisa May Alcott said, “I am not afraid of storms, for I am learning how to sail my ship.”

p. 96

There are 2 THINGS that we need to remember here in this particular verse:

1. PERSEVERANCE IS THE WILL OF GOD, and
2. PERSEVERANCE LEADS TO THE PROMISE.

“FOR YOU ARE HAVING NEED OF PERSEVERANCE, IN ORDER THAT, HAVING DONE THE WILL OF GOD, YOU MAY RECEIVE [or carry off] WHAT WAS PROMISED.”

v.37 For yet in a very little while, He who is coming will come, and will not delay.

Jesus is coming!

POSITIVELY:

“HE WHO IS COMING WILL COME, AND”

NEGATIVELY:

“WILL NOT DELAY.”

Hewitt says:

These words from Isaiah xxvi. 20 are prefaced to the main quotation from Habakkuk. Their use by the author is to show that *he that shall come . . . will not tarry*. His return is imminent. The quotation is adapted from Habakkuk ii. 3, 4 where the prophet speaks of the fulfil[l]ment of the prophecy regarding the overthrow of the Chaldaeans.

p. 169

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Draper says:

The readers of the Book of Hebrews were experiencing a great deal of persecution and pressure to return to their former faith. This passage is addressed to that issue and it contains a quotation from the prophecy of Habakkuk: “For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith” (10:37, 38).

The people in Habakkuk’s day were also under terrible persecution. Their world was tumbling in about them. In this time of distress, the prophet stood before them and recorded the words of Habakkuk 2:3, 4. It was a good word to people who had very little hope. It was a word of encouragement. Under the heavy hand of oppression, a word of hope was given. One would come who would give relief, release, and victory. Accordingly, the just shall live by faith in his coming, in his provision. That’s what Habakkuk charged.

It is interesting that these words from the prophet are repeated in the midst of an almost identical setting. These Hebrew-Christians were under heavy persecution. They were being unjustly accused. They were being victimized. They were being ostracized.

p. 283

J. Vernon McGee says:

Somebody asks, “When is He coming?” Well, the Lord won’t let me see His calendar; so I don’t know. I hear some folk talk as if they have seen His calendar, but I think they have been looking at man’s calendar, because nobody has seen God’s calendar. However, we can be sure that Christ will come on the day appointed; it is as certain as His first coming to this earth.

p. 578

(Heaven Help Us! Truths About Eternity That Will Help You Live Today by Steven J. Lawson)

That reminds me of a T-shirt I saw. Printed on the front was, “God is dead.”--Nietzsche.

But on the back, it said, “Nietzsche is dead.”--God.

Yes, God will have the final word.

p. 97

IS EVERYTHING IN ORDER?

The “Moody Monthly” at one time related the story of a 6-year-old, golden-haired child who had a strong, simple faith in the truths she heard in Sunday school. She seemed especially impressed by the thought of the Lord’s second coming. One morning a guest in her home found the youngster busily working in her bedroom, carefully arranging the contents. Impressed by what he saw, he exclaimed, “You sure keep your room nice and neat!” Looking up with a smile, she replied, “Yes, I’m putting everything in order, ‘cause Jesus might come today!”

(From InfoSearch 3.51)

v.38 But my righteous one shall live by faith; and if he shrinks back, my soul is having no pleasure in him.

The Bible Knowledge Commentary says of this verse:

. . . God’s favor cannot rest on his life.
p. 807

Hession says:

The same passage that says, “Let us draw near” into the Holiest (10:22), also warns us of the possibility of “drawing back unto perdition” (10:39).
p. 135

Revelation 3:11

I am coming quickly; hold fast what you have, in order that no one take your crown.

In the passage we have seen 3 THINGS:

1. SINNING INTENTIONALLY,

2. SETTING ASIDE THE LAW OF MOSES, and
3. SHRINKING BACK.

(Broken in the Right Place by Alan E. Nelson)

Mahatma Gandhi said that seven things will destroy us: wealth without work; pleasure without conscience; knowledge without character; commerce without morality; science without humanity; religion without sacrifice; and politics without principle. Life has a certain balance. If we avoid the principles which season the success and the victories, we are apt to reap rewards gained too easily. It is not a negative to think we must suffer prior to having fun; rather, it is positive to have sufficient character strength to endure and enjoy the fruits of our labors. When we avoid the difficult, that which creates strengthened character, we harm ourselves.

p. 50

(The Finishing Touch: Becoming God's Masterpiece: A Daily Devotional by Charles R. Swindoll)

I read recently of a missionary from Sweden who was urged by friends to give up the idea of returning to India because it was so hot there. "Man," he was urged, "it's 120 degrees in the shade!" "Vell," said the Swede in noble contempt, "ve don't always have to stay in the shade, do ve?"

p. 221

BURNING YOUR BOATS

When Julius Caesar landed on the shores of Britain with his Roman legions, he took a bold and decisive step to ensure that success of his military venture. Ordering his men to halt on the edge of the Cliffs of Dover, he commanded them to look down at the water below. To their amazement, they saw every ship in which they had crossed the channel engulfed in flames. Caesar had deliberately cut off any possibility of retreat! Now that his soldiers were unable to return to the continent, there was nothing left for them to do but to advance and conquer! And that is exactly what they did.

(From InfoSearch 3.51)

v.39 But we are not of the shrinking back kind to destruction, but of those who are having faith to the preserving of the soul.

Hebrews 6:9

But, beloved, we have been convinced of better things concerning you, things that are belonging to salvation, though we are speaking in this way.

According to The Bible Knowledge Commentary:

The “DESTRUCTION” that the writer is describing is TEMPORAL and NOT ETERNAL ruin.

p. 807

[This is] a call for determination and perseverance.

p. 807

Griffith Thomas says:

The “we” is emphatic, as much as to say that this reference to drawing back has nothing to do with us. The meaning of “draw back” is, literally, “to take in sail” (Gal. 2:12). The believer is depicted as a sailor who, instead of opening every stitch of canvas he possesses to catch every breeze, deliberately strikes sail and thus becomes becalmed. Drawing back in the Christian life is sometimes due to disappointment, at other times to depression, at still others to discouragement, but always to distrust.

p. 139

Wiersbe says:

I personally believe that “waste” is the best translation for this word in Hebrews 10:39. A believer who does not walk by faith goes back into the old ways and wastes his life.

“The saving of the soul” is the opposite of “waste.” To walk by faith means to obey God’s Word and live for Jesus Christ. We lose our lives for His sake--but

we save them! (See Matt. 16:25-27). In my own pastoral ministry, I have met people who turned their back on God's will and (like Israel) spent years "wandering in the wilderness" of waste.

But we can be confident! As we walk by faith, our great High Priest will guide us and perfect us!

p. 119

DeHaan says:

Here is the final answer. Do not suppose that the believer can draw back unto perdition. He can draw back and invite the judgment of God in sickness, weakness and chastening and even commit the sin unto death, but God cannot go back on His promise, and so we are reminded that “we are not of them that draw back unto perdition; but of them that believe to the saving of the soul.” Yes, it is possible to draw back, *but not unto perdition*.

Shall we then sin that grace may abound? Because we are saved by grace, can we then live as we please? Does the Gospel of the grace of God give us license to sin? Don't be deceived!

God is not mocked: for whatsoever a man soweth, that shall he also reap (Gal. 6:7).
pp. 146-7

Bruce points out:

For, says he, in a further affirmation of his essential confidence in them, and including himself among them, “we are not in the ranks of those who draw back and perish; we belong to those who believe and thus gain our lives.” They had begun their Christian career in that carefree spirit which accepts without questioning the assurance of Christ that “whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it” (Mark 8:35). Let them maintain that spirit of faith to the end, and they would certainly gain their souls and “take hold of the life which is life indeed. That this will prove true with our author and his readers alike is his firm assurance.²⁰⁸

²⁰⁸. See E. Grässer, *Der Glaube im Hebräerbrief* (Marburg, 1965).
p. 275

Barclay says:

Here is a summons to us never to be less than our best; always to seek for the unromantic but essential virtue of perseverance; and always to remember that the end comes. If life is the road to Christ then none can afford to miss the road or to stop half-way.

p. 144

Montefiore in Black's commentary says:

The passage ends with an expression of hope and confidence, preparatory for the next great section about the perseverance and faith of the heroes of old.
p. 185

McGee says:

The writer to the Hebrews did not consider that they had drawn back, but he is speaking of the *danger* of doing so, and he is giving them this warning. Since *draw back* means to "take in sail," the believer is like a sailor who should let out all the sail. That is what the writer has been telling these folk--"Let us go on!" His thought is that a believer could reef his sails--become stranded because of discouragement, because of persecution, because of hardship, because of depression. But since we have a living Savior, let's go on. Let's open up all the sails. Let's move out for God.
p. 579

(Mama, Get the Hammer! There's a Fly on Papa's Head! by Barbara Johnson)

NEVER WASTE YOUR PAIN!

Dear Lord . . .

Please grant that I shall
 Never waste my pain; for . . .
 To fail without learning,
 To fall without getting up,
 To sin without overcoming,
 To be hurt without forgiving,
 To be discontent without improving,
 To be crushed without becoming more caring,
 To suffer without growing more sensitive,
 Makes of suffering a senseless, futile exercise,
 A tragic loss,
 And of pain,
 The greatest waste of all.

Dick Innes

p. 95

C. S. Lewis said that while on this earth we are “on the wrong side of the door.”
 But he added, “All the leaves of the New Testament are rustling with the rumor
 it will not always be so.”

(From *Our Daily Bread*, Saturday, September 30, 1995)

I saw on a young Aggie’s T-shirt the other day 3 THINGS:

1. GIVE UP SOME INCHES,
2. GIVE UP SOME MINUTES, and
3. GIVE UP THE GAME.

The KEY WORDS in this whole passage that we have considered are:

1. “DRAWING NEAR,”
2. “HOLDING FAST,”

3. “CONSIDERING,”
4. “REMEMBERING,” and
5. “DO NOT THROW AWAY.”

CONCLUSION:

What are some of the lessons we can learn from this particular study?

LESSON #1: We can have confidence coming into God's presence by the blood of Jesus Christ.

LESSON #2: We have access and acceptance into the very presence of God the Father because of Christ's death upon the cross.

LESSON #3: We have a great Priest who is representing us in the courts of heaven.

LESSON #4: We are exhorted to be "drawing near with a sincere heart in full assurance of faith."

LESSON #5: We are challenged to be "constantly holding fast the confession of our hope without wavering."

LESSON #6: He who promised is faithful and He will not fail.

LESSON #7: We are exhorted "to stimulate one another to love and good deeds."

LESSON #8: We are commanded "not [to be] forsaking our own assembling together, as is the habit of some."

LESSON #9: There are serious consequences for sinning intentionally.

LESSON #10: It is a terrifying thing to fall into the hands of the living God.

LESSON #11: Triumph in suffering comes when we keep our focus on heaven.

LESSON #12: We are commanded “not to throw away [our] confidence” but to keep on persevering.

(Holiness by J. C. Ryle)

What though your conscience within be lashed by the recollection of countless transgressions, and torn by every gust of temptation? What though the remembrance of past hideous profligacy be grievous unto you, and the burden intolerable? What though your heart seems full of evil, and sin appears to drag you whither it will like a slave? What though the devil rides to and fro over your soul like a conqueror, and tells you it is vain to struggle against him, there is no hope for you? I tell you there is One who can give even you pardon and peace. My Lord and Master Jesus Christ can rebuke the devil's raging, can calm even your soul's misery, and say even to you, 'Peace, be still!' He can scatter that cloud of guilt which now weighs you down. He can bid despair depart. He can drive fear away. He can remove the spirit of bondage, and fill you with the spirit of adoption. Satan may hold your soul like a strong man armed, but Jesus is stronger than he, and when He commands, the prisoners must go free. Oh, if any troubled reader wants a calm within, let him go this day to Jesus Christ, and all shall yet be well!

p. 203

(Broken in the Right Place by Alan E. Nelson)

Margaret Clarkson put it this way, "Perhaps the greatest good that suffering can work for a believer is to increase the capacity of his soul for God. The greater our need, the greater will be our capacity; the greater our capacity, the greater will be our experience of God. Can any price be too much for such eternal good?"

p. 62

Someone once said, "People who make life fit into a nutshell belong in one." I would not be so naive as to say that people only need to surrender to God and they will be healed. That's a pious pronouncement with little practical benefit. I am trying to point out that if woundedness results in spiritual brokenness, there is not only a much greater sense of catharsis, resolution, and relief, but also a greater chance that inner healing will take place. Also, we better comprehend what God has in mind when we undergo various breaking circumstances.

p. 71

(The Finishing Touch: Becoming God's Masterpiece: A Daily Devotional by Charles R. Swindoll)

Reason #1: God allows suffering so that we might have the capacity to enter into others' sorrow and affliction. . . .

Reason #2: God allows suffering so that we might learn what it means to depend on Him. . . .

Reason #3: God allows suffering so that we might learn to give thanks in everything. . . .

A Finishing Touch: Years ago I heard two statements about suffering that I have never forgotten: "Pain plants the flag of reality in the fortress of a rebel heart." And, "When God wants to do an impossible task, He takes an impossible individual--and crushes him." pp. 434-5

(Amazing Grace: 366 Inspiring Hymn Stories for Daily Devotions by Kenneth W. Osbeck)

HE HIDETH MY SOUL
Fanny J. Crosby, 1820-1915

I will put you in a cleft in the rock and cover you with my hand.
(Exodus 33:22)

The beloved blind American poet Fanny Jane Crosby did not begin writing gospel texts until her mid-forties. But from then on, inspiring words seemed to flow constantly from her heart, and she became "the happiest creature in all the land." Friends stopped in frequently to see her with requests for new texts for special occasions.

One day Fanny was visited by William Kirkpatrick, a talented gospel musician who had just composed a new melody that he felt needed suitable words to become a singable hymn. As William sat at the piano and played the tune for Fanny, her face lit up. She knelt in prayer, as was always her custom, and soon the lines to this lovely hymn began to flow freely from her heart:

A wonderful Savior is Jesus my Lord, a wonderful Savior to me; He hideth my soul in the cleft of the rock, where rivers of pleasure I see.

A wonderful Savior is Jesus my Lord--He taketh my burden away: He holdeth me up and I shall not be moved; He giveth me strength as my day.

With numberless blessings each moment. He crowns, and, filled with His fullness divine, I sing in my rapture, "O Glory to God for such a Redeemer as mine!"

When clothed in His brightness transported I rise to meet Him in clouds of the sky; His perfect salvation, His wonderful love, I'll shout with the millions on high.

Chorus: He hideth my soul in the cleft of the rock that shadows a dry, thirsty land; He hideth my life in the depths of His love, and covers me there with His hand, and covers me there with His hand.

The life of Fanny Crosby can be as uplifting to us as her wonderful hymns. When she wrote "rivers of pleasure I see," with numberless blessings each moment He crowns," and "I sing in my rapture," she reveals the triumph God gave her over a life of blindness. At least 8,000 gospel texts were written by this godly woman. She lived to be 95 years of age and traveled extensively in her later years as a speaker throughout the country. She said it was her continual prayer that God would allow her to lead to Christ every person she contacted. Only eternity will reveal the host of lives that have been directed to God through the life and hymns of Fanny Crosby.

p. 214