

Hebrews, Part 9

In chapter 7 the author argued for the superiority of Christ, as a Priest after the order of Melchizedek and over the Levitical priests. In 8:1-10:18 he argued the superiority of Christ's priestly ministry which is based on a superior covenant (8:7-9:15) that entailed a superior sacrifice (9:16-28). The Lord's offering of Himself was a blood offering once for all, for which there was no need that it be repeated like the sacrifices of the Levitical system because they were essentially imperfect. Now he argues that the superior sacrifice perfects the New-Covenant worshiper.

Heb 10:1 For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. 2 For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins. 3 But in those sacrifices there is a reminder of sins every year. 4 For it is not possible that the blood of bulls and goats could take away sins.

The very complex first sentence might be more accurately rendered: "For as having a shadow only of the good things to come, not the very image of the objects, the Law can never, by the same sacrifices which they—the appointed ministers of the system—offer year by year, in a continually recurring cycle, make perfect forever those who come to God."

By virtue of its anticipatory shadow character, the Law could never make "perfect" those who draw near to worship. By making "perfect" the writer did not mean sinless perfection. The Greek word is *teleioo* and it means to carry through completely, to accomplish, finish, or bring to an end. The Law could not bring the believer to completion. The writer was concerned with the definitive removal of guilt ("no more consciousness" v. 2) that makes free access to God possible for worshipers who trust in the sufficiency of the Cross.

The continuous sacrifices of the old order "which they offer continually year by year" (v. 1) testify to the Law's inability to "perfect" its worshipers. Far

from enabling them to achieve a standing before God in which they would no longer have felt guilty for their sins (consciousness), and since animal blood has no power to take away sins, the yearly rituals (of the Day of Atonement) served as an annual reminder that kept alive the awareness of sin. The physical suffering and death of a creature can make no true atonement for man's sin. Man can have no real fellowship with such beings. Such a sacrifice can be nothing more than a symbol.

An interesting thought here is things visible and sensible are the shadows: things unseen and spiritual are the substance.

The author points out:

1. the inherent weakness and the provisional nature of these sacrifices (10:1–4); and, in contrast with these,
2. the true nature of the Sacrifice of Christ (5–10). He then shows
3. the perpetual efficacy of Christ's Sacrifice from His present position of Kingly Majesty (11–14); and
4. the consequent fulfillment in Him of the prophetic description of the New Covenant (15–18).

Christ's Death Fulfills God's Will

Heb 10:5 Therefore, when He came into the world, He said:

“Sacrifice and offering You did not desire,
But a body You have prepared for Me.

6 In burnt offerings and sacrifices for sin
You had no pleasure.

7 Then I said, ‘Behold, I have come—
In the volume of the book it is written of Me—
To do Your will, O God.’ ”

It was precisely for this reason that an Old Testament prophecy (Ps. 40:6-8) recorded here in Hebrews the words of the One who would do what God wanted.

Ps 40:6 Sacrifice and offering You did not desire;
My ears You have opened.

Burnt offering and sin offering You did not require.

7 Then I said, “Behold, I come;

In the scroll of the book it is written of me.

8 I delight to do Your will, O my God,
And Your law is within my heart.

This psalm prophetically anticipated some of Christ's words at his First Advent. The phrase "a body You prepared for Me" (Heb. 10:5b) is one Septuagint rendering of the Hebrew expression "You have dug ears for Me" rendered as "My ears You have opened" in Psalm 40:6. What is the meaning of this?

The Pierced Ear

In Exodus 19 we have the preparation for the giving of the Law. Then in chapter 20, we have the giving of the Ten Commandments. Then in chapters 21 through 23, we are given details of the Law concerning the behavior of the Israelites, BUT in the very beginning of chapter 21, we have something that seems odd, and we are compelled to ask why God saw this as so important that He put it first after the Ten Commandments and at the beginning of the details of the Law?

Exodus 21:2 If you buy a Hebrew servant, he shall serve six years; and in the seventh, he shall go out free and pay nothing. 3 If he comes in by himself, he shall go out by himself; if he comes in married, then his wife shall go out with him. 4 If his master has given him a wife, and she has borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself. 5 But if the servant plainly says, 'I love my master, my wife, and my children; I will not go out free,' 6 then his master shall bring him to the judges. He shall also bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl; and he shall serve him forever.

Hebrews could not retain a Hebrew servant for more than six years, and then he had to be released. If he had been given a wife by his master, and his wife had born children, neither she nor the children had to be released from bondage. The Hebrew servant could still leave, or he could elect to remain in bondage for the sake of his wife and children. If he chose to do so, he would be brought "to the door, or to the doorpost, and his master shall pierce his ear with an awl; and he shall serve him forever."

In Psalm 40:6, which the author of Hebrews quoted, we have, “My ears You have opened.” The word translated “opened” can also be translated as “pierced” and probably should be in this case. “My ear you have pierced.” I believe it refers to this ear-piercing practice for faithful servants.

Then in Hebrews 10:5b, we have this, “But a body You have prepared for Me” inserted in the Psalm 40 quoted text, which read, “My ears You have opened (pierced)”. This particular quotation of Psalm 40 came from the Septuagint Greek translation of the Hebrew text, but the Greek word for "body" was substituted for the one for "ear".

So, we have a New Testament passage quoted in Hebrews 10:5 from an Old Testament passage (Ps 40:6) taken from the Greek Septuagint translation of the Old Testament passage (Ps 40:6), which is alluding to the Old Testament passage concerning servitude in Exodus 21.

(Head spinning yet?)

The quoted Psalm 40 text is, of course, Messianic and speaks of the coming of Christ. It is very easy to see the phrase in Hebrews 10 “a body You have prepared for Me” to be a reference to the human body of Christ at His incarnation, which is how some expositors interpret it. But if viewed in the context of the Old Testament rule for Hebrew servants as outlined in Exodus 21, we can get a different and more beautiful picture.

Follow me on this:

1. The servant is Christ.
2. The servant’s “wife” is the bride of Christ, the Church.
3. The bride is also the body prepared for Christ.
4. The servant, Christ, sacrificed Himself for His “wife”. His “ear” (body) was pierced.
5. The servant will not abandon His wife, is with her in Spirit (fruit of the Spirit), and will come for her at the Rapture.

There is also a message concerning faithfulness and obedience buried here. The ear piercing was a sign of fidelity and love in the Jewish tradition from the Law. The Hebrews passage quoting from Psalm 40 is saying

something about the faithfulness of our Lord. The only sacrifice which we can offer to God is faithful obedience.

1 Sam. 15:22 Behold, to obey is better than sacrifice,
And to heed than the fat of rams.
23 For rebellion is as the sin of witchcraft,
And stubbornness is as iniquity and idolatry.

Obedience is immediate and complete. Perhaps the simplest rendering of “In the volume of the book it is written of Me—To do Your will, O God” is: “In the book-roll (of the Law) a law is written for me, which lays down perfectly my duty.” Christ is faithful to do His duty as a servant of God.

Heb 10:8 Previously saying, “Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them” (which are offered according to the law), 9 then He said, “Behold, I have come to do Your will, O God.” He takes away the first that He may establish the second. 10 By that will we have been sanctified through the offering of the body of Jesus Christ once for all.

The writer then expounded the text he had just quoted. In the words “He takes away the first that He may establish the second” (v. 9), the author referred to the setting aside of the Old Covenant sacrifices which did not ultimately satisfy God. What was then established was the New Covenant and God’s will, and it was by that will that we have been made holy through the sacrifice of the body of Jesus Christ once for all.

The words rendered “made holy” involve a single Greek word (*hēgiasmenoi*) often rendered “sanctify”. Here it occurs in a tense that makes it plain, along with the rest of the statement, that the sanctification is an accomplished fact. Sanctification is for the writer a functional equivalent of the Pauline concept of justification and what I have been calling “positional sanctification,” or identification with Christ at salvation. The writer is not referring to what I have been calling “experiential sanctification” referring to our spiritual life and growth to spiritual maturity which some refer to simply as “sanctification.” The word simply means to set aside as one's own.

Christ's Death Perfects the Sanctified

Heb 10:11 And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. 12 But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, 13 from that time waiting till His enemies are made His footstool. 14 For by one offering He has perfected forever those who are being sanctified.

The truth just stated is reinforced by contrast with the Levitical priesthood. Levite priests could never sit down on the job since their sacrificial services were never completed. But Christ's sitting at the right hand of God (cf. 1:3; 8:1; 12:2) is both a signal that His sacrifice was offered for all time and also that He can now confidently await final victory over His enemies. The words "perfected forever" (eis to *diēnekēs*) in verse 14 mean, by a single sacrifice in contrast with the many sacrifices offered by the priests day after day and again and again, He has made perfect forever those who "are being sanctified".

Significantly, Christ Himself is said to perfect by the offering. It is not said that the "one offering" perfects. His action is personal in the application of His own work.

The translation "are being sanctified," rendered "made holy" in some translations sounds like a continuing process. But this ignores the force of the expression "made holy" in verse 10. The author is, of course, speaking of positional sanctification. A better rendering is, "For by one offering He has perfected forever those who are sanctified." Those who "are sanctified" have a status in God's presence that is "perfect" in the sense that they approach Him with the full acceptance gained through the death of Christ and their faith in that.

Heb 10:15 But the Holy Spirit also witnesses to us; for after He had said before,
16 "This is the covenant that I will make with them after those days, says the Lord: I will put My laws into their hearts, and in their minds, I will write them," 17 then He adds, "Their sins and their lawless deeds I will remember no more." 18 Now where there is remission of these, there is no longer an offering for sin.

“The Holy Spirit also witnesses to us” is a statement of origin and authority. The text is a testimony given by God’s Holy Spirit and shows that final forgiveness, such as the New Covenant promised, meant that there was no further need for any sacrifice for sin.

“I will make with them after those days... .” Note that God says He will make. That is a clear statement that, contrary to those of the covenant theology bunch, God is not finished with Israel. And He will do these things “after those days”. “Those days” is a reference to the Tribulation when Christ will return and establish His earthly Kingdom.

Regarding the benefits of the New Covenant, the author again quoted a portion of it to drive home his point. In 10:16, he quoted Jeremiah 31:33; and in Hebrews 10:17, he quoted Jeremiah 31:34.

The word “remission” in verse 18 is apharesis and means the release from bondage or imprisonment or the forgiveness or pardon of sins. It might be better stated, “where there is forgiveness” (of sins) as is found under the New Covenant, “there is no longer an offering for sin,” under the Old Covenant. The author is saying that if a person was to turn from the one sufficient sacrifice of Christ in the New Covenant, he would find no remedy in the Old Covenant for his sins because the sacrifices would no longer atone for his sins. We will shortly see this point made again in Hebrews 10:26.

The Fourth Warning.

In some ways, this warning section is the most pointed and stern of all. It is also climactic. It follows the completion of the epistle’s exposition of the high priestly role and service of Jesus Christ, so it gathers up the implications of these truths and drives them home with full force. But as usual, the writer mingled a solemn warning with his words of consolation and encouragement.

Hold Fast Your Confession

Heb 10:19 Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, 20 by a new and living way which He consecrated for us, through the veil, that is, His flesh, 21 and having a High Priest

over the house of God, 22 let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

The central assertion of these verses is in the words, “Therefore, brothers ... let us draw near to God.” The intervening material, beginning with the words “having boldness,” gives the basis for the author’s call to approach God.

The readers are New-Covenant people and called “brothers,” further establishing their credentials as believers and not just professors of faith. They should have confidence (*parrēsian*) to come into the very presence of God. Under Old Covenant teachings, God resided in the Holy of Holies, thus the reason for the severely limited access to that area of the Tabernacle. Because sin had not then been judged, access to God was limited to the High Priest as a representative of the people. The veil that once was a barrier to man is now no longer so. It symbolized Christ’s body, so the writer had in mind the rending of the temple curtain at the time of Christ’s death (Matt. 27:51). With His death and sin judged, this gave believers the needed access and route to God, aptly described as “new” (*prospaton*, “recent”) and “living,” that is, partaking of the fresh and vitalizing realities of the New Covenant. But in addition, the call to draw near is appropriate since we have a great High Priest over the house of God with all that this entails. With the veil torn and our High Priest sitting on the right hand of God as our advocate, the New Covenant believer has direct access to God that was not enjoyed by the Old Covenant believer.

However, the approach of believers should be with a sincere (*alēthinēs*, “true, dependable,” from *alētheia*, “truth”) heart in full assurance of faith. There ought to be no wavering. Rather each New Covenant worshiper should approach God in the conscious enjoyment of freedom from guilt and with a sense of the personal holiness that Christ’s sacrifice makes possible (“having our hearts sprinkled from an evil conscience and our bodies washed with pure water” v. 22). This statement is a reference to the dedication of the priests under the Aaronic order. Moses sprinkled them with water of dedication, and they had to be washed, indicating they had been set aside for the service of God. Like the Aaronic priests, we New Covenant believers are royal priests to God (1 Peter 2:9).

The writer's words are an exhortation to consciously lay hold of the cleansing benefits of Christ's Cross and to draw near to God in enjoying them, putting away inward guilt and outward impurity. These verses approximate 1 John 1:9 "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Heb 10:23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful. 24 And let us consider one another in order to stir up love and good works, 25 not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.

This kind of confident access to God necessarily entails that believers hold unswervingly to the hope we profess with full confidence in the reliability of God's promises. In these verses, the writer revealed that his concern for fidelity to the faith is not an abstraction, but a confrontation with real danger.

"Stir up," "provoke" in some translations, is a Greek word that means to provoke or incite, to stir up to excitement. We are to "provoke to excitement" love and good works. The idea is we should encourage one another. His readers were not to abandon meeting together, as some were doing. Apparently, there had already been some defections from their ranks as indicated by the statement "as is the manner of some" in verse 25. In any case, their mutual efforts to stir one another on should increase as they "see the Day approaching". Again referring to the Second Advent, the writer left the impression he was concerned that genuine believers might cease to hope for the Lord's coming and be tempted to defect from their professions of faith in Christ. They must treat their future expectations as certainties (since He who promised is faithful). If they would only lift up their eyes, they could "see the Day approaching."

The Just Live by Faith

Heb 10:26 For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, 27 but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.

And here we have another “troubling” passage the legalists use to claim you can lose your salvation. The problem, for them, is it isn’t talking about salvation or the loss of the same, as we shall see.

The KJV translation here, “if we sin willfully,” is superior to NIV’s “if we deliberately keep on sinning,” as the words “keep on” overplay the Greek tense. Most sin is “deliberate,” but the writer was here influenced by the Old Testament’s teaching about sins of presumption which lay outside the sacrificial provisions of the Law.

Num 15:30 But the person who does anything presumptuously, whether he is native-born or a stranger, that one brings reproach on the Lord, and he shall be cut off from among his people. 31 Because he has despised the word of the Lord, and has broken His commandment, that person shall be completely cut off; his guilt shall be upon him.

“Presumptuous” means to take for granted your access to someone or power to do something. It's a very satisfying and effective word because it belittles and criticizes at the same time. Apostasy from the faith would be such a willful and belittling act of presumption for those who commit it that no sacrifice for sins is left (cf. Heb. 10:18). If the efficacious sacrifice of Christ should be renounced, there remained no other available sacrifice which could shield an apostate from God’s judgment by raging fire. A Christian who abandons “the confidence [he] had at first” (3:14) puts himself on the side of God’s enemies and, as the writer had already said, is in effect “crucifying the Son of God all over again and subjecting Him to public disgrace” (6:6). Such reprehensible conduct can scarcely be worthy of anything but God’s flaming indignation and retribution. This is not a reference to hell, but it is a reference to fearful judgment from a very angry God because the apostate has deliberately abused the grace of God and effectively called what Christ did on the Cross a lie, and He deserved what He got.

Furthermore, the apostate Israelite cannot go back to the Law and find forgiveness through the sacrifices because “there no longer remains a sacrifice for sins” (v. 26) to be found in that system. They can’t go back because "back" isn’t there anymore. The Law and its sacrifices have been

replaced by the superior sacrifice made “once for all” by Christ on the Cross. There remains for such apostates only “a certain fearful expectation of judgment and fiery indignation which will devour” them (v. 27). (That sounds to me like it would be exceedingly painful.)

Heb 10:28 Anyone who has rejected Moses’ law dies without mercy on the testimony of two or three witnesses. 29 Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?

Under the Old Covenant, if an Israelite spurned the Mosaic Law and at least two or three witnesses verified his actions, he was put to death. This being true, the author then argued from the lesser to the greater. If defiance of an inferior covenant could bring such retribution, what about the defiance of the New Covenant which is far superior? The answer can only be that the punishment would be substantially greater.

In order to show that this is so, the writer then placed defection from the faith in the harshest possible light. An apostate from the New Covenant has “trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace” that sanctified him.

The words “he was sanctified” refer to true Christians. Already the writer of the Hebrews has described them as “made holy (Gr. ‘sanctified’) through the sacrifice of the body of Jesus Christ once for all” (10:10) and as “made perfect forever” through this sanctifying work (v. 14). The legalists seek to evade this conclusion by suggesting that Christ is the One referred to here as “sanctified” or that the person only claims to be sanctified. But these conclusions are foreign to the writer’s thought and are so forced that they are self-refuting.

The author’s whole point lies in the seriousness of the act. To treat “the blood of the covenant” (which actually sanctifies believers) as though it were an “unholy” (*koinon*, “common”) thing and to renounce its efficacy, that is to sin so heinous as to dwarf the fatal infractions of the Old

Covenant. To this, an apostate adds the offense of insulting the Spirit of Grace who originally wooed him to faith in Christ. This kind of spiritual rebellion clearly calls for a much worse punishment than the capital penalty that was inflicted under the Mosaic covenant. But again the writer was not thinking of hell. Many forms of divine retribution can fall on a human life which is much worse than immediate death. Jeremiah made just such a complaint about the punishment inflicted on Jerusalem (Lam. 4:6, 9). Consider also King Saul, whose last days were burdened with such mental and emotional turmoil that death itself was a form of release.

Heb 10:30 For we know Him who said, "Vengeance is Mine, I will repay," says the Lord. And again, "The Lord will judge His people." 31 It is a fearful thing to fall into the hands of the living God.

No one should regard such a warning as an idle threat. God Himself has claimed the right to take vengeance and to judge His people. In saying this, the author quoted twice from Deuteronomy 32, a chapter that most vividly evokes the picture of God's people suffering His retributive judgments.

Deut 32:23 'I will heap disasters on them;
I will spend My arrows on them.
24 They shall be wasted with hunger,
Devoured by pestilence and bitter destruction;
I will also send against them the teeth of beasts,
With the poison of serpents of the dust.
25 The sword shall destroy outside;
There shall be terror within
For the young man and virgin,
The nursing child with the man of gray hairs.
26 I would have said, "I will dash them in pieces,
I will make the memory of them to cease from among men,"
27 Had I not feared the wrath of the enemy,
Lest their adversaries should misunderstand,
Lest they should say, "Our hand is high;
And it is not the Lord who has done all this."

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

The Renewed Encouragement.

But as was his custom after the most severe admonitions, the writer chose to conclude his warning with a distinct note of encouragement.

Heb 10:32 But recall the former days in which, after you were illuminated, you endured a great struggle with sufferings: 33 partly while you were made a spectacle both by reproaches and tribulations, and partly while you became companions of those who were so treated; 34 for you had compassion on me in my chains, and joyfully accepted the plundering of your goods, knowing that you have a better and an enduring possession for yourselves in heaven.

An effective way to fortify people against future trials is to remind them of the courage they displayed in past ones, and this is what the writer did. His readers knew what it was to stand their ground in a great contest in the face of suffering. The word “endured” *hypemeinate* in verse 32 is usually translated as “persevered”. They knew what it was to be publicly shamed and persecuted, and to support others who had such experiences. They had shown sympathy for brethren who had been imprisoned, and they had suffered property loss with joy because they had an assurance of possessing heavenly wealth (v. 34). They would do well to recall now their steadfastness in the past. Whatever they might now be facing—and the writer suggested it might be something similar—they would be helped if they would remember those earlier days after they had received the light (cf. “received the knowledge” in v. 26 and “enlightened” in 6:4).

This is the passage that for me is the most suggestive that Paul was the author of Hebrews: “for you had compassion on me in my chains” (v. 34). It is, by now means, conclusive evidence, but it does suggest Paul and his imprisonments.

Heb 10:35 Therefore do not cast away your confidence, which has great reward. 36 For you have need of endurance, so that after you have done the will of God, you may receive the promise:

37 “For yet a little while,

And He who is coming will come and will not tarry.

38 Now the just shall live by faith;

But if anyone draws back,

My soul has no pleasure in him.”

39 But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.

This was no time for them to throw away their confidence (*parrēsia*). That confidence, if retained, will be richly rewarded. What the readers needed, therefore, was just what the writer had often said and implied – to persevere. By doing God’s will they would receive what God had promised. These words express the central exhortation of the Book of Hebrews.

If their concern was about the delay of the Second Advent, they should rest assured that in “yet a little while, ... He who is coming will come and will not tarry.” These words and those that follow were adapted by the author from the Septuagint of Isaiah 26:21 and Habakkuk 2:3-4. But they were used freely and were not intended as a precise quotations.

In the phrase, “Now the just shall live by faith,” the author employed Paul’s description of a person who is justified by faith. A person justified by faith ought to also live his spiritual life by faith – live by the same faith that saved him, which is what the writer had been urging his readers to do. But, if he shrinks back, that is, if the “righteous one” commits apostasy, denouncing his Christian profession, he cannot enjoy God’s favor because he will be living in perpetual sin.

Then he affirmed, “But we are not of those who shrink back and are destroyed.” Here the original text has an emphatic “we,” which the writer might have intended as an “editorial we,” of which he was quite fond. Then he would mean: “As far as I am concerned, I am determined not to shrink back and experience the ruin which divine retribution would bring.”

The words “are destroyed” reflect the Greek *apōleia*, which can refer either to temporal or eternal ruin. In this context, we are looking at temporal discipline. Instead of the ruin which an apostate invites, the writer intended to be among those who believe and are saved. The NIV rendering should not be misread as a reference to conversion. Though the author’s normal word for salvation (*sozo*) does not occur here, the expression “and are saved” somewhat freely translates *eis peripoiēsin psychēs*. A viable rendering of the last half of verse 39 would be: “but [we are] of faith leading

to the preservation of the soul". But "soul" here should be understood in the Hebraic sense of the person himself, or his life, and refers, in this context, to how persistence in the faith preserves an individual from the calamities that overtake those who "shrink back." The term should be viewed here as preserving or saving one's life. Verse 39 might be rendered this way, "But we are not one of those who draw back to destruction, but are one of those whose faith will save our physical life." Thus the concluding statement of his warning passage (10:19-39) amounts to a call for determination and perseverance.

To "draw back" (translated as "shrink back" in some) is a word that means to take in sail on a sailing vessel that would slow or even stop its advance. Should a believer "reef his sails" – because of discouragement, because of persecution, because of hardship, because of depression, he would become stranded. The author is saying the believer is like a sailor who should not stop or go back but hoist all his sails and go boldly forward. The whole tenor of this epistle is "Let us go on!"

The Response of Faith.

This section—the final major portion of the epistle—constitutes a call to respond to the realities the writer has discussed in the only appropriate way – by faith. Though the importance of faith has already been made apparent, the thought of the writer is not complete till its value and worth are more fully considered which we will see in the next chapter.

The Life of Faith.

In concluding the previous warning section, the writer touched on the theme of living by faith (cf. 10:37-39) because it is faith that underlies the victories of the heroes of Old Testament history. Since these people experienced faith, so could his readers.