

Hebrews

Chapter 10

Christ's Sacrifice Once for All

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. 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? 3 But in these sacrifices there is a reminder of sins every year. 4 For it is impossible for the blood of bulls and goats to take away sins. 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. 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.’” 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), 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. 11 And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. 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. 14 For by a single offering he has perfected for all time those who are being sanctified. 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,” 17 then he adds, “I will remember their sins and their lawless deeds no more.” 18 Where there is forgiveness of these, there is no longer any offering for sin.

10:1–18 “There are two kinds of sacrifice and no more. One is the *atoning sacrifice*, that is, a work that makes satisfaction for guilt and punishment. It reconciles God, or reconciles His wrath and merits the forgiveness of sins for others. The other kind is the *eucharistic [thankful] sacrifice*, which does not merit the forgiveness of sins or reconciliation. It is practiced by those who have been reconciled, so that we may give thanks or return gratitude for the forgiveness of sins” (Ap XXIV 19, emphasis added). (TLSB)

10:1 *The law.* Together with the Levitical priesthood to which it was closely linked under the Mosaic system. (CSB)

but a shadow. The sacrifices prescribed by the law prefigured Christ’s ultimate sacrifice. Thus they were repeated year after year, the very repetition bearing testimony that the perfect, sin-removing sacrifice had not yet been offered. (CSB)

Sacrifices foreshadowed Christ’s person and work. (TLSB)

make perfect. Purify from sins and sanctify. (TLSB)

10:2 Gk grammar implies a yes answer to the question. The sacrifices would have ceased. (TLSB)

10:3 The annual Day of Atonement reminded Israel that they needed cleansing from sin. (TLSB)

10:4 *impossible for the blood of bulls and goats to take away sins.* An animal cannot possibly be a completely adequate substitute for a human being, who is made in God's image. (CSB)

Cf Lv 17:11. "In fact there has been only one atoning sacrifice in the world, namely, Christ's death" (Ap XXIV 22). Through the OT sacrifices, God forgave sins on the basis of Christ's sacrifice. (TLSB)

10:5-18 Using the OT, the writer displays the testimony of the Son (v 5) and the Spirit (v 15) about the institution of the new covenant prepared by the heavenly Father ("You," vv 5–6). Note that in vv 15–17, the Holy Spirit is equated with "the Lord." (TLSB)

10:5-6 The different terms used for Levitical sacrifices represent four of the five types of offerings prescribed by the Mosaic Law (Lev 1–7), namely, fellowship, grain, burnt and sin. (CSB)

10:5 *when Christ came into the world, he said.* The words of this psalm of David (40:6–8) express Christ's obedient submission to the Father in coming to earth. The Mosaic sacrifices are replaced by submissive obedience to the will of God (v. 7). (CSB)

The Spirit of Christ inspired the psalmist. If Jesus also spoke these words during His earthly ministry, the Gospels have not recorded it. Cf Jn 20:30–31; 21:25. (TLSB)

The sacrifice had to be a real physical body. Therefore Jesus could not mail it in from heaven. (CSB)

sacrifices - thusia – To have a victim. This went back to the sacrificing system of the OT which dealt with personal interaction between God and man. The sacrifice was less important than the relationship and how it manifested itself in all of life. (Concordia Pulpit Resources – Volume 2, Part 1)

offerings - proshphora – A presentation or something sacrificed or offered up. This would be bloodless.

A body - soma – A sound and whole body. In this case it was Christ's.

Wording from the LXX, which seeks to clarify the difficult Hbr expression "ears You have dug out [prepared] for me," which emphasizes that God helps a person hear His Word. It is possible that the LXX manuscripts with "body" were taking "ears" to represent the whole person (a synecdoche). In that case, a person would commit himself to obeying God after hearing His Word. However, the similarity of the Gk letters for "ears" and "body" when tightly written may also have caused the variant. (TLSB)

10:6 *you have taken no pleasure.* These offerings were only preparatory and temporary, looking forward to the one perfect and final offering—that of the incarnate Son of God. (CSB)

Only through faith in Christ were these sacrifices pleasing to God. (TLSB)

10:7 *to do your will.* The will of the Father was the Son’s consuming concern (see Lk 22:42; Jn 4:34). (CSB)

10:9 *He does away with the first in order to establish the second.* His perfect sacrifice, offered in complete submission, supersedes and therefore replaces all previous sacrifices. (CSB)

The Lord, speaking through the psalmist, fulfills and ends the old sacrifices that He Himself set up. This shows they were temporary and that, with His own sacrifice, Christ would set up the new covenant. (TLSB)

The Lord, speaking through the psalmist, fulfills and ends the old sacrifices that He Himself set up. This shows they were temporary and that, with His own sacrifice, Christ would set up the new covenant. (TLSB)

10:10 *and by that will* – Thelema, “intention,” Not to be confused with “testament, covenant” as described in 9:16. God’s gracious will is expressed in the new testament as a “will,” or covenant. (TLSB)

Gk *thelema*, “intention.” Not to be confused with “testament, covenant” as described in 9:16 (see note there). God’s gracious will is expressed in the new testament as a “will,” or covenant. (TLSB)

have been sanctified. Justified, set aside in consecration to God, and now experiencing the process of continuing sanctification. (CSB)

hagiazo – To make pure, consecrate, sanctify or venerate. The animals were sacrificed against their will. Jesus on the other hand offered himself and his obedience made it a sacrifice that didn’t need repeating. (Concordia Pulpit Resources – Volume 2, Part 1)

Sins have been taken away. “Christ’s passion was an offering and satisfaction, not only for original guilt, but also for all other sins” (AC XXV 25). (TLSB)

once for all - ephapax – On one occasion only.

10:11–14 A contrast between “standing” and “sitting.” The Levitical priest always stood, because his work was never finished. (CSB)

10:11 *offering repeatedly the same sacrifices.* Because these sacrifices were unable to accomplish what they signified. They could not remove sin, and thus had to be offered over and over again. (CSB)

The old covenant had an unending round of sacrifices which left sin untouched and consciences unrelieved. Not only did the high priest have to bring the same offering year after year on the Day of Atonement, so did the common priest day after day. Every morning and evening, as Numbers 28:3-8 relates, the common priest, assigned to that task for the day, was to offer a one-year-old unblemished male lamb, along with a grain offering of 1/10 ephah of fine flour, mixed with ¼ hin of olive oil, plus a drink offering of ¼ hin of wine. Twice a day the priest stood there, day after day, with the same sacrifices. What clearer indication could there be that such sacrifices

could “never take away sin?” Animal blood and grain offerings were unable to strip away sin’s guilt which like a cloak had wrapped itself around the sinner. (PBC)

10:12 *he sat down at the right hand of God.* In contrast to the work of the Levitical priests, which was never done, Christ’s work was completed. His one sacrifice atoned for all sins of all time, making any further sacrifice unnecessary (v. 14). (CSB)

Christ sits, showing that His atoning sacrifice is finished. However, He continues to pray for us as our own High Priest. (TLSB)

In heaven in all glory and honor our high priest, whose perfect sacrifice was laid on the altar of the cross, now points to that completed sacrifice as the basis for His pleading for us when we sin. Romans 8:34 shows the sequence, “Who is he who condemns? Christ Jesus, who died – more than that, who was raised to life – is at the right hand of God and is also interceding for us,” With the ascended Savior as our lawyer, the believer’s case is heaven’s court is eternally secure. (PBC)

10:13 *enemies should be made his footstool* – From note to Psalm 110:1 –
In biblical times, the conqueror placed his foot on his enemies to indicate triumph. (TLSB)

10:14 *made perfect...holy* – Luther writes, “Everything is forgiven through grace, but not everything is yet healed through the gift. The gift is poured in, the leaven is added, and it works to remove the sin which has already been forgiven to the person, and to drive out the evil guest, whom it has permission to drive out. Meanwhile, as this is happening, it is called sin and in its nature truly is sin, but now it is sin without wrath.” Luther: “Of this sacrifice and offering he has instituted a perpetual remembrance in that he intends to have it proclaimed in the sacrament of the altar and thereby have faith in it strengthened” (AE 40:14). (TLSB)

10:15–18 The two quotations included in these verses are from Jer 31:31–34 (already cited in 8:8–12). The new covenant guarantees that sins will be effectively and completely forgiven (v. 17), with the result that no additional sacrifice for sins is needed (v. 18). (CSB)

10:15 *the Holy Spirit also bears witness* – Note the present tense, “testifies,” reminding us that the Spirit not only authored what was written in the past but also witnesses through it in the present. (PBC)

10:17 *I will remember their sins...no more* – God promised. God’s holy justice does not practice selective memory so that only some sins are recalled, nor does it suffer from amnesia so that other sins are forgotten. God’s justice sees all sins and demands that every one of them be punished. And that is what God’s love and mercy did through Christ. With Christ’s body broken and Christ’s blood shed on the cross God’s love paid off all sin. Such is the cause of God’s blessed forgetfulness of our sins. So the Spirit testified already in the OT and constantly does in the New. (PBC)

10:18 No other offering is needed because Christ’s perfect sacrifice brings perfect forgiveness. (TLSB)

10:1–18 Christ offered up only one sacrifice for the sins of the world—Himself. He “perfects” or completes us by applying the benefits of His sacrifice to us in Holy Baptism and in His Holy Supper. Whenever you study the Word or hear it at church, expect the Lord to change your life and strengthen your faith, for He desires to change your heart and mind by grace. • Merciful God,

for Jesus' sake forgive my sins. Grant me the Holy Spirit, that I may fulfill Your will. Amen.
(TLSB)

The Full Assurance of Faith

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, 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. 23 Let us hold fast the confession of our hope without wavering, for he who promised is faithful. 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.
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. 28 Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses. 29 How much worse punishment, do you think, will be deserved by the one who has trampled underfoot the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace? 30 For we know him who said, "Vengeance is mine; I will repay." And again, "The Lord will judge his people." 31 It is a fearful thing to fall into the hands of the living God. 32 But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings, 33 sometimes being publicly exposed to reproach and affliction, and sometimes being partners with those so treated. 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. 35 Therefore do not throw away your confidence, which has a great reward. 36 For you have need of endurance, so that when you have done the will of God you may receive what is promised. 37 For, "Yet a little while, and the coming one will come and will not delay; 38 but my righteous one shall live by faith, and if he shrinks back, my soul has no pleasure in him." 39 But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls.

10:19–12:29 Urgent exhortation warning against apostasy. (TLSB)

10:19 Another section of practical application and exhortation begins here (see note on 2:1–4). (CSB)

confidence to enter the holy places. The way into the sanctuary of God's presence was closed to the people under the former covenant because the blood of animal sacrifices could never completely atone for their sins. Now, however, believers can come to the throne of grace since the perfect priest has offered the perfect sacrifice, atoning for sin once for all. (CSB)

confidence. Gk *parresia*, "boldness to say all things." (TLSB)

enter the holy places. Into heaven to God, our heavenly Father (cf 9:12). (TLSB)

With these somewhat obscure, nay, I should rather say exceedingly beautiful and rich words, the apostle evidently wants us to imitate Christ, who suffered and by dying crossed over to the glory of the Father. The meaning, of course, is brief and clear, namely, what is written in Col. 3:3: "You have died with Christ, and your life is hidden with Christ in God." But one must observe with what grace and power of expression the apostle discusses this. In the first place, that

figurative veil of the temple was a sign of the flesh of Christ, as the apostle plainly shows here. But the removal of the veil by him who enters, namely, the priest, signifies the death of the flesh of Christ—the death by which He Himself was removed from us and entered the invisible sanctuary. And that way or entrance of the priest in former days was old and dead; it signifies that this way and entrance of Christ is new and alive. And in this manner He fulfilled the figure and took away the shadow. (Luther)

10:20 *the curtain, that is, his flesh.*† When Jesus died, the curtain separating the Holy Place from the Most Holy Place was “torn in two from top to bottom” (Mk 15:38). The curtain symbolizes the body of Christ in the sense that just as the holy of holies was entered through the veil in the temple, so we now have access into the presence of God in heaven through the flesh of Christ offered as an atoning sacrifice for sin. (CSB)

As the high priest passed through the curtain to enter the Most Holy Place, we “enter” heaven only through Christ’s flesh. Christ’s body and soul were divided in death as the curtain of the temple was torn (Mt 27:51). Just as the curtain was torn open, our way into heaven through Christ is now open. Luther: “He first sets forth the example of Christ, our Leader, who fights in the forefront. Although under no compulsion, yet for the purpose of buoying up our confidence He crossed over first of all, and He smooths the exceedingly rough road. Then the apostle points out that Christ not only gave an example by crossing over, but that He also holds out His hand to those who follow” (AE 29:226). (TLSB)

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10:21 *the house of God.* The Church (cf 3:6). (TLSB)

10:22–25 Five exhortations spring from Jesus’ provision for our reconciliation to his Father: 1. “Let us draw near to God.” 2. “Let us hold unwaveringly to … hope.” 3. “Let us consider how we may spur one another on.” 4. “Let us not give up meeting together.” 5. “Let us encourage one another.” (CSB)

10:22–24 Due to Christ’s sacrifice, God gives us faith (v 22), hope (v 23), and love (v 24). Cf 1Co 13:13. (TLSB)

10:22† Four elements are given in drawing “near to God” (CSB)

1. *a true heart.* Undivided allegiance in the inner being. (CSB)

An honest, believing heart. Cf 4:16. (TLSB)

2. *full assurance of faith.* Faith that knows no hesitation in trusting in and following Christ. (CSB)

Cf Mk 9:24. (TLSB)

3. hearts sprinkled ... from a guilty conscience. Total freedom from a sense of guilt, a freedom based on the once-for-all sacrifice of Christ. (CSB)

Proclamation of Christ's cleansing sacrifice relieves and strengthens our conscience so that we see ourselves and the certainty of God's mercy clearly. Cf 1Pt 1:18–19. "Where the heart is not in a right relationship with God, or cannot take such confidence, it will not dare to pray anymore. Such a confident and joyful heart can spring from nothing else than the certain knowledge of the forgiveness of sin" (LC III 92). (TLSB)

Sprinkled and washed are Greek verb forms which indicate lasting effects. Both forms are passive, indicating that this sprinkling and washing are done not by, but to us. Also it's a cleansing which involved "blood," as 12:24 shows, and "water." (PBC)

4. bodies washed with pure water. As our bodies are washed with clean water, the cleansing water of baptism washes away all our sins (see Eph 5:26; Tit 3:5). A figure for inner cleansing, of which the washing of the priests under the old covenant was a symbol (see Ex 30:19–21; Lev 8:6; see also Eze 36:25, where a similar expression is used figuratively for the cleansing resulting from the new covenant). (CSB)

By Baptism (Eph 5:26; Ti 3:5). Luther: "This old man consists of error, concupiscence, wrath, fear, apprehension, despair, evil conscience, horror of death, etc. Those are characteristics of the old, carnal man. They diminish, however, in the new man, but they are not extinguished until he himself is extinguished by death.... Rather the process of removal has begun, and as a person increases in spiritual health these evils are removed. This spiritual health is nothing more than faith in or love in Christ" (AE 31:124). (TLSB)

Let not Christ's complaint to the Pharisees in Matthew 15:8 apply to us: "These people honor me with their lips, but their hearts are far from me." Rather let it be His words in Matthew 5:8: "Blessed are the pure in heart, for they will see God." Faith which wavers and wonders, which is easily rattled and roiled up, displays little fullness and certainty. About such faith James 1:6 said, "He who doubts is like a wave of the sea, blown and tossed by the wind." (PBC)

Luther's Large Catechism, "Where the heart is not in a right relationship with God, or cannot take such confidence, it will not dare to pray anymore. Such a confident and joyful heart can spring from nothing else than the certain knowledge of the forgiveness of sin." Luther further writes, "This old man consists of error, concupiscence, wrath, fear, apprehension, despair, and evil conscience, horror of death, etc. Those are the characteristics of the old, carnal man. They diminish, however, in the new man, but they are not extinguished until he himself is extinguished by death... Rather the process of removal has begun, and as a person increases in spiritual health these evils are removed. This spiritual health is nothing more than faith in or love in Christ. (TLSB)

10:23 without wavering. Without doubt or hesitation. Some of the readers were tempted to give up the struggle and turn back to a form of Judaism. (CSB)

our hope. See 6:18–20. (CSB)

Cf 3:1, 14. Encouraging his hearers to stand firmly, confessing Christ. (TLSB)

The author is reminding us that hope is for confession, not concealment. Often confession brings bumps and bruises, sometimes even worse, as the Hebrew Christians had already found out and were again experiencing. But the world's opposition cannot affect our hope. It may hurt our hold on and hinder our confession of the hope, but it cannot harm the hope itself. Those who confess this glorious hope in our modern society have found that opposition is not dead. Yet the world's need for out confession of that hope and God's faithfulness in fulfilling it are still there. (PBC)

he who promised is faithful. Cf. 2Ti 2:13. (CSB)

He uses the present tense to remind us such holding is ever to continue. We might have expected him to write "faith," but he uses "hope" to lift our eyes to the future. From Christ comes not only pardon for sins in the present, but glorious hope for the future. Heaven is our sure home. (PBC)

Nothing strengthens our hope for heaven more than the fact of God's faithfulness. How can the Eternal One lie or change His mind? He promised the eternal crown of glory and He will place it on our heads. To such a hope we are to hold "unswervingly," not letting it droop like some banner into the dust, but holding it on high for all to see. (PBC)

10:24–25 "It is not enough to teach and instruct alone. There is also need for daily encouragement.... So here also there is need for us to continue to preach so that people may not become weary and disgusted. For we know and feel how the devil always opposes this and every Christian exercise. He drives and deters people from them as much as he can" (LC V 44). (TLSB)

10:24 *how to stir up one another* – The church of this time has been gathered from the diverse believers of the world, and very many who are weak, impotent, imperfect, and sinful have been intermingled, as Christ says in John 12:8: "The poor you will always have with you, but Me you will not always have." But because human nature is constituted in such a way that it prefers to deal with those who are good and perfect to dealing with those who are imperfect and difficult—because of this sin it comes about that those who are weaker cause those who are more perfect to be haughty, to despise, to judge, etc., while, on the other hand, those who are more perfect cause those who are weaker to envy and disparage—for this reason the apostles strove with all their might to counter this evil, lest schisms and heresies arise in the church. These, of course, are prevented only by mutual love. Furthermore, the love that is shown to equals or betters is (as one sees everywhere) either no love at all, or it is not Christian. (Luther)

No Christian lives on an island or for himself alone. With his attitudes and actions he has an effect on others. The present tense again stresses continued action. "Consider" means putting our mind on others, carefully noting their needs. As one body in Christ we need to spur each other on "toward love and good deeds." The word "love" in the Greek is agape, the highest kind of love, which loves the undeserving and unlovable. (PBC)

Luther's Large Catechism, "It is not enough to teach and instruct alone. There is also need for daily encouragement ... So here also there is a need for us to continue to preach so that people may not become weary and disgusted. For we know and feel how the devil always opposes this and every Christian exercise. He drives and deters people from them as much as he can." (TLSB)

10:25 *not neglecting to meet together.* The Greek word translated "give up" speaks of desertion and abandonment (see Mt 27:46; 2Co 4:9; 2Ti 4:10, 16). (CSB)

God requires Christian to gather and hear His Word preached, receive the Sacraments, pray, sing, and give thanks (cf Rm 10:14; Lk 22:19-20; Ac 2:38; Rm 15:30; Ps 30:4). Those who despise the Church easily fall from faith. (TLSB)

Believers need to gather together to be strengthened and to give strength. Believers go to gatherings for worship and fellowship not just to gain for themselves, but to give to others. Let the subtle error that believers don't need the church, that they can sit alone at home with their radio or television set on Sunday morning, be laid to rest by the strong urging. Like blades of grass growing together or charcoal briquettes glowing together, we need each other. Some of those Hebrew Christians had already deserted those gathering, perhaps out of fear of persecution. How dangerous this could become verse 26-31 will show. (PBC)

encouraging one another – The verb encourage is derived from the name “Counselor for the Holy Spirit in John 16:7. Standing alongside and helping each other where needed was far better than giving up meeting with each other. Giving and receiving strength when tempted, urging and being urged when wavering, comforting and being comforted when sorrowing are pluses to be found in gathering around the Word. (PBC)

the Day. Of the Lord's return (see 1Th 5:2, 4; 2Th 1:10; 2:2; 2Pe 3:10). (CSB)

When Christ will return for judgment. Cf Heb 10:37; Mt 25:31–32. (TLSB)

10:26–31 That these verses are a warning to persons (“some,” v. 25) deserting the Christian assembly is apparent from the Greek word *gar* (“for”) at the beginning of v. 26. See notes on 6:4–8, where the same spiritual condition is discussed. (CSB)

10:26–27 Describes the sin against the Holy Spirit, a challenging issue of interpretation. Also refer to the examples of Saul and David, both of whom fell into manifest sin and would face God's rebuke and wrath. Saul did not repent but turned away from the Lord (1Sm 15:10–11). David repented when confronted with his sin (2Sm 12:13). (TLSB)

10:26 *sinning deliberately.* Committing the sin of apostasy. The OT background is Nu 15:27–31. (CSB)

Persistently doing what we know is wrong. (TLSB)

no longer remains a sacrifice for sins. To reject Christ's sacrifice for sins is to reject the only sacrifice; there is no other. (CSB)

John Chrysostom: “He did not say, no more is there repentance, or no more is there remission, but ‘no more’ is there a ‘sacrifice,’ that is, there is no more a second Cross” (NPNF 1 14:457). There is no salvation apart from Christ's sacrifice. (TLSB)

10:27 *judgment and ... fury off fire.* See 2Th 1:6–9. (CSB)

10:28 See Dt 17:2–7. (CSB)

has set aside the law. Treated the Law as invalid or spurned it. (TLSB)

dies without mercy. Without hope for pardon. (TLSB)

10:29 *blood of the covenant.* See 9:20; 13:20; Ex 24:8; Mt 26:28; Mk 14:24. (CSB)

Considering Christ's blood to be common and so despising Christ's sacrifice. Cf Mt 26:28. (TLSB)

outraged the Spirit of grace? “God will receive into grace all who repent and believe in Christ.” But “He also will punish those who willfully … despise God’s Spirit.... They will be hardened, blinded, and eternally condemned if they persist in such things” (FC SD XI 83). (TLSB)

10:31 To “fall into the hands of the living God,” sinking into His caring arms in the day of need, is a wonderful indeed. But to fall into those hands when the heart is full of unbelief and sin is nothing short of dreadful. The living God is no “slap-em-on-the back” fellow who with a wink of the eye, “That’s okay.” He means it with eternal seriousness when He says in Mark 16:16, “Whoever does not believe will be condemned.” (PBC)

10:32 *the former days.* Presumably following their first enthusiastic response to the gospel, when they had unflinchingly suffered loss and persecution and were deeply concerned for each other. (CSB)

enlightened. Given the Holy Spirit, esp through conversion and Baptism. (TLSB)

10:33 *publicly exposed.* Cf Ac 4; 8:1–3; 12:1–5; 14:19; 16:16–24; 19:21–41; 21:27–28:31. (TLSB)

reproach. Verbal abuse. (TLSB)

affliction. Probably physical abuse. (TLSB)

10:34 *better possession and an abiding one.* Such as salvation in Christ and future reward (11:10, 13–16, 26, 35; 13:14; Mt 5:11–12; 6:19–21; Ro 8:18). (CSB)

10:35 *great reward.* Luther: “They already have the kingdom of heaven, and yet … they will have it even more gloriously when it is revealed” (AE 21:292). (TLSB)

10:36 *done the will of God.* Confessing the Gospel through a godly life and a steadfast faith. (TLSB)

10:37–38 Combines and interprets the LXX versions of Is 26:20 and Hab 2:3. (TLSB)

10:38 *my righteous one shall live by faith.* See note on Hab 2:4. (CSB)

10:39 *shrink back and are destroyed.* The opposite of “believe and are saved.” The author is confident that those to whom he is writing are, for the most part, among the saved (see note on 6:9). (CSB)

10:19–39 All Christians need patience through many sorrows. God calls us to do His will, bearing our crosses patiently, and He equips us with His Word and Spirit. He has promised eternal salvation to all who steadfastly confess Christ. • Lord Jesus, strengthen me to confess You without wavering. When I fall, grant me a repentant heart. Amen. (TLSB)