

THE THREAT OF PUNISHMENT | V. 26-31

- Verse 26 –
  - The Greek does not contain an **if**. Rather, it is a description of what is happening in the Hebrew nation.
  - The writer is stating the imminent danger of the nation as it goes on willfully sinning, for **there remaineth no more sacrifice for sins**.
  - It is of utmost irresponsibility to create a "fall from grace" theology from this passage of Scripture. Rather, this Scripture explains the danger of *not accepting the grace offered*. The passage says, in effect, "If you don't accept the sacrifice of Jesus Christ for your sins, what sacrifice are you going to bring?"
- Verse 27 –
  - Since there **remaineth no more sacrifice for sins**, what does remain?
    - Nothing but a **judgment** and **fiery indignation**.
    - This is likely both a reference to eternal judgment and the temporal judgement that was closer at hand with the destruction of Jerusalem.
  - Who are the **adversaries**?
    - The word is ὑπεναντίας [hupenantios], coming from three Greek words: *hupo* (under) *en* (in) *anti* (against).
    - The adversaries are those who are part of the "against Jesus" crowd.
    - The only other time this particular word is used is Col. 2:14, where it is in reference to the ordinances of the Law which were **contrary to us**.
- Verse 28 –
  - Verse 28 serves as an illustration.
- Verse 29 lists three things done that cause a **softer punishment** for those **thought worthy**
  - They trample upon the Son of God
  - They trample upon the blood of the covenant
  - They insult the spirit of grace.
- Verses 30-31 –
  - While this sounds as if it is a word of warning to those who reject Jesus Christ (and in part would not be altogether incorrect), the fact that this is directed toward **his people**, a fact which must force us to the interpretation that this is a warning about the judgement of Israel which was about to come.

THE AUTHOR'S ENCOURAGEMENT | VV. 32-39

- Verse 32-33 -
  - While we cannot be certain, it appears the author speaks to the saved Hebrew people, reminding them of Pentecost and shortly beyond, as they were illumined and then began to endure afflictions.
  - They were a **gazingstock**. The word is θεατριζω [theatrizo], from which our *theater* words derive.
  - **Companions of them that were so used**, consider, for example, men like Stephen.

- Verse 34 –
  - Here the author begins, for the first time, to speak personally.
  - Note that there is a textual variant, with KJV stating the compassion was **in my bonds** and the modern translations say "sympathy to the prisoners" (NASB).
  - This language, in the KJV, sounds like the Apostle Paul, and the **spoiling of your goods** sounds like the experience of the early Jewish believers.
- Verse 35 –
  - **Confidence** - The word παρρησία [parresia] was also used in 10:19, there translated **boldness**.
  - Since salvation is **by grace through faith**, the **recompense of reward** must be in a non-salvation sense.
- Verse 36 –
  - The need of the Hebrew believer was to retain **confidence** (v. 35) and to have **patience** (v. 36). This was so that they might receive **the promise** of the Kingdom.
  - **After ye have done** - Literally, "having done." This is an aorist active participle.
- Verses 37-38 –
  - A quote of Hab. 2:3-4.