

A Persevering Faith

Bible Background • HEBREWS 10:19–39

Printed Text • HEBREWS 10:23–36 | Devotional Reading • PSALM 40:1–13

Aim for Change

By the end of this lesson, we will EXPLORE the stories of early believers who suffered for the sake of their faith, LONG for the courage to endure suffering as a result of our faithful witness, and SHARE in the suffering of Christians around the world.

In Focus

Anthony and Sharita had dated for one year and been friends for eight. They had had their ups and downs in their relationship. Some bad decisions from Sharita's past kept coming back to bite her, it seemed. But with prayer and heartfelt changes, they would work through the troubles as they came.

One Saturday, Anthony met with Mr. Williams, Sharita's father. Anthony said to him, "May I have your permission to ask Sharita to marry me? I love and respect your daughter and want to make her my partner for life. She is my blessing from God!"

Mr. Williams thought for a moment and smiled. "You have my permission, Anthony," he said. "Let's pray for you and Sharita's life together."

One evening as Anthony and Sharita walked through the park, Anthony knelt on one knee and proposed. Sharita was speechless. As tears ran down her cheeks, she said, "I have made too many mistakes in my life. You can't truly love me, because I have not forgiven myself. I don't deserve a life with you. I love you, but I can't marry you!"

As Sharita started to leave, Anthony said, "We all make mistakes, but God forgives us when we sincerely come to Him. I know you have a sincere heart. Otherwise, we wouldn't have made it this far. We can't let another little struggle stop us from the beautiful relationship we've been working toward."

Through faith in Christ, our sins are forgiven and we have a new life. In today's lesson, we can develop a personal relationship with Jesus by faith and enter into the presence of God.

Keep in Mind

"Let us hold tightly without wavering to the hope we affirm, for God can be trusted to keep his promise" (Hebrews 10:23, NLT)

Words You Should Know

A. Provoke (Hebrews 10:24) *paroxusmos* (Gk.)—To irritate or exasperate; to urge or stimulate

B. Reproach (v. 33) *oneidismos* (Gk.)— Insult, verbal abuse, usually in the form of public jeering or scoffing

Say It Correctly

Eschatological. es-kuh-tuh-LOJ-ih-kuhl

Recompense. rec·om·pense

Septuagint. SEP-too-uh-jint

Apostasy. Ah-PAH-stah-see.

KJV

Hebrews 10:23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

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

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

NLT

Hebrews 10:23 Let us hold tightly without wavering to the hope we affirm, for God can be trusted to keep his promise.

24 Let us think of ways to motivate one another to acts of love and good works.

25 And let us not neglect our meeting together, as some people do, but encourage one another, especially now that the day of his return is drawing near.

26 Dear friends, if we deliberately continue sinning after we have received knowledge of the truth, there is no longer any sacrifice that will cover these sins.

27 There is only the terrible expectation of God's judgment and the raging fire that will consume his enemies.

28 For anyone who refused to obey the law of Moses was put to death without mercy on the testimony of two or three witnesses.

29 Just think how much worse the punishment will be for those who have trampled on the Son of God, and have treated the blood of the covenant, which made us holy, as if it were common and unholy, and have insulted and disdained the Holy Spirit who brings God's mercy to us.

30 For we know the one who said, "I will take revenge. I will pay them back." He also said, "The LORD will judge his own people."

31 It is a terrible thing to fall into the hands of the living God.

32 Think back on those early days when you first learned about Christ. Remember how you remained faithful even though it meant terrible suffering.

33 Sometimes you were exposed to public ridicule and were beaten, and sometimes you helped others who were suffering the same things.

34 You suffered along with those who were thrown into jail, and when all you owned was taken from you, you accepted it with joy. You knew there were better things waiting for you that will last forever.

35 So do not throw away this confident trust in the Lord. Remember the great reward it brings you!

36 Patient endurance is what you need now, so that you will continue to do God's will. Then you will receive all that he has promised.

The People, Places, and Times

Holy of Holies. It was located in the innermost sanctuary of the Temple. Separated from the other parts of the Temple by a thick curtain, the Holy of Holies was especially associated with the presence of Yahweh. In the early years of the existence of the Temple, the Holy of Holies contained the Ark of the Covenant, which represented God's presence with the people of Israel. When Jesus died on the Cross, however, the curtain separating God's presence from the world tore.

High Priest. All Temple worship was ultimately governed by the high priest. This most sacred of positions was hereditary through the line of Aaron, Moses' brother. Normally, the high priest served for life.

Background

Sacrifices were practiced from the earliest of times in the Old Testament. Animals were imperfect sacrifices that could not completely purify or atone for people's sins. The writer of Hebrews expresses the importance and superiority of Christ's priesthood to the Levitical priesthood. The Levitical high priest could only enter the Holy of Holies one day a year when he would make reconciling sacrifices for the sins of the entire nation. This was the only way the Jews knew to approach God.

The writer of Hebrews explained a new covenant promise was placed into effect when Christ died (Hebrews 9:11-12, 24-28). The new covenant frees believers from the bondage of the first covenant. God took away the Levitical sacrificial system, which was the first arrangement when He established the perfect sacrifice—Jesus Christ.

The hope of enjoying the presence of God, of approaching Him freely in an intimate relationship is the hope referred to in our first verse today. The new covenant is the promise we can trust God to keep.

At-A-Glance

1. Our Profession of Faith (Hebrews 10:23-25)
2. Knowledge of the Truth (vv. 26-27)
3. How God Will Judge His People (vv. 28-31)
4. Looking Forward Through Suffering (vv. 32-36)

In Depth

1. Our Profession of Faith (Hebrews 10:23-25) The writer encourages believers to “hold fast the profession of our faith without wavering” (Hebrews 10:23). God reveals His promises and truths through His Word; thus, we must embrace God's Word and resist temptation and opposition. He wants to reassure the believers by calling them to remember, “[God] is faithful that promised” God will do what He has promised (Hebrews 10:23).

The writer also instructs the believers to “consider” each other (v. 24). Believers must provoke or stir up the qualities of love and good works toward each other (v. 24). The writer knew believers could have an impact on one another by loving and doing good deeds for each other.

Because of the fear of persecution, some of the believers had stopped attending worship services; therefore, the writer encourages the believers to pull together to stir up loving and active faith. The fellowship of believers is a source of encouragement; it is an opportunity to share faith and grow stronger.

Think of a fellow believer close to you. How can you encourage that person?

2. Knowledge of the Truth (vv. 26-27) The writer of Hebrews reminds the believers that if they “sin wilfully,” they deliberately reject Christ (v. 26). It is a conscious rejection of God after receiving the truth and the guidance of the Holy Spirit, rather than an occasional act of sin. Believers should not wilfully rebel against God’s provisions after receiving and fully understanding the “knowledge of the truth,” which is Christ’s offer of salvation (Hebrews 10:26). The consequences of rejecting God are “judgment and fiery indignation, which shall devour the adversaries,” and there is no hope of forgiveness (Hebrews 10:27). Thus, those who reject Christ and disobey God are His adversaries. There is one certain judgment, death, and destruction, for obstinate apostates. The apostates will experience the wrath of God because there is no other help for sinners who reject their only remedy—salvation through accepting Jesus Christ as Lord and Savior.

How would you explain verse 26 to a Christian still new in the faith?

3. How God Will Judge His People (vv. 28-31) The Old Testament refers to the sin of idolatry that requires “two witnesses, or three witnesses ... [to] be put to death” (Deuteronomy 17:6).

The judgment for idolatry was death by stoning, but there is a worse punishment for someone who rejects the word of Christ. If someone considers the “blood of the covenant ... an unholy thing,” the person grieves the “Spirit of grace,” which is the Holy Spirit (Hebrews 10:29). The person that rejects the Spirit of God will receive a punishment greater than physical death. Judgment belongs to God for “the LORD shall judge his people” (Deuteronomy 32:36). There is no other sacrifice for sin except Christ’s sacrifice on the Cross. Whoever rejects God’s mercy will receive God’s judgment. The apostate will experience an eternal punishment from God’s own hands. However, believers, who have received the mercy of God through Christ, are saved, and there is nothing to fear.

Can a person lose their salvation? In light of your answer, how do you understand apostasy?

4. Looking Forward Through Suffering (vv. 32-36) The writer then changes tone, back to the encouraging words he used in vv. 23-25. He no longer needs to scare them into compliance with God’s law in the face of persecution. He already knows they can persevere, because they have been doing so already. They have undergone some of the same suffering the apostles have. They were able to do this because they were looking forward to God’s reward. While it is a fearful thing to stand before God’s judgment if you do not obey Him, it is a blessed thing if you do obey Him. Judgment Day for God’s faithful followers, who suffer with patient endurance, will see the receipt of all God has promised.

Search the Scriptures

1. What three exhortations does the author make (Hebrews 10:23-24)?
2. What is the significance of the Old Testament quotations in verse 30?

Discuss the Meaning

1. How can we draw near and remain in the presence of God each day? How can we truly experience God’s presence?

2. What is the Church's relationship with persecution today? Are Western churches really persecuted? What does this status mean for persevering in the faith?

Liberating Lesson

Faith is effective when we depend on God and rest in what Christ has done on the Cross. The writer of Hebrews urged believers to recognize the superiority of our faith and live in obedience to God each day. Through Christ, we have an eternal reward and significant privileges that we can experience through our new life in Christ.

Through Christ, we can experience God's presence and develop a relationship with Him. We can grow in faith and experience a deeper relationship with God when we trust and believe without doubts and concerns that the world presents. The world is temporary, but our life with God is eternal. Each day we must trust God and hold onto our faith and then share our faith with others. When we share our love for God, we can encourage others and introduce them to a new life through Christ.

Application for Activation

The world focuses on tangible rewards, promotions, and recognition with financial bonuses. The world encourages the pursuit of tangible endeavors and earthly wealth with retirement plans focused on life in the world. As believers, we have a purpose that is not focused on earthly rewards. Because we have accepted Christ by faith, we are friends of Christ with a purpose to share our love for Christ through faith. Consider local ministries that allow you to share your faith in God. Volunteer your time to share your love for God with people who do not know Him, or share your faith and encourage believers who are homebound or sick. Help others to remain faithful and experience the presence of God each day. Make a daily affirmation to share your faith. Finally, ask God for boldness to share your faith with others. God will give you the opportunity and bless your desire to be faithful.

Follow the Spirit

What God wants me to do:

Remember Your Thoughts

Special insights I have learned:

More Light on the Text

Hebrews 10:23-36

In Hebrews 10:23–36, the writer of Hebrews gave some stern warnings similar to the ones earlier given in chapter 6 where he spoke of those who had been enlightened and had tasted the good Word of God and the power of another world: that if it were possible they should fall away, it would be impossible to renew them.

23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) Hebrews 10:23 is the second of the three commands for the people in verses 22–24: “draw near,” “hold fast,” and “consider.” The second exhortation is to hold fast to the profession of faith. The verb translated here as “hold fast” (Gk. *katecho*, ka-TEKH-oh) has been previously used by the author for the readers to “hold fast” to their confidence and their glorying in hope (Hebrews 3:6) and the beginning of their confidence (3:14). Now, he wants them to retain a firm grasp on “the profession of our faith” (10:23). Christians can hold fast to their hope in this way because behind it is a God in whom they can have full confidence. God is thoroughly to be relied on. When He makes a promise, it will infallibly be kept. He has taken the initiative in making the promise, and He will fulfill His purposes in making it. He who cannot lie promises the eternal life to you that is the object of your hope. As He then is faithful who has given you this promise, hold fast the profession of your hope.

24 And let us consider one another to provoke unto love and to good works: 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. The third exhortation is to consider one another. This is the only place where the author uses the expression “one another” (Gk. *allelon*, al-LAY-lone), though it is frequently found elsewhere in the New Testament. He is speaking of a mutual activity, one in which believers encourage one another, not one where leaders direct the rest as to what they are to do. Our danger is that we become so involved in this world that we forget the other. The word “provoke” is actually a noun (Gk. *paroxusmos*, pah-rocks-ooss-MOCE) that is often used negatively as “irritation” or “exasperation.” It is used here in a positive sense to suggest “urging” or “stimulation.” The goal of this provocation is expressed in the compound “love and good works.” Love is not a vague principle or emotion but is shown by the doing of good deeds. The means of stimulating one another unto love and good deeds is mutual exhortation. They are to do for one another what the author does for them (13:19), and writes this letter-sermon to accomplish (13:22).

Corporate worship is important. We must worship together with other believers. There were some among those to whom the writer of the Hebrews was writing who had abandoned the habit of meeting together. Some still today think it is possible to live the Christian life while abandoning the habit of worshiping with God’s people. This should not be the case. God made us to be in community. The exhortation takes on a sense of urgency “as ye see the day approaching” (v. 25). The “day” here has eschatological overtones that derive from the Old Testament prophetic tradition that spoke of a day in which God would judge (Joel 1:15; 3:14; Amos 5:18-20), a tradition that is maintained in the New Testament (1 Corinthians 1:8; 5:5; 1

Thessalonians 5:2). The time is short. The day is approaching, the Second Coming of Christ when things as we know them will end. The early Christians lived in that expectation. So must we. In the time we have, it is our duty to do all the good we can to all the people we can in all the ways we can.

In the present day where the world and, unfortunately, the Church is characterized by rugged individualism, this verse is a stark reminder that no one is at liberty to spend all their thoughts on themselves, but we are all bound to consider our neighbors as well as brothers and sisters in Christ. The Greek word *katanoëo* (kah-tah-no-EH-oh), “let us consider” conveys the concept of careful consideration, thoughtful attention, and deep concern. It is followed by the direct object “one another,” expressing the mutual reciprocity of members of the Christian community in the act of careful consideration. Only by meeting together regularly can the Church remind itself that we are indeed one body. Individuals working as one whole is a reflection of God’s triune nature. This unity must be practiced. We must work at it over and over again by meeting together with fellow believers.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. It is clear that the writer has apostasy in mind. He is referring to people who “have received the knowledge of the truth” (Hebrews 10:26), where “truth” (Gk. *aletheia*, ah-LAY-thi-ah) stands for the content of Christianity as the absolute truth. Receiving the knowledge of truth means entering into the community that is defined by the true God. The people to whom the epistle was written, then, know what God has done in Christ; their acquaintance with Christian teaching is more than superficial just as Israel was well acquainted with God and His covenant. If knowing this, they revert to an attitude of rejection—of sin—then there remains no sacrifice to cover those sins. An important word here is “wilfully” (Gk. *hekousios*, heh-koo-SEE-ose), which can be translated as “deliberately.” It means their action is voluntary. Such people have rejected the sacrifice of Christ, and the preceding argument has shown that there is no other. The same word is used for “freewill offerings” in the Old Testament (Leviticus 23:38; Numbers 15:3). When a believer freely chooses sin, it is not a minor transgression but apostasy, a deliberate and voluntary turning away.

The sin that is freely chosen could not be considered as a minor transgression, but apostasy, a deliberate turning away. As such, this kind of sinner cannot turn back again for they are denying the basis for such return. “A certain fearful looking for of judgment” awaits such people (v. 27, KJV). The nature of this expectation (i.e. “looking for”) is not defined, and the fact that the fate of these evil persons is left indefinite makes the warning all the more impressive. In Hebrews 10:27, the writer describes it as “fiery indignation,” an echo of Isaiah 26:11, which is a vivid expression for the fire of judgment that is intent on devouring God’s adversaries. In Hebrews 10:27, the word “adversaries” (Gk. *hupenantios*, hoo-pehnan-TEE-oos) shows that the apostates were not regarded as holding a neutral position. In rejecting Him, through their own choice, they have become God’s enemies.

28 He that despised Moses’ law died without mercy under two or three witnesses: 29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden

under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? The author now adopts the argumentation form of the lesser to the greater. Jews held the Law of Moses to be divinely given: Anyone who rejected it rejected God's direction and was killed without compassion. There was no place for mercy. He must be executed (Deuteronomy 17:6; 19:15). The author of Hebrews invites the audience to work out for themselves what sort of worse punishment someone would deserve for rejecting the gift of God in Christ. Because Jesus is greater than Moses, it must be more severe than under the old way (Hebrews 3:1-3); the new covenant is better than the old, founded on better promises (8:6) and established by a better sacrifice (9:23).

The grievousness we experience when we "deliberately continue sinning" (10:26, NLT) is elaborated in three phrases of 10:29. First, such a person has "trodden under foot the Son of God." The verb "trodden" (Gk. *katapateo*, ka-ta-pah-TEH-oh) implies not only rejecting Christ but also despising Him. This is more than falling from grace; it is a mockery of the Giver of grace.

The second characterization of the apostate is that the apostate takes lightly the solemn shedding of covenant blood. That is to say, he treats the death of Jesus just like the death of any other man. The word "common" can also be understood as against the holy, and it thus comes to mean "unhallowed and unholy." This stands out all the more sharply when it is remembered that this blood has "sanctified" him. To go back on this decisive act is to deny the significance of the blood, to see it as a common thing.

The third indictment of the apostate is that he or she has done this spitefully or has "done despite unto the Spirit of grace" (v. 29). In the Greek, the writer's word for "insulted" is *enubrizo* (eh-boo-BREED-zo), means to reduce the honor that is due to another person. Willful sin is an insult to the Spirit, who brings the grace of God to humanity.

Verses 28-29 function together as a lesser to a greater form of argument which has been consistently used through the entire composition both for exhortation and exposition. Here he argues that those who set aside Christ's sacrifice would suffer greater punishment in comparison with those who rejected the laws of Moses who were to be killed without compassion.

The author completes the argument with a rhetorical question. The author appeals to the readers' imagination to "suppose" the kind of judgment or worse punishment one would deserve who rejects the gift of God in Christ. The willful sinner, who was previously a Christian, has treated the precious, sacred blood of Christ, which inaugurated the new covenant and by which he or she was sanctified, as something common and profane, "an unholy thing." This blood "sanctified" the individual, a reference back to Hebrews 10:10, 14. It is the height of arrogance by the sinner, an arrogance that demands nothing short of or less than a dreadful and certain penalty.

30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. 31 It is a fearful thing to fall into

the hands of the living God. The author calls God “him that hath said” words of Scripture. He is sure that God speaks to men. The author’s first quotation here is from Deuteronomy 32:35. Whereas Deuteronomy speaks of God judging the enemies of Israel, the author of Hebrews applies these quotations as a warning concerning God judging His own people. Vengeance is a divine prerogative. The emphasis here is on the certainty that the Lord will act. The wrongdoer cannot hope to go unpunished because avenging wrong is in the hands of none less than God. The second quotation from Deuteronomy 32:36 leaves no doubt whatever about the Lord’s intervention, for He is named and so is His activity. That a person claims to be a member of the people of God does not exempt him or her from judgment. God judges all.

“It is a fearful thing to fall into the hands of the living God” (10:31)—What a simple statement that also carries a chilling effect. “Falling into the hands” of someone means to come under his power (Judges 15:18). Two passages in the Old Testament say unequivocally that it is better to fall into “the hands of the Lord” than into the “hands of a man” (2 Samuel 4:14; 1 Chronicles 21:13). These passages provide reassurance of God’s mercy. But such is not the case in this passage. Rather, falling into God’s hands will be dreadful and fearsome. To fall into the hands of God is to fall under His displeasure, and He who lives forever can punish forever. How dreadful to have the displeasure of an eternal, Almighty God to rest on the soul forever! Apostates, and all the persecutors and enemies of God’s cause and people, may expect the heaviest judgments of an incensed Deity; and these are not for a time but through eternity.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; 33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. 34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

The hearers of this letter were living in between the times: “the days of their enlightenment” and “the day of the Lord.” They were to remember the “great fight of afflictions” or “the great sufferings” that they endured. The act of memory is more than a mere recollection of what they went through or recalling facts from the past. It was to remind them of the experiences that shaped their identity. Their experience in the former days are to continue to serve as a counterpoint to the sufferings and temptations that they were currently facing, particularly the temptation of turning away and neglecting the assemblies.

The nature of the sufferings of the Hebrew Christians is spelled out more fully. They suffered public exposure to insult and persecution. “Reproach” or literally, “insult” translates the word *oneidismos*, (oh-nie-DEES-moce) which indicates verbal abuse, usually in the form of public jeering or scoffing. It was used to describe the treatment of Jesus as well as the early Christians. The noun *thlipsis*, (THLEEP-sees) used for affliction suggests physical suffering. The hearers have undergone both physical and verbal abuse in their hands of their persecutors.

In addition to their suffering, they had maintained solidarity with others who were so persecuted, and showed concern for those in prison and had experienced having their property confiscated by the authorities. In the midst of all these, the Jewish Christians maintained a positive disposition that was grounded in a certain perception of reality— an assurance of

permanent possession in heaven! The possession is more than something material and ephemeral. It is the realization of God's presence through the exaltation of Christ.

35 Cast not away therefore your confidence, which hath great recompence of reward. 36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. The audience of the letter was given confidence or boldness in their confession of Christ. The author now urges them not to throw or "cast" it away. Those who hold fast to their confession will have a "great recompence of reward", that is, they will be "richly rewarded." There is no indication that they have already done so, but they are clearly being tempted to do so.

Given all that the readers had endured in the past, the author challenges them "cast not away" their "confidence." The Greek verb *apoballo* (ah-po-BALL-lo) "to throw away" can be taken in its more passive sense, as of a tree losing its leaves, or as is more likely, in the strong active sense of deliberately throwing something away, negatively in the sense of "abandoning." It is a deliberate action of tossing something aside. It is within the realm of choice. They are not to throw their confidence of boldness away because it possesses a great reward. The reward is our eternal salvation; hence it is called a "great reward."

Verse 36 provides the grounds for the preceding exhortation, and does so in counterpart fashion by pitting "patience" against "casting away." "Patience" denotes perseverance, the notion of remaining faithful to the end. Boldness has a great reward but only if they hold onto it the way they did in the past. This verse looks forward to Chapter 11 where the author lists the heroes who through their faith obtained the promises. Their faith was not simply belief, or even trust or obedience; it was all of these extended through trial by endurance. After all those heroes of faith, the writer will come to our best example: Christ. He showed us perfect biblical perseverance, and we are exhorted to fix our eyes on Him as our model.

Daily Bible Readings

MONDAY

Save Your Life by Losing It
(Mark 8:31-37)

TUESDAY

Respond to Abusers with Blessings
(1 Peter 3:9-19)

WEDNESDAY

Be Faithful Until Death
(Revelation 2:8-11)

THURSDAY

Sanctified by Christ's Sacrifice
(Hebrews 10:1-10)

FRIDAY

The Inner Life of New Believers
(Hebrews 10:11-18)

SATURDAY

Approach God with a Pure Heart
(Hebrews 10:19-22)

SUNDAY

Act in Ways That Preserve the Faith
(Hebrews 10:23-36)