



Need of Endurance

Hebrews 10:32-39

This past week, I came across the story of a famous high-wire aerialist named Karl Wallenda. In 1978, he decided to go across a 75 foot high-wire over downtown San Juan, Puerto Rico. It seemed probable that he would make it across. He began high-wire walking at the age of six. Earlier in the 1970's, he walked across the Tallulah Gorge in Georgia and also broke a world record in 1974 by sky-walking 1,800 feet – a record that wasn't broken until 2008. Then in 1978, at the age of 74, he decided to take on this new feat in Puerto Rico. Sadly, Karl after this long career, Karl fell and died while on the high-wire.

Not long after Karl's death, Karl's wife, discussed his fall. She said, "All Karl thought about for three straight months prior to it was falling. It was the first time he'd ever thought about that, and it seemed to me that he put all his energies into not falling rather than walking the tightrope." She went further to state that he supervised the installation of the tightrope, ensuring everything was secure – even though this was something he had never done before. It seems as though his fear at least contributed to his fall. Although he had every reason to believe he would make it, fear gripped him entirely (see R.K. Hughes, p. 282).

Fear is an interesting emotion. It can be positive, but it can also be negative. In a positive sense, fear can motivate us to run when in danger. Fear can remind us to be careful to not text while driving. But fear can also be dangerous if we let it control us. People can be gripped with fear so that it no longer encourages them, but it paralyzes them. Imagine the illustration I gave last week about how we warned our children about the dangers of Quincy Street. We drew a line with chalk and talked sternly with them about what could happen if they played in the road. But imagine one of my children then says, "I don't even want to play outside! I don't ever want to get into a car because our cars drive on Quincy. I think I'll lock myself up in my room."

This child didn't understand the warning. Yes, there is fear, but the warning was to motivate them to think of what they ought to do, not merely what could happen if they cross our chalk line. As a result, fear paralyzed them.

This is how many people respond to God's warnings in Scripture, and could have been how you responded after hearing the strong warning that we studied in last week's sermon. The author has been showing us the worth of Jesus and therefore calls the Hebrews to persevere in the faith. Jesus is worthy to be followed! Then, in the text we studied last week, the author essentially answers the lingering question in the mind of Hebrew church-member, "What if I were to deny Jesus altogether?" And, the author soberly answers. If you, a Christian, were to deny Jesus, there would be no sacrifice for sins.

You'd only have judgment awaiting. That judgment would be more significant than any other judgment because of the significance of your rejection. And, God will exact holy vengeance.

So, the author concludes that it's a fearful things to fall into God's hands if you, as a Christian, were to reject Jesus completely. Now, we hear these words and we are right in thinking that is a fearful prospect. Just like I wince when I think of what could happen if my children were in Quincy Street, so we can do more than wince when we think of where we would be if we denied Jesus.

But, does God want us to *live* in the fear of the warning or has he given us this warning to focus on how we ought to respond? I believe he wants us to focus on how we ought to respond. As I said last week, I do not believe a Christian can lose their salvation; therefore, I believe God's warnings are in the Scriptures as a means to draw his children closer to him (not in order to guide them to a paralyzing fear).

I know this is his intention because of the text we're studying this morning. In these eight verses, we see the author comforting the readers by reminding them of their past and calling them to live in the present. In doing so, he is urging them to **live in reality, not in hypotheticals**.

Before I say any more, turn in your Bibles to Hebrews 10, and I will read verses 32-39. Before I read this, let's pray together:

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. ¹

Verse 32 starts with "But recall." What if a family member were to say to you, "I love you, but. . .?" Or, if someone said, "The food is great, but. . .?" When someone inserts that word, you know that they're going to state something opposing what they just said. What we would rather hear are things like, "Yes, we disagree on that thing, but that doesn't change my love for you." Or, "The food at the restaurant wasn't superb, but the service makes that restaurant completely worth it!" What you would rather hear is a negative statement first, then the "however" statement second.

That's what happens here in Hebrews. And some might be thinking, "Who cares?!" Think about the context again. He warns and tells us what would happen if we reject Jesus. They are scary truths to swallow. Then he says in verse 32, "But recall." In other words, what he just stated, while true, is hypothetical.

¹ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 10:32–39.

We're going to see more in this text how we know it to be hypothetical. For now, let's start with the "But recall" statement. And here we see the author affirming the Hebrew church of the faith they possess. He's not saying, "I warn you. You're probably going to fall away. Too bad because I had such high hopes." Instead, he goes on to say, "But that's not going to happen to you." Instead of living in the hypothetical of what could happen. Now, reminds them of their past *reality* in order to spur them on to live for God's glory in the present.

He doesn't want them gripped in fear. He doesn't want them living in "What if's?" He wants them seeing clearly what they've done in the past and what needs to happen in the present. This is what we need, too, Ventura. When tempted to give up or give in, we need to not focus on the temptation. Instead, we need to focus on reality. We shouldn't focus on the "what if's," but instead the "What are's." So, let this text encourage you in your pursuit of Christ, and let's together grow in learning what it means to *live in reality*.

1. Recall the past (vv. 32-34).

"Recall the former days, Hebrew Christians!" While our past obedience does not save us, it is encouraging to look to moments in our past, when we're discouraged, and we can say, "The only real reason why I would have done that was because of God. And if God did that through me then, why would he stop now?"

The past can give us encouragement in the present. It's like Paul's statement when he says, ". . . he who began a good work in you will bring it to completion at the day of Jesus Christ."² If God began something, he always takes it to completion. Therefore, when we look to our past and can trace God's hand in our past, we can be sure God's going to continue through the future.

So, with the Hebrew Christians, the author brings up evidences of grace in their lives. First, he says to recall the days after they were enlightened. This means that God brought the light of life into their lives. Jesus himself is the light of the world and he lights our lives in the sense that he shows us God, enables us to see God more clearly and then empowers us to see life around us more clearly. We're not walking around in darkness, but we're growing in reality.

Well, after these Christians were enlightened, they endured a "hard struggle with sufferings." The word for hard struggle is a metaphor from athletics. The idea here seems to indicate that you're in a fight. Something wants to take you down and knock you out. That's why one translation takes this phrase and says to the church: "you stood your ground in a great contest in the face of suffering." There was a match, and they persevered through all the blows.

Now, the author says this happened in the past to the Hebrew Christians. I believe the historical evidence of Christian persecution in the first century points us to the Christians in Rome. And while these Christians reading this letter for the first time are facing persecution under Nero in AD 60's, they also probably experienced a persecution under the previous Emperor, Claudius, in AD 49. This was a little more than ten years before this letter to the Hebrew Christians. The historian Suetonius writes, "There were riots in the Jewish quarter at the instigation of Chrestus. As a result, Claudius expelled the Jews from Rome" (see R.K. Hughes, p. 280). Many believe "Chrestus" refers to Christ, and the riots took because of the Jews who turned to follow Jesus. Christians were expelled from the synagogue, and

² [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Php 1:6.

tensions ran high. No one had been killed, but it led to different forms of persecution. This statement matches with the book of Acts. In chapter 18:2, Paul met Aquila and Priscilla. We're told that they had recently come from Italy, and the reason why is "because Claudius had commanded all the Jews to leave Rome."³ Apparently, Aquila and Priscilla were from the region of Rome and left under Claudian persecution.

From what we know of history, this is the earliest persecution of Christians – and that's one significant reason why I believe the book of Hebrews is written to Christians in Rome. Now, the author here says that in this Claudian persecution, they had been publicly exposed to reproach and affliction. The word "reproach" refers to verbal abuse, and the word "affliction" refers to physical abuse. So, the Christians experienced both types of pain from the community – all because they followed Jesus and the fellow Jews would not have that. Therefore, they were publicly exposed. Now, that phrase "publicly exposed" is another interesting word picture. It actually is a phrase that was used at the time to refer to the theater. Here are things happening on stage for all to see.

On the stage of Rome, the Christians were on display to be mocked and persecuted. Whereas we as Christians are called to pray to be able to lead quiet and peaceable lives – circumstances arose where they can't just live and share the gospel with others in peace. The whole city is watching, gazing at them. And their gaze is not one of kindness. They will persecute and also watch as the persecution takes place. Christians couldn't simply live in the shadows.

But if I were in their shoes, I'm be tempted to find some kind of shadow somewhere. Or, at a minimum, I wouldn't try to put the spotlight right on me. Yet, the author says that these Christians went above and beyond. Not only were they persecuted themselves, but when they weren't persecuted, they partnered with those who were mistreated. They didn't hide from the spotlight of sadistic theatrical thrills of Rome. They went to fellow Christians, which means they gave themselves away.

Verse 34 says, "³⁴For you had compassion on those in prison." Why did they go to those in prison and give themselves away? Actually, verse 33 answers it. They were partners. The Greek word for "partner" is the word "koinonia," which is often translated fellowship. Now, when I think of fellowship, I can sometimes conjure up feelings of being welcome, accepted, loved. When I think fellowship, I think of the positive care and positive feelings that can often be associated with fellowship. Maybe you think that way, too. When you feel you have "fellowshipped," then you say that was good fellowship. But what if fellowship isn't primarily about feelings? What if fellowship is partnering with, come what way? That's what fellowship is! These Christians reached out to fellow Christians and put themselves in precarious positions not because they wanted to be persecuted, but because they knew what fellowship was. They can't leave their brothers and sisters. They're connected because of Jesus! This is commendable love! The author actually calls this "compassion." The word "compassion" means to "suffer along with."

This emphasizes the difficulty they placed themselves in by caring for fellow Christians. They invited suffering. Now, some people might call that stupidity, but the author of Hebrews commends this kind of love. This is a kind of love that we as Christians ought to have for one another. It's a love that we should look back on and see in our Christian experience and a love that grows in our lives.

Now, I know you could say something like, "But Christians aren't persecuted here, how can we have that kind of compassion?" Well, as I think about this word for compassion, it causes me even to think about

³ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Ac 18:2.

the Bible's teaching on being long-suffering towards one another. We are to suffer long and suffer along with one another. Do you realize that relationships with Christians can be painful – either because they hurt you or because their hurt makes it hard for you to help them? Yet, suffering is not bad.

I believe Christians can suffer well because our Savior was the One who suffered most and brought life through his suffering. He bore our sins in his body on the tree and was cursed by God in our place. And, in his earthly ministry, he also came alongside people who were hurt – and he had compassion upon them. All of this was painful. Yet, he persevered and truly loved. Because of Jesus, we are to love our brothers and sisters in the way Jesus loved us! The love of the Hebrew Christians under Claudian persecution is an example of sacrificial love – a love that is birthed by the gospel. And this is the type of love you ought to have for one another here, Ventura.

But not only did these people experience physical and verbal persecution. The author goes on to say “you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one.”⁴ Their property was plundered. It was taken from them. Aquila and Priscilla were probably a part of that. Now, as I think about this, I'm wondering what I would do. I'm married and have five children. I'm the main financial provider. I love my family. I follow Jesus. What if I lived in Rome? I serve my church family. I am persecuted and I reach out to those who are being persecuted. Everything is falling apart, but at least my family has a house. Then, even my property is taken away. I'm homeless.

We people like to have things to cling to. We like to have some form of physical assurances like a bank account, a house, a car that works. But when all of that is swept out from under you, how do you think you'd respond? Some of us might try to cling more tightly to things that were lost. We might get angry that God took it away. But look at the example of this church. They *joyfully* accepted the plundering of their property! Count it all *joy* when you fall into trials of various kinds, the apostle James says. Jesus said in his sermon on the Mount, ¹¹ “Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. ¹² Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you. ⁵ Not only were the prophets persecuted, but again, Jesus was persecuted and his persecution brought them life and a guarantee of eternal glory with God!

Right here, the author says *why* they could rejoice when everything was taken away from them. Because they knew that they had a better possession and an abiding one. If you get angry with God when he takes something away from you, you confess that you've either forgotten or you don't believe the future glory is better. This past week, I had a conversation with my wife about some upset feelings I had with God. I was having difficulty with some health things and I was upset – and even blaming God instead of accepting. I'm so thankful for my wife because she directed me to God's glory. She prayed for me. She confronted me, and she pointed me to the superiority of God and his ways.

This is what we need to remind ourselves of often, Christians! The author of Hebrews has taken 10 chapters to tell us of the glory that Jesus gives to us – eternal life, reconciliation with God, eternal joy, complete satisfaction in Christ, a dwelling place (i.e. – a home) that is guaranteed for us, and so much more! Do you believe this awaits? Then why can't you trust that God will redeem all and even use the present pains as a part of his glorious plan for your good? What has God *not* done for you?

⁴ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 10:34.

⁵ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Mt 5:11–12.

When you recognize that at all points of your live you're living *better* than you deserve, then you are free to take the joyful plundering. And, by the way, it is accurate that we're all living better than we deserve. The word "grace" means undeserved merit! And we live by grace! Meaning, we're constantly being given what we have never earned or attained. God simply gives and gives and gives! Isn't that reason to rejoice?

It was for the Christians in Rome. They had a better possession. But the author adds "and an abiding one." Not only is what God gives you *better*, but it never goes away. People can take away your property, but they'll never be able to take away Heaven. No moth or rust can destroy the treasure in Heaven. So, try as the world might, our hope is secure. To live is all about Christ and to die is gain because we finally see our Treasure (see Phil. 1:21)! Oh how we need the Spirit to raise our eyes heavenward. Because of this focus on the superior reward of Christ and the glory to come, the author says they endured the hard struggle. They won the athletic match!

Now, did God do that work in and through them? Absolutely. Why else would they have done this? Well, then, the author is basically saying that since God worked in them then, he's not going to give up on them now! So, look for traces of grace in the past and let that spur you on in the present. And, that's where the author turns now.

2. Live in the present (vv. 35-39).

In verses 35-39, we see the words "therefore," "for," and "but." That means everything is related to one another. From these verses, I see three truths for living faithfully in the present! If you and I want to grow in following Christ today, we must live with confidence in God, with endurance and by faith. So, first is live with confidence in God.

Live with confidence in God. Verse 35 says, "³⁵Therefore do not throw away your confidence, which has a great reward."⁶

Because they lived in confidence in the past, the author says, "Don't throw it away now!" What's the confidence? Well, they believed there was a better and abiding possession and sacrificed themselves and their stuff because of the confidence Jesus had given to them! Are they now going to throw it all away? If they do, they wasted years of pain for nothing! But this word "confidence" must be pressed. Earlier in chapter 10, the author says that "we have confidence to enter the holy places by the blood of Jesus. . ."⁷ The word actually refers to something steadfast whether you feel it or not. The word speaks to having confidence not because of you but because of what God has promised and Jesus has secured.

Now, when the author says "don't throw away the confidence," he's not merely saying "Don't throw it away." He's saying here "to maintain it." That's why I say "live with confidence in God." Remind yourself of the confidence you have in Jesus. And remember that there is great reward to come.

Now, I believe the reward is the inheritance of all God has promised! Ventura, if our hearts have sung at the thoughts of what we've studied the last several months, then we should understand the significance of this statement. Don't throw away such glory. Don't trash God's magnificent promises simply because

⁶ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 10:35.

⁷ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 10:19.

you want minute pleasure. Don't throw away eternal glory for finite satisfaction. Consider the cost. Live now in light of eternity. The words here echo the same call of Paul in Galatians 6 to now grow weary in doing well for in due season you'll reap a harvest if you do not give up! Don't give up.

This reminds me of a farmer. Does he give up planting seeds because he doesn't see an immediate harvest? It might seem like a long time to wait, but when the harvest comes, it will be worth it all! In a similar way, if we know the harvest isn't until after Jesus' second coming, then let's endure! And this is the next point the author makes. Since the Hebrew Christians have confidence, then they need to endure! Or, to make the application to us: Since Jesus has worked in your life in the past, and you have complete confidence that he has given to you, then keep moving forward, Ventura!

Live with endurance. Verse 36 says, ³⁶“For you have need of endurance, so that when you have done the will of God you may receive what is promised.”⁸ We all need endurance. As I think about this word, I think of the difference between a long-distance runner and a sprinter. Someone who is a sprinter runs quickly for short distances and then they're done. But a long-distance runner is trained to keep going for miles and miles. Their body has been trained for distance because that's the race.

I think many of us tend to think our life is to be a sporadic sprinting races. Sure, at times we're to have to run, but we're not supposed to be running all the time, right? Wrong. The Christian life is one of continual running. We're continually to be pressing on and moving forward and making strides towards the finish line – who is Jesus! Since that's the case, we have need for endurance! Don't be content with laziness, sitting back with the world and chilling with lethargy. No. Run! There's a prize to be won. So, do the will of God. In other words, by God's grace, live in the confidence he's given to you and honor his name in this world in all you do! Because, after the race, you will receive what is promised.

You know, as I think about this, I'm reminded of last week's sermon and the “What if” scenario. What if a Christian completely denies Jesus? Answer: the worst punishment. But that “what if” shouldn't be meditated on. Instead, what we should meditate on is the confidence of our future. The reward is promised to us! Therefore, don't meditate on “what ifs.” Meditate on the future reality of running through the finish line into Jesus' arms. Ponder the glories of Heaven and reconciliation with God – where he will dwell with you and you with him in eternal joy! RUN. The prize is promised.

But you might say, “Well, if it's promised, why run?” The wording is interesting here. He says you need endurance *so that* when you have done the will of God you may received what's promised. In other words, you can't receive what's promised if you haven't run. That might shock you, though. You could say, “That sounds like I'm saved by my works.” And that's not what Hebrews teaches! But Hebrews (and the Bible) teaches that if you have trusted Jesus, you will follow Jesus and then you will enter eternity. The moment you trust is called justification. Following after Jesus is referred to as sanctification. And entering eternity is glorification. All three of these gifts are from God and are a part of our salvation. And, if you are justified, you will be sanctified which means you'll be glorified. But if you aren't being sanctified, you weren't justified and you certainly won't be glorified. Get it? That's what he's saying here! The reward is promised. Therefore run! And you will run because the reward is promised! But he also gives another reason why he knows we will endure! And it's the third call:

⁸ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 10:36.

Live by faith. He starts off with the word “For.” That connects with the previous point. Endure. Why? Read verses 37-38: ³⁷For, “Yet a little while, and the coming one will come and will not delay; ³⁸but my righteous one shall live by faith, and if he shrinks back, my soul has no pleasure in him.”⁹

This is a quotation from Habakkuk. God spoke these words to the prophet after he complained about the injustice and suffering of the righteous. God’s response is that the Messiah would come someday. But until that time, the righteous shall live by faith – and God takes no pleasure in one shrinking back. Habakkuk seemed to take this to heart and he responds to God by saying, **“¹⁷ Though the fig tree should not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, ¹⁸ yet I will rejoice in the Lord; I will take joy in the God of my salvation.”¹⁰**

Habakkuk sees the injustice, wonders what’s going on and how long. God says to Habakkuk, “I make and keep my promises. It’s for you to live by faith.” Now, let me ask you something, though. What does it mean to live by faith? In our day, “faith” seems to mean to believe something even though it may not be true. Watch a lot of secular Christmas movies and that’s the message. Have a bare belief in something. In some Christian circles, faith means believing God is going to give you exactly what you say. So, someone will say, “I have faith that God will give me healing.” Well, hold on. God doesn’t promise to work that way always. So, what is faith? In going through the Scriptures and looking at the word “faith,” and also “believe in,” while looking at illustrations of faith that Jesus gives, we see that faith is dependence on Jesus. Now, when I say dependence, I mean, entrusting yourself to Jesus as your Savior and Lord.

But even as I say this, someone could say, “Well, I trusted Jesus.” And yet, you don’t really follow Jesus nor take his commands seriously. Well, here’s my response to that. We tend to trust many things – hoping they’re going to give us meaning and life. And yet, they fall short. Therefore, our faith in those things is a dead faith. Sometimes people trust Jesus, but they don’t trust Jesus for salvation and Life – they trust Jesus to give them what they want. Well, that faith is dead, too, because you’re not really trusting Jesus. Your trusting what you like or want. But, if you trust Jesus as your Life, then your faith will also live. You can’t trust Life and experience death. Therefore, God said to Habakkuk, “my righteous one shall live by faith.” Someone who is forgiven by Jesus, the “coming one,” is declared righteous by him and is then empowered to grow in living righteously.

Don’t waste your time complaining and arguing with God. Don’t throw away the confidence he’s given to you. Rejoice in his faithfulness and promises! You started following, by God’s grace. Don’t stop! And, in case you feel like you can’t make it. Look at the next sentence. This is what gives me chills!

By the way, it starts with “But we.” In other words, he’s contrasting with the previous line. In Habakkuk, God says he takes no pleasure in one who shrinks back. And, you could be tempted to think, “Well, that’s me!” The Hebrew Christians could say, “Well, that’s us. We were tempted. We almost gave in and gave up. We’re so weak! We fail. We’re not perfect!” All of us can say these things. Oh, but look at verse 39: ³⁹But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls.¹¹

⁹ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 10:37–38.

¹⁰ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Hab 3:17–18.

¹¹ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 10:39.

This affirms that the warning was truly hypothetical. He said in verse 26, “if we go on sinning deliberately.” And then here in 39, he says “But we are not of those who shrink back and are destroyed.” No, Christian. You cannot. You will not fall away from Christ. I still remember a story of one of my family members who recalls a time when they cried out to God in frustration and anger saying, “I’m done. It’s over. I’ve had it.” And they said in that moment if was as if God said, “But I’m not done with you.” I’ve had scenarios like that in my own life – frustrated or angry or tempted. And yet, like Peter, I’ve responded, “Where else can I go?” There’s something within the life of a child that cannot utterly forsake the Lord. But not only can we not utterly forsake. We must grow in following our Lord because he gave us confidence. He gave us endurance. He gave us faith. He gave us life! And he’s given it to all his children corporately! WE are not of those who shrink back. Together, we will pursue Jesus in this life, come what may, because we have been given life through faith!

Oh, and in case you struggle that God would continue to work through you, then come back for the future weeks as we work through Hebrews 11. The quote from Habakkuk and verse 39 are the introduction for a chapter that highlights how faith was at work through the saints throughout the ages. And how they got in an athletic match with the world and were victorious through dependence on God and his promises! These were also weak, frail and failing people. Yet, they followed. Fear did not grip them – God did and their faith was in him!

If you’re a Christian, will you today let God’s promises sink deeply in your soul? Like Habakkuk, will you rejoice in God as your hope? Are you encouraged that God has worked in you in the past? Do you trust his faithfulness to continue that work? Then live with confidence in God, live with endurance and live by faith, knowing that he has made you victorious!

In just a few moments, we are going to sing “I Have Decided to Follow Jesus.” The reason I chose that song today was because the call is for us to believe what God has given to us. The call of the author of Hebrews is to live. Many of you here once trusted in Jesus, but maybe your faith has been waning. Today, let the words strengthen you. Maybe your faith isn’t waning and you’re growing. No matter who you are, if you’re a Christian, **let’s remind ourselves that we, by God’s mercy, had decided to follow Jesus. Therefore, let there be no turning back, no turning back! Let’s run together the race set before us with endurance and confidence, living in the present by faith in Jesus.**

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