

**Hebrews: The Supremacy of Christ above all Things**  
*Motivated by the Day, pt.2*  
Hebrews 10:19-39

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**Text:**

<sup>19</sup> Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, <sup>20</sup> by the new and living way that he opened for us through the curtain, that is, through his flesh, <sup>21</sup> and since we have a great priest over the house of God, <sup>22</sup> 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. <sup>23</sup> Let us hold fast the confession of our hope without wavering, for he who promised is faithful. <sup>24</sup> And let us consider how to stir up one another to love and good works, <sup>25</sup> 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.**

<sup>26</sup> For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, <sup>27</sup> but a **fearful expectation of judgment, and a fury of fire that will consume the adversaries.** <sup>28</sup> Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses. <sup>29</sup> How much worse punishment, do you think, will be deserved by the one who has spurned the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace? <sup>30</sup> **For we know him who said, “Vengeance is mine; I will repay.” And again, “The Lord will judge his people.”** <sup>31</sup> **It is a fearful thing to fall into the hands of the living God.**

<sup>32</sup> But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings, <sup>33</sup> sometimes being publicly exposed to reproach and affliction, and sometimes being partners with those so treated. <sup>34</sup> 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. <sup>35</sup> Therefore do not throw away your confidence, which has a great reward. <sup>36</sup> For you have need of endurance, so that when you have done the will of God you may receive what is promised. <sup>37</sup> For, “Yet a little while, **and the coming one will come and will not delay;** <sup>38</sup> but my righteous one shall live by faith, and if he shrinks back, my soul has no pleasure in him.” <sup>39</sup> But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls.

**Introduction:**

We have found it necessary from time to time throughout our study of Hebrews to launch from a study of Hebrews and enter into the larger world of systematic theology. That is to say, now that we have a clear understanding of the flow of chapter 10 and now that we have a clear picture of what the author was attempting to do, we also can see clear implications of how the author understands certain doctrines, and how his understanding relates with the way other NT writers handled these doctrines. For this reason, we can use some of the words and phrases that our author uses and connect some dots in a systematic way.

Today's study, then, will not be about the book of Hebrews, *per se*, but it will be from the book of Hebrews. We will see how the writer's understanding of the end times caused him to write and say things that he did.

Remember that from v.19 through v.39 the section is divided into three parts.

1. Hebrews 10.19-25
2. Hebrews 10.26-31
3. Hebrews 10.32-39

Now what I have already pointed out, and that which we want to address today is the fact that within each of these sections, the author uses the same motivating factor. That is, he wants his readers to be motivated by "the Day." That exact phrase comes at the end of v.25, "and all the more as you see the Day drawing near." All Christian living is to be motivated by the Day.

I ended last time by asking, "How is the Day a proper motivation?"

That is the question I want to address today – Motivated by the Day!

Let's proceed by asking three questions:

1. What is the Day supposed to motivate us to do?
2. What is the Day?
3. How is the Day a motivation?

### **Motivation to What?**

From the text, let's see how the author uses the Day in stirring up motivation for three things:

**First,** The Day is to motivate the way we regard and love one another.

See v. 24-25:

<sup>24</sup> And let us consider how to stir up one another to love and good works, <sup>25</sup> 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.

Do you see the motivation here? The fact that the Day is drawing near is supposed to be a motivating factor in stirring up proper regard and love for one another.

**Second,** The Day is to motivate us to fight sin and hold onto our confession. This appears twice.

See v. 26-27:

<sup>26</sup> For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, <sup>27</sup> but a fearful expectation of judgment, and a fury of fire that will consume the adversaries.

See v.30-31:

<sup>30</sup> For we know him who said, "Vengeance is mine; I will repay." And again, "The Lord will judge his people." <sup>31</sup> It is a fearful thing to fall into the hands of the living God.

There is a coming Day of judgment that is to be a motivating factor in the fight against deliberate sinning.

**Third**, the Day is to motivate us to persevere and endure in faith. This too is seen twice:

See v.23:

<sup>23</sup> Let us hold fast the confession of our hope without wavering, for he who promised is faithful.

See v. 35-36:

<sup>35</sup> Therefore do not throw away your confidence, which has a great reward. <sup>36</sup> For you have need of endurance, so that when you have done the will of God you may receive what is promised.

Let me say these three things again: The Day is to motivate us to...

1. ...regard and love one another.
2. ...fight sin and hold onto our confession.
3. ...persevere and endure in faith

### **What is the Day?**

It is certain that the author of Hebrews is referring to the eschatological Day of the Lord. That is, that day at the end of this age when the Lord Jesus returns. That day of the Lord is spoken of throughout the NT 58 times as “the Day.” It is spoken of as both a day of return when Jesus comes to gather his people unto himself and it is spoken of as a day of judgment when he comes to avenge his name.

1 Cor. 1.8; 3.13; 4.3-5; 5.5; Philip 1.6; 2 Thess. 1.10; 2.2

The Day of the Lord is both a gathering of his elect people and a judging of his enemies.

Both of these features are in the immediate context of Hebrews chapter 10. First, the author uses the familiar terminology of the “the Day” in v. 25 and then refers to both the aspect of judgment for his adversaries (vv.30-31) as well as a promised reward for his beloved (vv.35-37). Read with me vv. 35-37:

<sup>35</sup> Therefore do not throw away your confidence, which has a great reward. <sup>36</sup> For you have need of endurance, so that when you have done the will of God you may receive what is promised. <sup>37</sup> For, “Yet a little while, and the coming one will come and will not delay;

What I want to do is launch from Hebrews into the broader category of eschatology to see how the author of Hebrews understands the Day of the Lord. Are you with me?

As I have already stated the Day of the Lord appears 58 times in the NT.

Go with me to the three clearest passages that deal with the Day of the Lord.

Matthew 25:31-46 (ESV)

<sup>31</sup> “When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. <sup>32</sup> Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. <sup>33</sup> And he will place the sheep on his right, but the goats on the left. <sup>34</sup> Then the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. <sup>35</sup> For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, <sup>36</sup> I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ <sup>37</sup> Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink? <sup>38</sup> And when did we see you a stranger and welcome you, or naked and clothe you? <sup>39</sup> And when did we see you sick or in prison and visit you?’ <sup>40</sup> And the King will answer them, ‘Truly, I say to you, as you did it

to one of the least of these my brothers, you did it to me.’<sup>41</sup> “Then he will say to those on his left, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.’<sup>42</sup> For I was hungry and you gave me no food, I was thirsty and you gave me no drink,<sup>43</sup> I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’<sup>44</sup> Then they also will answer, saying, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?’<sup>45</sup> Then he will answer them, saying, ‘Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.’<sup>46</sup> And these will go away into eternal punishment, but the righteous into eternal life.”

Do you see what’s at stake when Christ returns? According to v.46 – it is eternal life or eternal punishment. Furthermore, did you notice that the righteous inherit the kingdom that has been prepared (or, promises) since the foundation of the world? Do you recall how the writer of Hebrews started his book in chapter 2? “It was not to the angels that he has subjected the world to come” (2.5). You and I are to reign over the world throughout all eternity. There is a promise that does not get completely fulfilled in this age. Your best life is not now – it is to come.

Go with me to Romans...

Romans 2:5-16 (ESV)

<sup>5</sup> But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God’s righteous judgment will be revealed. <sup>6</sup> He will render to each one according to his works: <sup>7</sup> to those who by patience (or, perseverance) in well-doing seek for glory and honor and immortality, he will give eternal life; <sup>8</sup> but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury. <sup>9</sup> There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, <sup>10</sup> but glory and honor and peace for everyone who does good, the Jew first and also the Greek. <sup>11</sup> For God shows no partiality. <sup>12</sup> For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. <sup>13</sup> For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. <sup>14</sup> For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. <sup>15</sup> They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them <sup>16</sup> on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

Do you hear the call to endure in faith? Do you hear the call to not throw away your confidence which has great reward?

Go with me to one more.

2 Peter 3:3-13 (ESV)

<sup>3</sup> knowing this first of all, that scoffers will come in the last days with scoffing, following their own sinful desires. <sup>4</sup> They will say, “Where is the promise of his coming? For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation.” <sup>5</sup> For they deliberately overlook this fact, that the heavens existed long ago, and the earth was formed out of water and through water by the word of God, <sup>6</sup> and that by means of these the world that then existed was deluged with water and perished. <sup>7</sup> But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly. <sup>8</sup> But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. <sup>9</sup> The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all

should reach repentance. <sup>10</sup> But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed. <sup>11</sup> Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, <sup>12</sup> waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! <sup>13</sup> But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells.

When the Lord comes – he comes to fulfill all the promises made to his people.

When the Lord comes – he comes with wrath to pour out on all who despise him.

We are looking for a day when in the new heaven and the new earth righteousness dwells.

### **How does the Day Motivate?**

1. By shining light on the reality of judgment.
2. By strengthening hope in the coming promise – my best life is not now!
3. By sorting out the tensions of this age.
  - a. The tension between the already and not yet stages of salvation
  - b. The tension between victory and struggle in the Christian life
    - 1) There is no true higher life, deeper life, victorious life, second blessing, or baptism of the Spirit that finally deliver a believer out of the contradiction, sorrow, trial and evil of this age.
    - 2) The only way for a true Christian to escape the battle with sin and the experience of sorrow in this age is to depart from this age. It is for this reason that Paul so longed for the resurrection and return of Christ.
    - 3) The biblical portrayal of Christianity is such that there is no blessing not followed by trial, no victory not followed by defeat, no joy not followed by sorrow – thus no final victory over remaining sin. Hence the overwhelming call of the NT authors for perseverance.
  - c. The tension of the advancing of the kingdom through the church by way of its suffering, persecution and martyrdom

### **Conclusion:**

How does this tie into the Lord's Supper? The death and resurrection of Jesus Christ powerfully brought all the promises and powers of the age to come into the life experience of a believer now. That is, because of Jesus' death and resurrection, you can live with all the power of the age to come while in this present evil age.

Our eating is to testify to the Gospel until Jesus comes in consummation.

As we eat, may we bask in the reality of the coming one!

“For as often as you eat this bread and drink this cup of the Lord...you do show the Lord's death until he come!”

May the coming one come and not delay!