

3.18.25

## Hebrews 10:1

### Animal Sacrifices Insufficient

10 For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.

Col. 2:17, “Which are a shadow of things to come; but the body is of Christ.”

“the opposition which the apostle makes in this place is not between the law and the gospel, any otherwise but as the gospel is a full declaration of the person, offices, and grace of Christ; but it is **between the sacrifices of the law and the sacrifice of Christ himself**. Want of this observation hath given us mistaken interpretations of the place.”

“They did not signify any thing more or less but Christ himself, and what belongs unto him. He was the idea in the mind of God, when Moses was charged to make all things according to the pattern showed him in the mount. And it is a blessed view of divine wisdom, when we do see and understand aright how every thing in the law belonged unto that shadow which God gave in it of the substance of his counsel in and concerning Jesus Christ.”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p422

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**Heb 10:2** For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

**Heb10:3** But in those *sacrifices there is* a remembrance again *made* of sins every year.

“The way and means of our interest in the sacrifice of Christ are by faith only. In this state it often falls out that true believers have a conscience judging and condemning them for sin, no less than they had under the law; but this trouble and power of conscience doth not arise from hence, that sin is not perfectly expiated by the sacrifice of Christ, but only from an apprehension that they have not a due interest in that sacrifice and the benefits of it. Under the old testament they questioned not their due interest in their sacrifices, which depended on the performance of the rites and ordinances of service belonging unto them; but their consciences charged them with the guilt of sin, through an apprehension that their sacrifices could not perfectly expiate it. And this they found themselves led unto by God’s institution of their repetition; which had not been done if they could ever make the worshippers perfect.

It is quite otherwise as unto *conscience for sin* remaining in believers under the new testament; for they have not the least sense of fear concerning any *insufficiency* or *imperfection* in the

sacrifice whereby it is expiated. God hath ordered all things concerning it so as to satisfy the consciences of all men in the perfect expiation of sin by it; only they who are really purged by it may be in the dark sometimes as unto their personal interest in it.“

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p438

3.19.25

There are things in every Christian’s life that Jesus is working on. Whether those things are sin or as Paul says those things that are not beneficial. Others, the enemy of our soul, or our own heart can try to place a heavy burden of guilt upon us. But Jesus is the only one who knows us. He knows our struggles and pain and sin. He knows how to cleanse us and change us from glory to glory. Not to get myself off the hook for those things...but to trust in the only One Who can change those things in me. My hope is in Him.

Looking at this more in the view of God...I believe He is sovereign—even over those sins and over those unbeneficial habits. They eventually will work out for His glory. It sounds scandalous and some would say it is a license to sin against the grace of God. But, if you have ever encountered Him this way...you would know that there is a vast truth in what I am saying here. A mystery of the sovereignty of God that cannot be put into words without it sounding sacrilegious or scandalous or somehow making God’s will an evil rather than good, righteous and holy. So, I will just rest my case right here rather than press the point because where He is working one way in a particular individual may not be beneficial in another. Some He saves by fire and another by mercy. All things are used by Him to show He is God and there is none other to each and every heart.

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“Their confession of sin was in order unto, and preparatory for, a new atonement and expiation of it;—this sufficiently proves the insufficiency of those that were offered before; for they were to come unto the new offerings as if there had never been any before them: our remembrance of sin and confession of it respect only the application of the virtue and efficacy of the atonement once made, without the least desire or expectation of a new propitiation. In their remembrance of sin respect was had unto the curse of the law which was to be answered, and the wrath of God which was to be appeased; it belonged unto the sacrifice itself, whose object was God: ours respects only the application of the benefits of the sacrifice of Christ unto our own consciences, whereby we may have assured peace with God. The sentence or curse of the law was on them, until a new atonement was made; for the soul that did not join in the sacrifice was to be cut off: but the sentence and curse of the law was at once taken away, Eph. 2:14–16.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. v6p438

Gal 3:1-5 O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified. Let me ask you only this: Did you receive the Spirit by

works of the law or by hearing with faith? Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? Did you suffer so many things in vain—if indeed it was in vain?

Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith—

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Condemnation of sin leads to repentance without hope of change. It is white knuckling only to end in defeat.

Conviction of the Holy Spirit leads to repentance with hope of change. Relying on Him to do the changes that He sees fit. Sometimes He takes quite a long time to do what we want done right now. But that is so no flesh can boast...about their own salvation or sanctification. Human hearts can be the most prideful...taking even a smidgeon of credit for it's own glory. Let me stay in what is not beneficial if my heart would take the glory for one iota of my own sanctification. For me, it is Jesus or nothing at all.

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“To exalt Jesus Christ in our hearts, by the application of ourselves unto him, as the only procurer and purchaser of mercy and pardon; without which, confession of sin is neither acceptable unto God nor useful unto our own souls. But we do not make confession of sin as a part of a compensation for the guilt of it; nor as a means to give some present pacification unto conscience, that we may go on in sin, as the manner of some is.”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter.V6p439

“Let me not sin against You, Father, but by Your Spirit pour into me those good graces that change me bit by bit each day. Amen”

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**Heb 10:5** Consequently, when Christ came into the world, he said, “Sacrifices and offerings you have not desired, but a body have you prepared for me;

**Heb 10:6** in burnt offerings and sin offerings you have taken no pleasure.

**Heb 10:7** 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.’”

**Heb 10:8** 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),

**Heb 10:9** then he added, “Behold, I have come to do your will.” He does away with the first in order to establish the second.

**Heb 10:10** And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.

“A blessed and divine context this is, summarily representing unto us the love, grace, and wisdom of the Father; the love, obedience, and suffering of the Son; the federal agreement between the Father and the Son as unto the work of the redemption and salvation of the church; with the blessed harmony between the Old and New Testament in the declaration of these things. The divine authority and wisdom that evidence themselves herein are ineffable”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p447

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I would add sanctification to the above underlined.

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**Heb 10:5b** “but a body you have prepared for me”

“where he is said to be “made flesh;” and the “flesh and blood” whereof he was partaker. For the general end of his having this body was, that he might therein and thereby yield obedience, or do the will of God; and the especial end of it was, that he might have somewhat to offer in sacrifice unto God. But neither of these can be confined unto his body alone. For it is the soul, the other essential part of human nature, that is the principle of obedience. Nor was the body of Christ alone offered in sacrifice unto God. He “made his soul an offering for sin,” Isa. 53:10; which was typified by the life that was in the blood of the sacrifice. Wherefore it is said that “he offered himself unto God,” Heb. 9:14, Eph. 5:2; that is, his whole entire human nature, soul and body, in their substance, in all their faculties and powers. But the apostle both here and verse 10 mentions only the body itself,”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p460

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(My notes)

Because

1. A sacrifice was to be by death.

2. Jesus needed something to offer God that met the requirements of God. Without blood there is no forgiveness of sin. No salvation, justification or sanctification. No fulfillment of the New Covenant.
3. To show that He was the fulfillment of the law. Not the shadow of the fulfillment but the answer to it.
4. So that He could be relateable to us. ““the children are partakers of flesh and blood he also took part of the same,” that he might taste of death for them.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p460

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“You prepared a body” God the Son is talking to God the Father:

1. “The supreme contrivance of the salvation of the church is in a peculiar manner ascribed unto the person of the Father.—His will, his grace, his wisdom, his good pleasure, the purpose that he purposed in himself, his love, his sending of his Son, are everywhere proposed as the eternal springs of all acts of power, grace and goodness, tending unto the salvation of the church. And therefore doth the Lord Christ on all occasions declare that he came to do his will, to seek his glory, to make known his name, that the praise of his grace might be exalted. And we through Christ do believe in God, even the Father, when we assign unto him the glory of all the holy properties of his nature, as acting originally in the contrivance and for the effecting of our salvation.
2. The furniture of the Lord Christ (though he was the Son, and in his divine person the Lord of all) unto the discharge of his work of mediation was the peculiar act of the Father.—He prepared him a body; he anointed him with the Spirit; it pleased him that all fulness should dwell in him. From him he received all grace, power, consolation. Although the human nature was the nature of the Son of God, not of the Father, (a body prepared for him, not for the Father,) yet was it the Father who prepared that nature, who filled it with grace, who strengthened, acted, and supported it in its whole course of obedience.”

\*\*\*“Whatever God designs, appoints, and calls any unto, he will provide for them all that is needful unto the duties of obedience whereunto they are so appointed and called.—As he prepared a body for Christ, so he will provide gifts, abilities, and faculties suitable unto their work, for those whom he calleth unto it.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p461

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“The Father *prepared* it (the body for God the Son) in the authoritative disposition of all things; the Holy Ghost *actually wrought* it; and he himself *assumed* it. There was no distinction of time in these distinct actings of the holy persons of the Trinity in this matter, but only a disposition of order in their operation. For in the same instant of time, this body was prepared by the Father, wrought by the Holy Ghost, and assumed by himself to be his own. And the actings of the distinct persons being all the actings of the same divine nature, understanding, love, and power, they differ not fundamentally and radically, but only terminatively, with respect unto the work wrought and effected. And we may observe, that,—

*Obs. XI.* The ineffable but yet distinct operations of the Father, Son, and Spirit, in, about, and towards the human nature assumed by the Son, are, as an uncontrollable evidence of their distinct subsistence in the same individual divine essence, so a guidance unto faith as unto all their distinct actings towards us in the application of the work of redemption unto our souls.—For their actings towards the members is in all things conform unto their actings towards the Head; and our faith is to be directed towards them according as they act their love and grace distinctly towards us.”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p465

\*\*\*“Whatever may be the use or efficacy of any ordinances of worship, yet if they are employed or trusted unto for such ends as God hath not designed them unto, he accepts not of our persons in them, nor approves of the things themselves.—Thus he declares himself concerning the most solemn institutions of the old testament. **And those under the new have been no less abused in this way than those of old.**”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p467

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My thoughts:

Why do I do the things for the Lord that I do? Do I have in my heart the reasons that God has for doing or participating in a certain act of worship? Am I trying to appear holy to others, somehow trying to fill that hole in my heart with appearing holy and righteous toward others for approval or accolades? It can be soothing or encouraging to hear from others the effects of our Christian service, but this is not where our fulfillment should come from. Our worship (in this I mean all the acts we do for or to God...singing, prayer, teaching, preaching, and acts of any kind of service) should spring from intimacy with Jesus. Being satisfied and filled with the love of God by the Holy Spirit. From that point flows all our acts and worship toward God.

Love God

Love others

If we do all things with the single purpose of loving others, then our motive will not be God's motive. If we keep our eyes on Jesus, and focus on Loving God, then we will be able to love others in the way God desires. Without being filled with His love first...every act of love toward others is self centered righteousness. For our own glory rather than His glory. Where we are operating in symbolism instead of Substance.

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“this will of God, which Christ came to fulfil, is that which elsewhere is expressed by εὐδοκία, πρόθεσις, βουλή τοῦ θελήματος, Eph. 1:5, 11, etc.;—his “good pleasure,” his “purpose,” the “counsel of his will,” his “good pleasure which he purposed in himself;” that is, freely, without any cause or reason taken from us, to call, justify, sanctify, and save to the uttermost, or to bring them unto eternal glory. This he had purposed from eternity, to the praise of the glory of his grace. How this might be effected and accomplished, God had hid in his own bosom from the beginning of the world, Eph. 3:8, 9; so as that it was beyond the wisdom and indagation of all angels and men to make a discovery of. Howbeit, even from the beginning he declared that such a work he had graciously designed; and he gave in the first promise, and otherwise, some obscure intimations of the nature of it, for a foundation of the faith in them that were called. Afterwards God was pleased, in his sovereign authority over the church, for their good, and unto his own glory, to make a representation of this whole work in the institutions of the law, especially in the sacrifices thereof. But hereon the church began to think (at least many of them did so) that those sacrifices themselves were to be the only means of accomplishing this will of God, in the expiation of sin, with the salvation of the church. But God had now, by various ways and means, witnessed unto the church that indeed he never appointed them unto any such end, nor would rest in them; and the church itself found by experience that they would never pacify conscience, and that the strict performance of them was a yoke and burden. In this state of things, when the fulness of time was come, the glorious counsels of God, namely, of the Father, Son, and Spirit, brake forth with light, like the sun in its strength from under a cloud, in the tender made of himself by Jesus Christ unto the Father, “Lo, I come to do thy will, O God.” This, this is the way, the only way, whereby the will of God might be accomplished. Herein were all the riches of divine wisdom displayed, all the treasures of grace laid open, all shadows and clouds dispelled, and the open door of salvation evidenced unto all.”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p471

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**Heb 10:7** 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.’”

Everything that is written about Jesus...from the first promise God gave Adam and Eve in the garden of Eden for a savior to be born of her seed...to the promise of His return to bring all believers with Him into glory—Jesus came/will come to fulfill. All those things are written in the Bible from cover to cover. He rolls it all up like a scroll.

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**Heb 10:10** “we have been sanctified”

Eph 1:3 Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ.

4 For he chose us in him before the creation of the world to be **holy and blameless in his sight**. In love

5 he predestined us for adoption to sonship through Jesus Christ, in accordance with his pleasure and will—

6 to the praise of his glorious grace, which he has freely given us in the One he loves.

7 In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace

8 that he lavished on us. With all wisdom and understanding,

9 he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ,

10 to be put into effect when the times reach their fulfillment—to bring unity to all things in heaven and on earth under Christ.

11 In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will,

12 in order that we, who were the first to put our hope in Christ, might be for the praise of his glory.

13 And you also were included in Christ when you heard the message of truth, the gospel of your salvation. When you believed, you were marked in him with a seal, the promised Holy Spirit,

14 who is a deposit guaranteeing our inheritance until the redemption of those who are God’s possession—to the praise of his glory.

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**Heb 10:11-14** And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified.

Php 2:5 Have this mind among yourselves, which is yours in Christ Jesus,

Php 2:6 who, though he was in the form of God, did not count equality with God a thing to be grasped,

Php 2:7 but emptied himself, by taking the form of a servant, being born in the likeness of men.

Php 2:8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.

Php 2:9 Therefore God has highly exalted him and bestowed on him the name that is above every name,

Php 2:10 so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,

Php 2:11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Php 2:5 talks about sanctification. It is where our mind is being changed into the mind of Jesus. Heb 4:14 says those who are sanctified are being perfected forever. The Holy Spirit could not come do His work in us until Jesus came to finish His work.

God the Father will place Jesus enemies under His feet. Every knee will bow and tongue will confess Jesus is Lord to the glory of His Father. God the Father's glory is at stake in the victory. It will never fail.

The case in point is ever single believer was an enemy of Jesus. God is still moving mountains and making friends of His enemies.

At the end of the age, those who are not found in the book of life will be put away from the goodness, presence, and love of God forever. His return, and the times leading up to His return, will be a terror to those who do not know God as Father through Jesus. But, those who do believe...will know the greatest display of His power ever in the history of creation. Where evil rises-He raises a standard (a people) and works in those people for His glory by His Spirit. This is all apart of God the Father making Jesus' enemies His footstool.

**Heb 10:15–18.**—[*Whereof*] the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them: And their sins and iniquities will I remember no more. Now where remission of these [*is, there is*] no more offering for sin.

In that place of Eternal Council of God the Father, God the Son, and God the Holy Spirit...before creation...this New Covenant was in His will, on His mind, and in His heart. We can sometimes forget the humbleness of the Holy Spirit's mission in the Gospel or New Covenant. Without Jesus' sacrifice we would not have forgiveness of our sin and we would not be able to have a relationship with God at all. But, without the Holy Spirit's will to come dwell in these jars of clay, forgiven by God would be the only thing we could obtain. We would not be changed on the inside to be more like Jesus, and therefore would not be able to draw closer and

closer to the heart of God. We would not be able to truly know the love who God is without the Person of the Holy Spirit living inside us upholding us and keeping us. If He should ever leave us, we would be as wretched as when we were enemies of God.

The promise that God the Father would write His law on our hearts and the promise that His love would be poured into our hearts is the purpose of Jesus' sacrifice. That law, as Jesus Himself said, is love God with all your heart, soul, mind and strength, and love your neighbors as yourself. He said all the law and prophets hung on these. That is the mission of the Holy Spirit. He draws us to forgiveness of sin by the blood of Jesus. Jesus leads us to the love of the Father who then sends the Holy Spirit to pour out the love of God into us so that we can love Him and others the way Jesus did and does.

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Just when John Owen gets a little too much like wading through tar...out he comes with something that makes my eyes tear up. And then I say "Ok, Lord. I will continue on with this exposition of Hebrews." The proof of the guy's heart is right here...

"And here we are come unto a full end of the dogmatical part of this epistle, a portion of Scripture filled with heavenly and glorious mysteries,—the light of the church of the Gentiles, the glory of the people Israel, the foundation and bulwark of faith evangelical.

I do therefore here, with all humility, and sense of my own weakness and utter disability for so great a work, thankfully own the guidance and assistance which have been given me in the interpretation of it, so far as it is or may be of use unto the church, as a mere effect of sovereign and undeserved grace. From that alone it is, that, having many and many a time been at an utter loss as to the mind of the Holy Ghost, and finding no relief in the worthy labours of others, he hath graciously answered my poor weak supplications, in supplies of the light and evidence of truth."

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p497

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**Heb 10:19-23** Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and [*having*] an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of [*our*] faith without wavering: (for he [*is*] faithful that promised.)

"Yet were these things distinctly typified and foresignified in the sacrifices and service of old. So was the **flesh of Christ by the veil**, as **his whole nature by the tabernacle**, his **soul by the scapegoat**, his **body and blood by the sin-offering on the day of expiation**, when the sacrifice was burnt without the camp.

(6.) Herein in an especial manner was the whole a type of the flesh of Christ, in that there was no entrance to be laid open into the holy place but by the rending of the veil. The time when the high priest entered into it, it was indeed turned aside; whereon it immediately closed again, and forbade an entrance and a prospect unto others. Wherefore there could be no entrance into that holy place abiding, unless the veil was rent and torn in pieces, so that it could close no more. For it came to pass on the death of the Lord Jesus, that “the veil of the temple was rent from the top to the bottom.” And that which is signified hereby is only this, that by virtue of the sacrifice of Christ, wherein his flesh was torn and rent, we have a full entrance into the holy place, such as would have been of old upon the rending of the veil. This, therefore, is the genuine interpretation of this place, ‘We enter with boldness into the most holy place through the veil; that is to say, his flesh:’ we do so by virtue of the sacrifice of himself, wherein his flesh was rent, and all hinderances thereby taken away from us; of all which hinderances the veil was an emblem, and principal instance, until it was rent and removed.”

“And there is great instruction given us, in this comparison of the type and antitype, into the way and nature of our access unto God in all our solemn worship. It is God as he was represented in the holy place to whom we address ourselves peculiarly; that is, God the Father as on a throne of grace: the manner of our access is with holy confidence, grounded solely on the efficacy of the blood or sacrifice of Christ. The way is *by faith*, as to the removal of the obstacles, and the view of God as reconciled. This is given us by the suffering of Christ in the flesh, which laid open the entrance into the holy place.”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p506, 507

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There is something about going to God the Father through the vail of Jesus—through His blood and flesh—that I do not think modern Christianity really understands. I have tried to explain it over and over again, but the words seem to get twisted into an interpretation of somehow discrediting the worship and praise of Jesus. That I am somehow making light of who Jesus is and what He has done. Which I am not. There is just something we miss when we stop at the worship of Jesus. When what He has done is the only thing we focus on in our worship. There is a vast ocean of mercy and grace and love in the heart of the Father that could become more poignant in our own minds and hearts if we would include our sentiment to include God the Father in our prayers, our worship, our songs, our preaching, even our thinking of Who this great God is.

I would not dare to say that someone who only keeps and focuses on Jesus is doing something wrong. Not at all. But there is a deep, deep well to be found in the heart of God. In the heart of God the Father through Jesus Christ our Lord... Who Jesus said we now may call Him Abba. Jesus took away the wrath of God upon us. So now we may enter into the communion with God in a way not even the high priests of the Old Covenant could. There is something about the name of Jesus, but there is also something about the heart of the Father.

Another way of saying what I mean is:

How many of us who are believers stop at the gazing and honor and glory of the sacrifice of Jesus...in that place of blood sacrifice outside the camp...but never fully follow Him as the Great High Priest into the holy of holies...into the throne of grace where we encounter this great Love who is God. That place where He fill our hearts, minds, and souls with His peace that passes understanding. Where the supernatural exchange of the Holy Spirit happens? What we call “new life” happens?

We are to set our eyes upon Jesus, and then follow Him into this place of holy communion. A place not made by human hands. Jesus said the kingdom of God is within. This all happens in the temple of the Holy Spirit. Which is in our hearts, minds and souls. It is in that place where the Fruit of the Spirit is cultivated and grown.

3.23.25

**Heb 10:23** having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Notes from John Owen’s Exposition of the Epistle of Hebrews V6 p512

I. The legal purification under the law (Heb 9:1) were types of the grace we have by Jesus’ sacrifice.

A. Two types

a. Inward: hearts sprinkled from evil conscience. Exod. 29:16, 21; Lev. 4:17, 14:7

—the heart means all faculties of soul

—the conscience is seated in the heart

—the conscience is evil and must be removed because it is what rules and guides the affections of the heart

—the conscience is evil

\*It condemns of sin. A heart with an evil conscience is one terrified and condemning for sin.

\*secret sins known only to the conscience.

—*Ezek. 36:25 I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. 26 And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh.* Clean water is a type of the blood of Jesus

“For as the blood of the sacrifice was a type of the blood and sacrifice of Christ as offered unto God, so it is the Holy Spirit and his efficacious work that are denoted by “pure water,” as is frequently promised.”

“Hereby are “our hearts sprinkled from an evil conscience;” [1.] *Originally*, in the communication of regenerating, sanctifying grace; [2.] *Continually*, in fresh applications of the virtue of the blood of Christ, for the taking away of the defilement by internal, actual sin.”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p513

b. Outward: Bodies washed with pure water. Washed from being the vehicle to act out those sins held in the heart. Not by our own might or power to look righteous but by the sanctifying (making new) power of the Holy Spirit. An evil conscience will try to cover up the sin in the heart by guidance into keeping the law or doing good deeds. It will also try to cover up or fill wounds of the heart with false idols...any number of things used to self medicate.

-“for we are sanctified thereby in our whole spirits, souls, and bodies. And that scripture respects the deeds of sin; as unto a continuation of their commission, he shall keep and preserve us. We are so by the grace of Christ, and thereby we keep and preserve ourselves from all outward and actual sins, that nothing may appear upon us, as the bodies of them who, having wallowed in the mire, are now washed with pure water; for the body is placed as the instrument of the defilement of the soul in such sins.”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p514

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We are saved to the uttermost. How God sees us in Jesus, the Holy Spirit makes reality bit by bit, from glory to glory, from victory to victory to look more and more like Jesus from moment by moment, hour by hour, day by day, year by year...clear into eternity where sin will be no more, but knowing Him more deeply with a greater intimacy, a weightier intensity and passion continues beyond time.

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**Heb 10:24** Let us hold fast the profession of [our] faith without wavering: (for he [is] faithful that promised.)

Saved to the uttermost. From the inside out. This is the faith to hold fast. This is the faith that hope rests on. This faith is what springs out of the love that God has for us and the care He has for our souls. “The greater of these is love”. Without knowing or encountering this love of God in the heart...faith and hope will fail.

He is faithful that promised. Promised what? Promised to pour His love in our hearts and save us to the uttermost. That He will never leave or forsake us no matter how many times the flesh and sin of our hearts runs us off course of His standard. He will never lose one the Father has given Him. When Satan, our own hearts or others come to condemn...we look to Jesus knowing that He is faithful to forgive us of our sin and lead us in the path of righteousness for **His names**

*sake*. Not because we can be better at not sinning, but because the Holy Spirit is at work bringing into true reality what God already sees. Our hope is in His redeeming and sanctifying grace. That what we have entrusted unto God (our very souls) HE is able to keep. HE is able to make perfect unto that day where we meet face to face. Where we declare with Paul...there is nothing good in me but that which is Jesus. He is faithful who promised. Amen

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“The efficacy of the promises unto this end depends upon the faithfulness of God who gives them. “With him is neither variableness nor shadow of turning.” “The Strength of Israel will not lie nor repent.” God’s faithfulness is the unchangeableness of his purpose and the counsel of his will, proceeding from the immutability of his nature, as accompanied with almighty power for their accomplishment, as declared in the word. See:”

Hebrews 6:18

18 that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us.

Titus 1:2

2 in hope of eternal life which God, who cannot lie, promised before time began,

“The faithfulness of God in his promises is the great encouragement and supportment, under our continual profession of our faith against all oppositions.”

Owen, John. 1854. An Exposition of the Epistle to the Hebrews. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p518

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**Heb 10:24** And let us consider how to stir up one another to love and good works,

**Heb 10:25** 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.

“The church of the Hebrews, especially that at Jerusalem, had been exposed to great trials and persecutions, as the apostle declares verses 32, 33. During this state, some of the members of it, even in those early days, began so far to decline from their profession as not to frequent the assemblies of the church. They were afraid to be taken at a meeting, or that their known persecuting neighbours should take notice of them as they went unto or came from their assemblies. And it should seem they were not a few who were fallen into this sinful neglect; for the apostle speaks of it as a thing which was well known among themselves. Again, there were among the Hebrews at that time great disputes about the continuance of the temple-worship, with the rites and ceremonies of it, which many were entangled withal; and as that error prevailed in their minds, so did they begin gradually to neglect and forsake the worship and duties of the

gospel; which ended with many in fatal apostasy. To prevent the effects of these two evils was the principal design of the apostle in writing this epistle, which is filled with cogent arguments against them. This was the later cause of their declension, before intimated, namely, unbelief secretly inclining unto a departure from the living God. And this is marked here as the ordinary beginning of an entrance into final apostasy, namely, that men do forsake the assemblies of the saints. Only observe, that it is not an occasional dereliction of them, but that which they accustomed themselves unto; it was ἔθος, their “manner,”—it was an ordinary way and manner of walking, which they accustomed themselves unto.

*Obs.* III. No church-order, no outward profession, can secure men from apostasy.—Persons were guilty of this crime in the first, the best, the purest churches.”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p524

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A scenario:

A woman who loved the Lord with all of her heart was absent from church week after week. Her tithes and offerings were always given with a joyful grateful heart. Whenever those occasions came up where members of the church stirred up love and good works...she was responsive giving a helping hand when needed. She was diligent to remember the pastor and his family in prayer...almost daily, and the members of the church often. But...she was absent from gathering on the weekly basis. Usually only attending when someone within her circle of family or friends needed the love, encouragement or encounter with God. Her once a week meeting gave way to her ministry to one “unchurched” person who she walked with day by day.... Would this be seen as neglecting that assembly of believers? Only God knows the heart of a person. There is the letter of law that can be seen just as clearly in the New Testament as in the Old. Then, there is the Spirit of the law...the reasons and heart motives of something that looks like breaking the law...but in fact is holding to it's precepts.

3.26.25

**Heb 10:26-29** For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful expectation of judgment, and a fury of fire that will consume the adversaries. Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses. 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?

“This person, the Holy Spirit of God, God himself, his communication of grace and mercy, in the accomplishment of the most glorious promises of the Old Testament, was he whom these apostates renounced. But there is a peculiar notion or consideration of the Spirit, with respect whereunto he is sinned against; and that is this, that he was peculiarly sent, given, and bestowed to bear witness unto the person, doctrine, death, and sacrifice of Christ, with the glory that

ensued thereon, John 16:14; 1 Pet. 1:12. And this he did various ways. For by him the souls of multitudes were converted unto God,—their eyes enlightened, their minds sanctified, their lives changed. By him did those who believe come to understand the Scriptures, which before were as a sealed book unto them; they were directed, encouraged, supported, and comforted, in all that they had to do and suffer for the name of Christ. By him were all those mighty works, wonders, signs, and miracles wrought, which accompanied the apostles and other preachers of the gospel at the beginning. Now all these things, and the like effects of his grace and power on all who made profession of the gospel, were owned, believed, and avowed to be the works of the Holy Spirit, as promised in the days of the Messiah; and they pleaded the evidence of them unto the confusion of all their adversaries. This, therefore, was done also by these apostates before their apostasy. But now, being fully fallen off from Christ and the gospel, they openly declared that there was no testimony in them unto the truth, but all these things were either diabolical delusions or fanatical misapprehensions; that indeed there was nothing of truth, reality, or power in them, and therefore no argument to be taken from them unto the confirmation of the truth of Christ in the gospel. Now this proceeding from them who had once themselves made the same profession with others of their truth and reality, gave the deepest wound that could be given unto the gospel. For all the adversaries of it, who were silenced with this public testimony of the Holy Spirit, and knew not what to say, considering the many miracles that were wrought, did now strengthen themselves by the confession of these apostates, ‘That there was nothing in it but pretence: and who should better know than those who had been of that society?’”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p547

This is not talking about sinless perfection, but about consistently rejecting the blood of Jesus. Consistently refusing the great grace and mercy of God that can only be found in Jesus. Consistently taking credit for their own salvation or the miracles they have seen in their own life or the life of others. This is where they set themselves up as having the power to do all things in their own selves. In effect, they set themselves up as God not needing a Savior. Not needing to be changed. It is pride, power, and glory that would cause this type of person to head into perdition not able to be saved...because of their own hardness of heart.

But I can also hear these words: But we believe better things of you. Jesus doesn't lose even one His Father has given Him. I also can hear...do not discount someone too quickly, for only Jesus knows who He is running after to pull back from the flame of destruction. Amen

3.27.25

Just as the writer of Hebrews says how much more Jesus is than all of the things of law He fulfilled, the writer says “how much more the judgement will be for those who trample under their feet the Only Way of redemption and restoration to God” than those just punishments upon those who broke the law of Moses.

The fact that Jesus will not lose one His Father gave Him does not mean there are not those who will reject Him willingly, and knowingly set themselves up as god over their own lives. Those

who make a mockery of the love of God, the sacrifice of Jesus, and make a liar of the Holy Spirit in their heart.

There is a day of judgement coming. Greater than the judgements under the law because those judgements only dealt in the physical realm. This judgement of God concerning His way of salvation, His only way of salvation, witnessed and brought by the Holy Spirit and God the Son is eternal. Forever inescapable. Forever executed. Never ending and never failing to uphold His holy righteous name.

For those who reject this great salvation...those who reject the mercy and grace of God, the end will be forever torment and terror of soul. Eternal death. Not a “soul sleep death” as some would say, but a wide awake never sleeping terror, anxiousness, cruelty, darkness of soul, heart and mind. Deceived beyond remedy in their inner man who has been given over to fear. The fear of death, but never the relief of death. Living in perpetual torment of thought and soul never to escape.

Just as all the joys are held for those who believe Jesus died for them, those whose names are written in the book of life, cannot fully comprehend what the Father has planned (for all eternity) for those who love Him—those who reject this God who is love, who has made the only way of escape from the powers of darkness and hell—cannot fully comprehend what their state of eternal death will be like. It will not be as the fear and terror and darkness that can be experienced in this life...it will be much worse...because all of the graces and mercy and love, kindness, gentleness, goodness of God that work in and out through other people toward them will be inaccessible to them. Imagine a world without one drop of kindness, joy, peace or compassion...where confusion and chaos are the only worthy things found to rest in and upon their heart, mind, and soul. That is before even talking or thinking about an eternal body of death that never dies.

What a terrifying thing to end up in this state:

**Heb 10:30** 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.

The worst state of darkness and terror of soul in this life will seem as grace to those who are cast into this place void of the presence of God that is only known through the blood and sacrifice of Jesus. There is only one place where the vengeance of God is not forever poured out—and that is dwelling in the heart of God with and through Jesus our Lord. A place where all sighing, troubles, and tears are done away with. A place where the fruit of the Spirit has total reign in the hearts, souls and minds of the redeemed—forever. A place where we can only imagine on this side of eternity, but will one glorious day become our forever home.

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“God in executing vengeance, gives satisfaction unto his own infinite holiness and righteousness; which makes it holy and just. Men cannot give satisfaction unto themselves in punishment but it is unto their evil affections; which makes it useless and unjust. Hence David blessed God that he

had kept him from avenging himself on Nabal. For there is no vengeance but what is exerted by a man's self, in his own case and cause: the judgment unto punishment is for others. Wherefore the formal reason of the appropriation of all vengeance unto God is, that God alone can judge and punish in his own case, and unto his own satisfaction. "He hath made all things for himself, and the wicked for the day of evil."

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p552

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My thoughts:

Paul, in Romans, talks about this very thing. God is God alone. He is the only One who knows who He has given into the hands of Jesus for salvation, justification and purification. He is the only One who is the Great Potter of all His creation.

He works through us to reach those He has written in the book of life with the truth of Salvation. It is not for any of us to have a high mindedness of thinking we know who will or who will not come to Him when the Spirit calls. In humbleness of heart we speak and most importantly we are witness of this grace and love of God by the way we carry the fruit of the Spirit that He is growing in us day by day. The mind and heart who is set on Jesus and the great love of God will be lead here or there by His Spirit to become a testimony and will overcome some by the word of their testimony and by the blood of the Lamb. That testimony which is lived out among unbelievers or the lukewarm, among the saints and the sinners will prove to be just as impactful as fire and brimstone preaching. As the world plunges deeper into darkness—those who have ears to hear—will not need convincing of hell because they will be as close to it as God, in this life, allows. Just as the redeemed of the Lord will be filled with the greatest measure of the Holy Spirit that God, in this life, allows.

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**Heb 10:32** 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.

Mat 4:1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

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"if we take "afflictions" in the ordinary sense of the word, for chastisements, corrections, and trials from God, it is true that men's persecutions are also God's afflictions, with the special end of them in our trials; we are "chastened of the Lord, that we may not be condemned with the world." God used them as his furnace and fining pot, "for the trial of their faith; which is more

precious than gold.” And under all persecutions we are to have a special regard unto the immediate hand of God in such afflictive trials. This will keep us humble, and in a constant subjection of our souls unto God, as the apostle declares, Heb. 12. But the word in the original is *παθήματα*, which is properly “sufferings;”—the same word that the apostle useth to express the sufferings of Christ, Heb. 2:10, 5:8. It is a general name for every thing that is hard and afflictive unto our nature, from what cause or occasion soever it doth arise. Even what wicked men undergo justly for their crimes is what they suffer, as well as what believers undergo for the truth and profession of the gospel. Materially they are the same, 1 Pet. 4:14–16. It is therefore the general name of all the evils, troubles, hardships, distresses, that may befall men upon the account of their profession of the truth of the gospel. This is that which we are called unto, which we are not to think strange of. Our Lord Jesus requires of all his disciples that they “take up their cross;” to be in a continual readiness to bear it, and actually so to do as they are called. And there is no kind of suffering but is included in the cross. He calls us, indeed, unto his eternal glory; but we must suffer with him, if we desire to reign also with him.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p561

My thoughts:

Jesus is the only one who bore these temptations and sufferings without sin. The grace of God upon His own is without measure during great times of trial. Even if we do not feel the grace of God during times such as these—the remembrance of how His grace and mercy indeed saw us through are great reliefs and hope and confidence that He will not fail in our current or future times of trials of faith.

### **Will this be the song of the redeemed**

at that Day when all these times will be brought to the forefront—when the Bride of Christ will declare: “Only on the grace and mercy of my Beloved did I stand”.

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Heb 10:33

“All *individual* persons are not called forth unto the same actual sufferings; some in the providence of God, and through the rage of men, are singled out for trials; some are hid or do escape, at least for a season, and it may be are reserved for the same trials at another time. So it may be said of the *whole church*, that they “endured a great fight of afflictions,” while some of them were “a gazing-stock,” etc., and others of them “were companions of them that were so used.”

“It is reserved unto the sovereign pleasure of God to measure out unto all professors of the gospel their especial lot and portion as unto trials and sufferings, so as that none ought to complain, none to envy one another.

Κοινωνοὶ γενηθέντες. (2.) Hence it appears in what sense those who suffered not in their own persons were made companions of them who did so, whereby the whole church partook of the same troubles. Κοινωνοὶ γενηθέντες: [1.] They were made so by their *common interest* in the same cause for which they suffered; [2.] By their *apprehension* that the same sufferings would reach unto themselves, seeing there was the same cause in them as in others; [3.] By their *sorrow, trouble, and compassion*, for the suffering of the members of the same Head and body with them; [4.] By *all duties of love and affection* which they discharged in owning and visiting of them; [5.] By the *communication of their goods* and outward enjoyments unto them, who had suffered the loss of their own: so were they made their companions.”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p567,568

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Jn 13:35

By this shall all *men* know that ye are my disciples, if ye have love one to another.

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Side note:

“this he affirms as a proof and confirmation of what he had spoken before concerning their being made companions of them that suffered. This is expressed in the introductive particles καὶ γάρ, ‘ “for even you had,” as for example’s sake.’ I have proved before the apostle Paul was the author of this epistle, and this very passage is sufficient to confirm it. For who else could there be whose bonds for the gospel were so known, so famous among the believers of the Jews, as his own? For the other persons whom some would needs fancy to be writers of this epistle, as Luke, Barnabas, and Clemens, there is nothing in the Scripture or ecclesiastical story of any of their bonds in Judea, whereof it is plain that he here speaketh.”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p569

Act 9:15 “But the Lord said to him, “Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel.

Act 9:16 For I will show him how much he must suffer for the sake of my name.”

Act 9:17 So Ananias departed and entered the house. And laying his hands on him he said, “Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me so that you may regain your sight and be filled with the Holy Spirit.”

Not everyone suffered the same way as Paul did or to the extent. This is something that we need to be careful of: Not to look upon those believers who are suffering—or in a less financial

position, less class position, less career position as being less in the eyes and heart of God, or being punished or chastised for their sin as some hold them to be. Even in Christian circles of today there can be a spiritual pride of—they made their bed let them lie in it.

\*"They were not unconcerned in his sufferings, as being satisfied with their own freedom, as is the manner of some."

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p569

3.28.25

**Heb 10:34b** you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one.

This is not natural at all. Who on earth would rejoice to have their things plundered...taken away from them? It can rise up in us fear when we even think of the possibility of it. At least it can in me...and then those thoughts can drive me to prepare protections against the loss of my possessions. But, I have went through the loss of a career and a home. Going or walking through it praising and trusting God seems harder to do while just thinking about it than when actually living it. I have found in my own experience that God gives me what I need when I need it. He gives and takes away all in His sovereignty. If He takes away, then He will give me the joy I need to go through it knowing that it is working for His glory. He will show Himself able in my lack...in His time and way.

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**Heb 10:35** Therefore do not throw away your confidence, which has a great reward.

**Heb10:36** For you have need of endurance, so that when you have done the will of God you may receive what is promised.

““Seeing you have suffered so many things in your persons and goods, seeing God by the power of his grace hath carried you through with satisfaction and joy, do not now despond and faint upon the approach of the same difficulties, or those of a like nature.””

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p575

The battle is faith in the love and care of God no matter if suffering is on the horizon or in the present circumstances. I have “held God’s sovereignty in futility” before...which is holding His sovereignty without hope...without really believing that His plans are not to harm me but to give me a hope and a future. Looking at the life of the early Apostles and Christians, and what they went through...and modern day persecuted Christians...there is no doubt that God is close to the broken hearted. It is something that cannot be explained but has to be experienced in one’s own heart. In that place of surrender that if I live or die—it is all in His hands. He is Lord and I am

just passing through this life on my way to the land of promise. An eternal view...a long view...one of hope is the miracle that brings joy in any circumstance. God uses circumstances in our life to move us into the next place He wants us to be. Many times that looks like plundering our current provisions and things. If I set my mind on the fact that He loves and cares for me beyond measure, then I can trust that He has a purpose and plan for every single thing that comes into my life. Whether that looks like loss or gain to me. It is all working together for a greater glory...which means God will show Himself more glorious in greater times of need or struggle.  
**\*The patience part is the harder thing to embrace.**

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“without the constant exercise of patience, none can pass through those tribulations unto the glory of God, and their own advantage, as unto the great end of the obtaining the promise of eternal life. For without it men will either faint and give way to temptations that shall turn them aside from their profession; or will misbehave themselves under their sufferings, unto the dishonour of God and the ruin of their own souls. Patience is not a mere endurance of trouble, but it is indeed the due exercise of all graces under sufferings; nor can any grace be acted in that condition where patience is wanting. The exercise of faith, love, and delight in God; the resignation of ourselves to his sovereign will and pleasure; the valuation of things eternal above all things of this present life; whereby the soul is kept quiet and composed, free from distractions, fortified against temptations, resolved for perseverance to the end: this is patience. It is therefore indispensably necessary unto this condition.”

“(1.) **\*Then pray for it.** (2.) Give it its due exercise in the approaches of troubles, that it be not pressed and overwhelmed by thoughts contrary unto it. (3.) Take care to keep faith vigorous and active; it will grow on no other root but that of faith. (4.) Especially exercise faith unto a view of eternal things; which will engage the aid of hope, and administer the food that patience lives upon. Wherefore in this case, (5.) Remember, [1.] That the want of it lays the soul open unto the power and efficacy of all sorts of temptations, for this is the only armour of proof against the assaults of Satan and the world in a suffering season. [2.] It is that alone which will assuage the pain of sufferings, ease the burden of them, rebate their edge, and make them easy to be borne. All other things will fall before the sharpness of them, or give relief that shall end in ruin. [3.] It is this alone whereby God is glorified in our sufferings, and honour given to Jesus Christ in the gospel.”

Owen, John. 1854. [\*An Exposition of the Epistle to the Hebrews\*](#). Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p579

**\*Matthew 6:8 Your Father knows what you need before you ask him.**

Thank you Jesus. Amen

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**Heb 10:37** For, “Yet a little while, and the coming one will come and will not delay;

**Heb 10:38** but my righteous one shall live by faith, and if he shrinks back, my soul has no pleasure in him.”

**Heb 10:39** But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls.

Even so, come Lord Jesus! Both now in our present trials to bring Your strength, endurance, long suffering, and patience to minds, hearts and souls to all who love You. And come speedily on that Day set aside in the heart and will of the Father. For He who promised is faithful. Amen

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“The “just man,” he who is humble, meek, sincere, subdued unto the will of God, waiting for his pleasure, as all justified persons are in their several degrees, “he shall live;” for he is free from that principle of pride and unbelief which ruins the souls of men in times of trial.”

Owen, John. 1854. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 23. Works of John Owen. Edinburgh: Johnstone and Hunter. V6p588

Is there hope then for those who feel hopeless? Who question God, and lament to Him? I can only say: Ask Job. There is hope in the dark night of the soul, in a deep dark depression where faith is maybe only a very dim flicker if it can be seen at all. There is a place of silece that can scream “Jesus help me”, in a deafening volume not heard by human ears that reaches the heart of God. And then He comes and whispers “I am here. I love you. Trust in My goodness and mercy”.

<https://m.youtube.com/watch?v=ddJA3leoVJ8&pp=ygUQZ29vZCBnb29kIGZhdGhlcg%3D%3D>

3.29.25

Acts 26:18 to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.

4.4.25

**Heb 11:7** By faith Noah, being warned by God concerning events as yet unseen, in reverent fear constructed an ark for the saving of his household. By this he condemned the world and became an heir of the righteousness that comes by faith.

Preaching for 120 years without a single convert. Not even one except his own nuclear family. Uncles, aunts, cousins, siblings...all perished in the flood.

Jesus said as it was in the days of Noah so it will be at the end of the age. A time when the righteous will remain righteous and the wicked will remain wicked. No amount of preaching or

ministering will have any effect on the darkened minds who have been given over to their own reprobate mind. This will be very much an out of season time for believers. To keep on preaching, speaking and living Jesus will be absolutely impossible without the Holy Spirit...but I also believe it will be a time of the greatest miracles, the greatest display in all of history of the love God has for His people.