

**"For yet a little while,  
and he that shall come will come,  
and will not tarry"  
([Heb 10:30-34](#)) Part IV**

**Heb 10:28** He that despised Moses' law died without mercy under two or three witnesses:

**Heb 10:29** Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

**Heb 10:30** For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

**Heb 10:31** *It is* a fearful thing to fall into the hands of the living God.

**Heb 10:32** But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

**Heb 10:33** Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

**Heb 10:34** For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

I'd like to start this study off by explaining how "**The Lord shall judge**<sup>G2919</sup> **his people**" of verse 30 of this 10th chapter, is speaking of all of the world who will in time be judged ([Rev 14:7](#)). The one event that is common to all men is judgement ([Ecc 9:3](#)), but the timing of that judgement is not the same for all men, and it is God's fiery words that judges us all. The fire is the same fiery word of God, and it will devour anything that defiles the Kingdom of God and prevent it from entering into the Kingdom ([Rev 21:27](#)) which is symbolized for us with "a flaming sword which turned every way, to keep the way of the tree of life" of ([Gen 3:24](#)). Christ and his word which is a sharp two edged sword is symbolized by the "flaming sword which turned every way" ([Heb 4:12](#)) which guards Christ, "the tree of life", in us who is our hope of glory ([Col 1:27](#) , [Gen 3:24](#)). If we are blessed to endure until the end with those living waters within us we will in turn be the instruments that God uses to judge the entire world with his words that will proceed from our mouths like fire ([Jer 5:14](#) , [Rev 11:5](#))

Rev 14:7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment<sup>G2920</sup> is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Ecc 9:3 This *is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.

Rev 21:27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

Gen 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a **flaming sword** which turned every way, to keep the way of the tree of life.

Heb 4:12 For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

Col 1:27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Jer 5:14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, **I will make my words in thy mouth fire**, and this people wood, and it shall devour them.

Rev 11:5 And if any man will hurt them, **fire proceedeth out of their mouth**, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

**G2919** krinō *kree'-non* (of Heb 10:30 "...the Lord shall judge his people") Properly to *distinguish*, that is, *decide* (mentally or judicially); by implication to *try*, condemn, punish: - avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

**G2920** krisis *kree'-sis* (of Rev 14:7 "...the hour of his judgment")

(Subjectively or objectively, for or against); by extension a *tribunal*; by implication *justice* (specifically *divine law*): - accusation, condemnation, damnation, judgment.

The judgment<sup>G2917</sup> that is upon the body of Christ today is a different word found in (1Pe 4:17).

1Pe 4:17 For the time *is come* that judgment<sup>G2917</sup> must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

**G2917** krima *kree'-mah*

From G2919; a *decision* (the function or the effect, for or against ["crime"]): - avenge, condemned, condemnation, damnation, + go to law, judgment.

So judgment (<sup>G2917</sup>krima) begins at the house of God and ends in the lake of fire for them "that obey not the gospel of God". This end time period is described in these verses and is something that has to be happening within the elect now who are being judged first (Rev 20:12-15).

Rev 20:4 And I saw thrones, and they sat upon them, and judgment<sup>G2917</sup> was given unto them: (1Co 6:2-3) and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

Rev 20:5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged (<sup>G2919</sup>krino<sup>-</sup>) out of those things which were written in the books, according to their works.

Rev 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged(<sup>G2919</sup>krinō) every man according to their works.

Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.

**Rev 20:15** And whosoever was not found written in the book of life was cast into the lake of fire.

God has chosen the elect from the foundation of the world (**Eph 1:4**) to be part of a judgement in this age (**1Pe 4:17-19**) that will transform us (**Rom 12:2**) into the image of Christ so that we can have the boldness and confidence (**1Jn 4:17-19**) that comes with knowing that we are more than conquerors through Him who loves us (**Rom 8:37-39**).

**Eph 1:4** According as he hath chosen us in him before the foundation of the world, that we should be **holy** and **without blame** before him in love: [**Rom 8:1-2**]

**1Pe 4:17** For the time *is come* that judgment(<sup>G2917</sup>krima) must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

**1Pe 4:18** And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

**1Pe 4:19** Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

**Rom 12:2** And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

**1Jn 4:17** Herein is our love made perfect [**Heb 12:6**], that we may have boldness in the day of judgment (<sup>G2920</sup>krisis):*[today as we are being judged and judge all things (1Co 2:15), and boldly judging those who will be in the lake of fire 1Co 6:3]* because as he is, so are we in this world.

**1Jn 4:18** There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

**1Jn 4:19** We love him, because he first loved us. [**Rom 9:13**]

**Rom 8:37** Nay, in all these things we are more than conquerors through him that loved us.

**Rom 8:38** For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

**Rom 8:39** Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. [**Rom 5:10**]

God wants us to remember his mercy, and his faithfulness in order to help us through this time of judgement that we all must endure with hope-filled hearts that believe "**or yet a little while, and he that shall come will come, and will not tarry**". Outwardly Christ will come back a second time ([Act 1:11](#)), but if God is working with us now, we are experiencing this joy in the morning now, as he gives us power to be overcomers in this life ([Psa 30:5](#) , [Rev 2:7](#)).

[Act 1:11](#) Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

[Psa 30:5](#) For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning.

[Rev 2:7](#) He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

*Our first verses:*

[Heb 10:30](#) For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

[Heb 10:31](#) *It is a fearful thing to fall into the hands of the living God.*

We ended off last week's study looking at ([Heb 10:28-29](#)) where we discussed "Those who **"despised Moses' law"** as typifying those "who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace". Those "that despised Moses' law died without mercy under two or three witnesses", and the unconverted masses that will be resurrected in the second resurrection unto the judgement called ([G2920](#)krisis) accusation, condemnation, damnation, judgment will face a "much sorer" punishment varying from person to person depending on the degree that they were already sanctified and then considered that process "an unholy thing, and hath done despite unto the Spirit of grace".

Doing "despite unto the Spirit of grace" is something that God causes to happen like the two hundred and fifty men of renown whose hearts were hardened and

caused to err and the rest of the congregation the next morning ([Num 16:2-3](#) , [Num 16:41](#) , [Isa 63:17](#)), for our sakes so that we understand the process of grace and faith that we must undergo in order to have our carnal minds destroyed in this life through judgement (10X5X5=250).

These two parables of Christ found in ([Mat 21:28-45](#)) explain the natural resistance that is in our flesh toward Christ, our doing "despite unto the Spirit of grace" unless we are being given to receive the words of God which will only happen to those who are received through chastening and scourging ([Heb 12:6](#)).

**Mat 21:28** But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

**Mat 21:29** He answered and said, I will not: but afterward he repented, and went.

**Mat 21:30** And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.

**Mat 21:31** Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That **the publicans and the harlots go into the kingdom of God before you.**

**Mat 21:32** For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

**Mat 21:33** Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

**Mat 21:34** And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

**Mat 21:35** And the husbandmen took his servants, and beat one, and killed another, and stoned another.

**Mat 21:36** Again, he sent other servants more than the first: and they did unto them likewise.

**Mat 21:37** But last of all he sent unto them his son, saying, They will reverence my son.

**Mat 21:38** But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

**Mat 21:39** And they caught him, and cast *him* out of the vineyard, and slew *him*.

**Mat 21:40** When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?



**Mat 21:41** They say unto him, **He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.**

**Mat 21:42** Jesus saith unto them, **Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?**

**Mat 21:43** Therefore say I unto you, **The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.**

**Mat 21:44** And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

**Mat 21:45** And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

*([Heb 12:6](#) , the two sons in the first parable represent the old man and new man within us, then our rejection of Christ ([Act 2:36-38](#)) is explained when we are likened unto a husbandman of God's vineyard that we abuse, rejecting Christ the cornerstone until we are crushed by that same stone we reject being judged in this age [Mat 21:28-44](#) , [1Pe 4:17](#)).*

**Act 2:36** Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

**Act 2:37** Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

**Act 2:38** Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

**Heb 12:6** For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

**Mat 21:44** And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Moses fell on his face when he heard of this rebellion ([Num 16:4](#)) and in type and shadow language told "Korah and unto all his company" this is what you must do now "This do; Take you censers, Korah, and all his company; And put fire therein, and put incense in them before the LORD to morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi", which is another way of saying "**I counsel thee to buy**

of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." So Korah in essence was told to trim his lamp ([Mat 25:7-8](#)), but God knows our hearts and despite his actions it would be revealed on the morrow who was really serving God and who had a spirit of rebellion, who was really receiving the word of grace and who considered that process "an unholy thing, and hath done despite unto the Spirit of grace" ([Num 16:6-7](#) , [Rev 3:18](#) , [Mat 25:7-8](#)).

What was going on here was a lack of gratitude and thankfulness for what God had already done for Korah and all his company ([Num 16:9-10](#)). It seemed a small thing to them "that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them", and that lack of gratefulness was reflected in their desire to seek the priesthood also: "And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?". In very practical terms what this is telling us today is simply this ([1Ti 6:6-14](#) , [Rom 12:1-3](#)).

[1Ti 6:6](#) But godliness with contentment is great gain.

[1Ti 6:7](#) For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

[1Ti 6:8](#) And having food and raiment let us be therewith content.

[1Ti 6:9](#) But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

[1Ti 6:10](#) For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

[1Ti 6:11](#) But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

[1Ti 6:12](#) Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before **many witnesses**.

[1Ti 6:13](#) I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession;

[1Ti 6:14](#) That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:[[Heb 10:37](#)]

[Rom 12:1](#) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is*



your reasonable service.

**Rom 12:2** And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

**Rom 12:3** For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man **the measure of faith.**

These verses we've looked at in Numbers chapter 16 are the ones that brightly show us that "**Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people**". He judges his people, in this case ancient Israel, for our sakes to show us what is in us (**2Co 4:15**) and how we must continue to keep under ourselves, "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled" (**1Co 9:27** , **Heb 12:15**).

**2Co 4:15** For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

**1Co 9:27** But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

**Heb 12:15** Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

That measure of faith and our willingly to keep under ourselves are also a work of God, regardless we are learning to fear God and move with fear because "***It is a fearful thing to fall into the hands of the living God***" and in that state of mind we will "work out your own salvation with **fear and trembling**. For it is God which worketh in you both to will and to do of *his* good pleasure"(**Php 2:12-13**).

**Php 2:12** Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

**Php 2:13** For it is God which worketh in you both to will and to do of *his* good pleasure.

**Heb 10:32** But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

We are called to remember "**the former days, in which, after ye were illuminated, ye endured a great fight of afflictions**".

Think back, in other words, from time to time in the positive sense of looking back, not to trouble your heart as Paul said, who wanted to forget those things behind him but rather in this positive way we are looking back to remind us of how many things God has already delivered us from, and will continue to do so, as we reach "forth unto those things which are before" looking to that open door Jesus Christ ([Joh 10:9](#)) who we hear on the Lord's day being raised in heavenly places ([Php 3:13](#) , [Rev 1:10-12](#) , [Rev 4:1-2](#) , [Eph 2:6](#)).

[Joh 10:9](#) **I am the door:** by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

[Rev 1:10](#) I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

[Rev 1:11](#) Saying, **I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.**

[Rev 1:12](#) **And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;**

[Rev 4:1](#) After this I looked, and, behold, **a door was opened in heaven:** and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

[Rev 4:2](#) And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

[Eph 2:6](#) And hath raised *us* up together, and made *us* sit together in **heavenly places in Christ Jesus:**

We don't want to be short-sighted in other words, of the mighty hand that delivered us from Egypt ([2Pe 1:5-9](#) , [Deu 26:8](#) , [Deu 32:18](#)), nor do we want to forget that we are in a race that we will win if we are granted to die daily and acknowledge that this is a lifetime endeavour of overcoming, which Christ has promised to be faithful to see us through ([1Co 9:24](#) , [1Co 15:31](#)).

**2Pe 1:9** But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

**Deu 26:8** And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:

**Deu 32:18** Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.

**1Co 9:24** Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

**1Co 15:31** I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

God will not let the elect clear the land of sin too quickly lest we become proud: "lest the beasts of the field increase upon thee" (**Deu 7:22**), and we become highminded (**Rom 11:20**). If we take our eyes off of Christ who is the author and finisher of our faith working with us right now both to will and to do of God's good pleasure, which is to give us the kingdom, that also would be something that would come about because we have stopped moving with **fear** because God has hardened our hearts.

**Rom 11:20** Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but **fear**:

So our prayer is that God will keep us, and grant us the grace and faith needed to be saved (**Eph 2:8-9** , **Rom 3:27** , **1Jn 5:4**) through his holy spirit as we continue to bear all things, believe all things, and endure all things (**Rom 5:5** , **1Co 13:7**) until the end in order to be saved (**Mat 24:13**).

**Eph 2:8** For by grace are ye saved **through faith**; and that not of yourselves: *it is* the gift of God:

**Eph 2:9** Not of works, lest any man should boast.

**Rom 3:27** Where *is* boasting then? It is excluded. By what law? of works? Nay: but by **the law of faith**.

**1Jn 5:4** For whatsoever is born of God overcometh the world: and this is the

victory that overcometh the world, even our faith.

**Rom 5:5** And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

**1Co 13:7** Beareth all things, believeth all things, hopeth all things, **endureth all things**.

**Mat 24:13** But he that shall endure unto the end, the same shall be saved.

**Php 4:13** I can do all things through Christ which strengtheneth me.

**Heb 10:33** Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

**Heb 10:34** For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

Christ is our example of one who was "made a gazingstock both by reproaches and afflictions" ([Luk 23:34-39](#) , [Heb 12:3-5](#)), enduring and suffering that humiliation for our sakes to give us the confidence that we can also endure all things through this life as he did, by the same power that strengthened Him in his time of need ([Heb 5:7](#) , [Heb 4:16](#) , [Rom 5:10](#)). Sharing in those reproaches of Christ ([Heb 11:26](#)) as we fill up what is behind of his afflictions ([Col 1:24](#)) is the greatest honour that could be bestowed upon us, and it is because of those sufferings that we can endure through Christ that we will be made ready to rule under him ([2Ti 2:12](#) , [Rev 19:7](#)).

**Luk 23:34** Then said Jesus, **Father, forgive them; for they know not what they do**. And they parted his raiment, and cast lots.

**Luk 23:35** And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

**Luk 23:36** And the soldiers also mocked him, coming to him, and offering him vinegar,

**Luk 23:37** And saying, If thou be the king of the Jews, save thyself.

**Luk 23:38** And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

**Luk 23:39** And one of the malefactors which were hanged railed on him,

saying, If thou be Christ, save thyself and us. ["**reproaches and afflictions**" of Christ that we share in [Gal 2:20](#)]

[Heb 12:3](#) For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

[Heb 12:4](#) Ye have not yet resisted unto blood, striving against sin.

[Heb 12:5](#) And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

[Heb 5:7](#) Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that **he feared**;

[Heb 4:16](#) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

[Rom 5:10](#) For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

[Heb 11:26](#) Esteeming the **reproach** of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

[Col 1:24](#) Who now **rejoice** in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

[2Ti 2:12](#) If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

[Rev 19:7](#) **Let us be glad and rejoice**, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

Notice the word "**partly**" that reminds us that God does not give us more than we can bear in this life ([1Co 10:13](#)) but things are done in order, each trial strengthening us for the next as we are made ready as the bride of Christ.

[1Co 10:13](#) There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may

be able to bear it. [love "*bears all things*"]

**Heb 10:33** Sometimes you were abused and mistreated in public, and at other times you shared in the sufferings of others. (CEV)

Again we look to Christ's example on the cross to see those parts of our walk explained through those three men who were crucified for our sakes (**Luk 23:39-43**). Christ was the only one on that cross who was innocent and it is the blood of Christ that makes us accepted through the beloved (**Eph 1:6**) even while this process of judgment is unfolding within us with those two thieves on the cross that represent the struggle that is going on every second of our life within us. Those two men witness to that fact of this reality within each of God's elect, along with the one man Jesus Christ who is the author and finisher of our faith who is declaring the end from the beginning for both of these men and declaring their salvation through his sacrifice that they will one day understand: "**Father, forgive them; for they know not what they do**" and "**Verily, to you am I saying today, with Me shall you be in paradise** (CLV)".

So our "**companions of them that were so used**", when looked at within, is represented by those two men on the cross as it was for Christ who ruled over those powers and principalities while in his flesh, and the first to '**have compassion for us all in bonds**' (**1Jn 4:17**).

**Heb 10:34** for also with my bonds ye sympathised, and the robbery of your goods with joy ye did receive, knowing that ye have in yourselves a better substance in the heavens, and an enduring one. (YLT)

These three men together being crucified remind us that three is "the completion of the process of judgement". Another witness of Christ being in the midst of "the process of spiritual completion" that three stands for is found in Daniel (**Dan 3:25**).

"You, my friends, are the thieves hanging beside Christ! Don't you know that YOU are the TEMPLE of God, and the Spirit of God DWELLS in YOU? "...

"When others condemn us for being "the Christ", we MUST realize that it is not of their own doing or our own doing that we are hanging on a cross with Christ, but that it is the will of God to bring about the new man in us, the great mystery of Christ in us our hope and glory."

(Excerpts from <https://www.iswasandwillbe.com/the-thing-i-fear>)



**Dan 3:25** He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Next week, Lord willing, we will look at the conclusion of this section of Hebrews that shows us the importance of not casting away our confidence as we patiently wait for the "**great recompense of reward**" that God reminds us "**for yet a little while, and he that shall come will come, and will not tarry**".

**Heb 10:35** Cast not away therefore your confidence, which hath great recompense of reward.

**Heb 10:36** For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

**Heb 10:37** For yet a little while, and he that shall come will come, and will not tarry.

**Heb 10:38** Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

**Heb 10:39** But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.