

Hebrews 10:19 – 11:40, Holding onto the Greater Than, Part 1

Hebrews 10:26-31

- 1) Introduction/Review
 - a) Vv. 19-25
 - i) Draw Near
 - ii) Hold On
 - iii) Consider
 - iv) All in the context of not neglecting to assemble ourselves together
 - b) Why is this so important?
 - i) As see today, we're playing with fire if we neglect such a great salvation, such a great savior, such a great hope.
 - ii) If we try to go it alone, we are putting ourselves at risk of burning out, losing steam, growing cold, of turning from the Savior
 - c) We see the significance of it here: for if we, as we'll see, leave the savior and turn from the gospel, we're turning to nothing. Caveat: this is not something, as we'll see in later verses, that one who belongs in truth to Christ. Rather, it is a dreadful warning and admonishment to the false professor and of great encouragement to the one in faith.
- 2) The warning: If we go on sinning deliberately after receiving the knowledge of the truth, there is no longer a sacrifice for sin
 - a) What is it to sin deliberately?
 - i) Is this speaking of sinful activity?
 - (1) That is, is sin after conversion disqualifying?
 - (2) Are the Novatians correct?
 - ii) Or is it speaking of something else
 - iii) What is that we have been talking about in this passage?
 - (1) Draw near
 - (2) Hold on
 - (3) Consider how to stir one another
 - iv) What is it that Hebrews has been expounding upon?
 - (1) The superiority of Christ the better than
 - v) So we can say this: to sin deliberately, in this context, is not the act of committing a sin or a series of sin or with struggling with sinful behavior, thoughts, and feelings.
 - (1) What is it that Christ came to do away with? Sin
 - (2) What are we still in if outside of Christ? Sin
 - (3) To deliberately continue in sin is this:
 - (a) To knowingly and willingly renounce the grace that we have received in Christ Jesus.
 - (b) It's given in the positive at the end of chapter 10 with
 - (i) "But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls."
 - (c) To exist outside of Christ is to exist in sin.
 - (4) John Owen

- (a) This sinning **deliberately** does not refer to those times of spiritual darkness that may press down on our minds, even though they are evil and dangerous.¹
- b) What sacrifice is there if this is the case?
 - i) There is no longer any sacrifice for sin—the Mosaic covenant is done and those sacrifices didn't offer anything
 - ii) Nor anything else we might contrive
 - iii) What is man's greatest fear? Death! Why? Judgement!
- 3) The result: a fearful expectation of judgement
 - a) For the one who runs from Christ, there can be no assurance or expectation of divine salvation. There is only the fearful expectation of judgement
 - b) The judgement of fire and being counted in with the adversaries
 - i) Isaiah 33:13-14
 - (1) Hear, you who are far off, what I have done; and you who are near, acknowledge my might. The sinners in Zion are afraid; trembling has seized the godless: "Who among us can dwell with the consuming fire? Who among us can dwell with everlasting burnings?"
 - c) Does this imply that one who has faith can then become reprobate
 - i) What did we just read: we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls
 - d) There is also a whole host of things between salvation and damnation
 - e) You see, this is the sin against the Holy Spirit
 - i) Matthew 12:22-32
 - (1) Then a demon-oppressed man who was blind and mute was brought to him, and he healed him, so that the man spoke and saw. And all the people were amazed, and said, "Can this be the Son of David?" But when the Pharisees heard it, they said, "It is only by Beelzebul, the prince of demons, that this man casts out demons." Knowing their thoughts, he said to them, "Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand. And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges. But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you. Or how can someone enter a strong man's house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house. Whoever is not with me is against me, and whoever does not gather with me scatters. Therefore I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven. And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.
 - (2) Explain a bit: what is it that they are rejecting? The Holy Spirit's testimony of who Jesus is. To reject Jesus is to reject the only provision for sin that there could ever be. So, for the one who forsakes Christ, who turns from that, we must say this: they can only be sure of one thing: the judgement of God. For they are

¹ John Owen, [Hebrews](#), Crossway Classic Commentaries (Wheaton, IL: Crossway Books, 1998), 213.

showing like the heretics addressed in 1 John, that they were not of us, for if they were of us, they wouldn't have gone out from us.

- ii) Our articles of faith, 17:3
 - (1) They may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins and for a time continue therein, whereby they incur God's displeasure and grieve His Holy Spirit, come to have their graces and comforts impaired, have their hearts hardened and their consciences wounded, hurt and scandalize others, and bring temporal judgments upon themselves. Nevertheless, they shall renew their repentance and be preserved through faith in Christ Jesus until the end.
- 4) Contrast between punishment in law and one judgement in regard to Christ
 - a) The covenant of law, an inferior covenant unable to bring about eternal redemption, had provision for judgement for those who rejected, or set aside, the law of Moses
 - i) V. 28: Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses
 - ii) Deuteronomy 17:2-7
 - (1) "If there is found among you, within any of your towns that the Lord your God is giving you, a man or woman who does what is evil in the sight of the Lord your God, in transgressing his covenant, and has gone and served other gods and worshiped them, or the sun or the moon or any of the host of heaven, which I have forbidden, and it is told you and you hear of it, then you shall inquire diligently, and if it is true and certain that such an abomination has been done in Israel, then you shall bring out to your gates that man or woman who has done this evil thing, and you shall stone that man or woman to death with stones. On the evidence of two witnesses or of three witnesses the one who is to die shall be put to death; a person shall not be put to death on the evidence of one witness. The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. So you shall purge the evil from your midst.
 - iii) If the law had such severe punishment, how much moreso for the one who has rejected the covenant of Grace that is in Christ Jesus!
 - (1) Trampled underfoot the son of God who alone atones for sin and is alone the priest by whom we live and endure
 - (2) Profaned the blood of the covenant
 - (a) One who has but received the outward testimony but has not had the inward application.
 - (b) Separated from others by profession, but tied to the others by lack of possession
 - (3) Outraged the spirit of Grace
 - (4) This is not mere stoning or temporal death, rather this an eternal judgement in the forever fire that we referenced earlier in Isaiah 33.
 - (5) This is the only thing such an apostate has to look forward
 - b) Such a person is not to be regarded as a wayward saint.
 - i) Such a person is to be regarded as one who is to be warned that unless you receive Christ the Lord, you shall be eternally condemned for you are still in your sin.
 - ii) Such a person is to be an object of evangelism just like those addressed in 6:4-9

- 5) Rooted in the nature of God
 - a) God will rain vengeance and wrath down on humanity in its sin.
 - b) This is not to be taken lightly
 - c) We cannot neglect the fact that God will indeed take it out on His enemies. Only in Christ is one no longer an enemy.
 - d) Truly a fearful thing to fall into the hands of the living God
 - i) To be in God's hands is wonderful thing for the friend of God
 - ii) To be in God's hands is a fearful and terrible thing for the enemy of God.
 - (1) "Only God can judge me..."
- 6) Conclusion
 - a) For the believer, this is of great encouragement to continue holding onto Jesus. The one in Christ has the exact opposite expectation of this hypothetical apostate: everything.
 - i) In Christ, we have righteousness, forgiveness, are being saved from our sin, and will be saved, certainly and with absolute effect by Christ. Death is an enemy for the believer that still has temporal sting, but has been neutered.
 - b) But for the one who turns away from Christ, here we see the impact of what is outside of Christ: nothing, nada, zilch, nichts
 - i) For there is no provision for sin that can be sought if not in Christ Jesus-only judgement. Death is terrifying
 - c) All the more important to remember the exhortations from vv. 19-25
 - i) Draw near
 - ii) Hold on
 - iii) Consider one another
 - iv) All in the context of assembling of ourselves together
 - (1) Now we see why habitually absenting ourselves from the assembly of saints, when not providentially hindered, is literally playing with fire
 - (2) Let's hold one another to this
 - v) Also, there's a lot of ground between firm holding onto Christ and absolute apostasy.
 - (1) And a whole lot of pain and destruction in taking our eyes off Jesus
 - (2) Let us exhort one another to keep our eyes on Him, by faith, living in Him and growing in Him.