

## The Vengeful God Hebrews 10:26-39

Ok, so this week we will try to finish out chapter 10. For those who were not here last week, I initially planned on finishing out chapter 10, but ended up getting caught up on verses 26 and 27 and the supposed controversy that seems to be suggesting in those verses. So this morning, let us read the passage we are looking at, Hebrews 10:26-39.

So as I was saying last week, verses 26 and 27 do not mean that one who is saved can, or will ever lose their salvation. Once you have become an adopted child of God it is impossible that God would go back on his word, and on his promises that he not only Loves, but will keep you, and never lose you. If this would be the case, then God would no really be God, for if he does not keep his word, if he does not hold true to his promises then he is a liar, and therefore not just and holy, and therefore not God.

Your salvation is secure because the God who created the universe, and set forth his plan of salvation to reconcile his creation which rebelled against him back to himself, the one who is mighty, the one who is just, the one who is holy, and the only one true sovereign Lord over all has in his grace, and mercy for his own good pleasure chose you to be his adopted child, infact scripture says that he has loved you since before the foundation of the world.

So there for it is not even a possibility that those who the blood of Christ has been applied, for those who's sins he promises to forgive and remember no more, can not, and will not ever lose their salvation. But as we talked about last week, these 2 verses here are not condemning those who are already Christs who struggle with sin, but rather it is a warning to those who believe that they are right with Christ, who have a head knowledge to know better, but not the in dwelling of the spirit to do better. Looking at these 2 verses again this week I think we can draw out another application which is much like the first. It says, that if we sin willfully after we have received the knowledge of the truth, there no longer remains a remission of sin.

Another way to look at this as for of a test to see if your faith, or the faith of others is true. For the response of a believer when he or she is confronted with their sin, is shame, grief, repentance and reconciliation. A believer who has sinned will be ashamed of it, will grieve over it, will turn to God in repentance, and will likewise seek repentance and reconciliation with those they have sinned against.

If none of these things are true in the life of one who claims Christ, then one can also say that their confession and belief upon Christs sacrifice is empty. There is no forgiveness to those who continue to revel in their sin, who continue to rebel against God when confronted by the truth of their rebellion.

And all of this will play into our understanding of the following verses. For as we know none of the bible operates within its own little cells, the bible we have today is separated only for our convenience, the whole book is God's revelation to us and therefor must also be understood not taking each verse on its own, but in the context and understanding of the entire scripture. Rightly dividing the word of God does not mean that we take each section separately as some may teach, but rather that we should strive that scripture is properly taught, and properly understood. As we get into the following verses here this morning this will become important as well for the next few verses could be picked out of scripture, held up on their own in an attempt to make an argument against those of us who hold the new Covenant understanding of God's salvific work.

Verse 28. "Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witness" Can you see how those of us who hold to the view that the law has passed, that it is no longer necessary in the life of the believer, that it has not been refreshed, but replaced could have this verse used against us? Being misunderstood by those who still today preach the necessity of the Law for the Christian, could see us as ones who reject Moses' law, it would seem then that by this verse we would be condemned to death if this were true.

But that is not the point of the author here, he has not spent the past 9 and a half chapters teaching how Christ has come and fulfilled all that came before, and since he has fulfilled it, he is the substance of which everything before hinted at, therefore he is greater than all who came before. He is greater than the law, the prophets, and the priests. He has come not as a continuation of any of those, but as the true and perfect replacement of the flawed and imperfect examples.

We see this in the following verse, it gives context to what the author here is saying showing he doesn't mean Christians at all, verse 29 he says, "Of how much worse punishment do you suppose will he be thought worthy of those who has trampled the son of God underfoot, counted the blood of the covenant by which he was sanctified as a common thing, and insulted the spirit of Grace?" Now we see what the author here is doing is again setting up the example of the shadow, in this case the law, and again showing the fulfillment. He is using the law here in its historical sense, reminding the Hebrews that he is writing to of this punishment of failing Moses' law.

If one failed to uphold the old covenant law, and the old covenant, it says on the witness of 2 or 3, they would be put to death. If the law which was just the shadow had such a condemning punishment, how much more so for those who do not honor the blood of Christ in this new covenant? This ties back to the previous 2 verses does it not? For the examples given there are the very ones who trample the blood of Christ underfoot, who count Christ's sacrifice as a common thing, These are those who believe they are forgiven, but continue in their life of sin never really repenting, never really being forgiven or justified.

This is actually quite a scary thought, especially for those in the ministry. As I had mentioned last week we must be wary that through our ministry, through our witness to those that God puts before us we do not make as Jesus called the Pharisee's, White washed tombs. We must be careful that we do not seek the reformation of ones life to make them merely appear religious and holy, yet being full of dead mens bones, having the appearance of faith, but having a heart that is still a slave to sin.

Think of verse 29 applied to ministers, missionaries, and others who set themselves up as authorities who lead people astray with false teaching, and if that is the case, what of those of other religions leading people astray, are these not also people who we could say have trampled the Son of God underfoot? For they do not look to Christ, they do not count Christ with the reverence and honor that is befitting him, instead they turn people to look inwardly to themselves, to find their own truth within them, to reform their life, and focus upon the outward acts and appearance as being what is important in justification before God.

Is this not also in a sense, trampling the Son of God underfoot? See how this plays into the ministry? For we know that it is only by Christ's blood applied that one can stand before God Justified, it is not our justification, it is not our life and our actions which justifies us, but it is only the work of Christ on the cross applied to us that we are accounted as ones justified. If anyone teaches anything other, they are trampling the Son of God, they are counting the blood of Christ as a common thing, as something with little to no true merit.

If we go back to Chapter 6, verse 4 we see that the Author here is really building upon something he had said previously, he said, "For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit and have tasted the good word of God and the powers of the age to come, if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put him to an open shame." Again, in doing so, they trample the Son of God underfoot, and regard the blood which was shed for remission of sin, and sanctification as nothing.

But not only that, as the end of verse 29 says, they also insult the spirit of grace. We only need to turn to Matthew chapter 12 to see the result of those who do such. Verse 30. "He who is not with me is against me, and he who does not gather with me scatters abroad. Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men, Anyone who speaks a word against the Son of Man, it will be forgiven him, but whoever speaks against the holy spirit, it will not be forgiven him, either in this age or the age to come."

Mark put it this way, in chapter 3 verse 28. "Assuredly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they may utter; but he who blasphemes against the Holy Spirit never has forgiveness, but is subject to eternal condemnation."

Wow, that is quite the serious warning, Mark gives us I think a little clearer understanding as to what is being said here, rejecting the work of the spirit is really, rejecting the new birth. Rejecting the power of the spirit, is a rejection the Spirit's work in the life of God's people. Scripture tells us that the holy Spirit indwells all of God's children, therefore one can not be a child of God and reject the spirit.

Like wise one can not claim Christ as their savior yet continue in a life defined and enslaved in sin. In doing so, they are making a blasphemy of the Spirit, claiming the spirit's work in their life, but by their life proving that there is no spirit working in them.

In a sense, a false faith is a blaspheme against the Holy Spirit, for it denies the spirit's work and power being that there never has been one, yet lays claims to the salvation that is only brought through the work of Christ in the holy spirit which works conviction of sin, and ministers to us the truth and understanding of God's word. For example, we all know that Christ taught and spoke in parables, for as he told his disciples it was not given that those he was teaching should know, but it was given that the disciples should know and Christ would then go on to explain the meaning behind the teaching. Christ said that when he goes, he will send a helper, which is the Holy Spirit, and it is this Holy Spirit that guides and teaches us, helping us to understand God's word.

So if you have a false faith, a false teacher who is not guided and enlightened by the spirit, they will be like the pharisee's who were not enlightened to have full understanding, being blind and unable to see that truth that stands before them, for they do not have the spirit which discerns, and are instead left to interpret through their own devices, in effect, creating false doctrines, false faith and leading many people astray.

It would seem that this blaspheme against the spirit is multi-faceted, and really is more or less an expression to encapsulate all that which is not truly of God. For a denial of the Spirit is a denial of God. Whether that be false teachers, preachers, or a false faith, or an outright denial of God, Christ and the holy spirit in unbelief. All of these things fit within the boundaries I think of being a blasphemes against the Holy Spirit.

Verse 30 and 31 are speaking to these people, these who have regarded the blood of the new covenant as a common thing, these who have blasphemed against the holy spirit he says, "Vengeance is Mine, I will repay says the Lord, and again, the Lord will judge his people. It is a fearful thing to fall into the hands of the living God.

I think this is a reminder that one must examine themselves, to be sure our salvation. One should be testing what they are being taught by scripture itself. If what the teacher or preacher is saying does not line up with what scripture teaches then it is wise, and prudent to at the very least be apprehensive. There is nothing wrong with questioning the pastor or teacher, and a good pastor or teacher should not only not fear such questions but should foster an environment where such discourse is not only allowed but encouraged. For at the very least, we are all human capable of making mistakes, and such discourses will either strengthen the faith, or root out falsehoods and in both outcomes we as Christians should rejoice.

For we do not want to be found on the side of vengeance of this living God. It is best to wrestle, and to suffer through the pain of seeking knowledge and understanding of scripture now, to grow and educate to protect ourselves from false teachers, so that we will not be duped, or deceived ultimately condemned. And not only that, but to test out our faith that it is true, and we are not being self deceived believing a lie.

The final verses here show this very thing, and stands as a reminder to these Hebrews to which it was written who were undergoing some obvious persecution, but not only that, to us as well today. No where in scripture does it say that the Christian walk will be easy, in-fact we are told repeatedly that because of Christ we will be hated, and despised. There will be persecution, and hatred, life will not be easy all the time, and no your trials are not driven from a lack of faith, you do not suffer because you do not have enough faith.

Suffering and trials are a part of life in this fallen world, sin rules and reigns in the world around us, and in the world we live in, it rules and reigns in the hearts of our neighbors, or friends and our family members, and it will impact you, for you yet live in this world. Bad things do not always happen to you because you did something wrong, sometimes it is just simply the effect of the fall, of the curse upon man. But our hope, isn't in a redemption of this life, but of the life after.

God uses even these things that are meant for evil, the things that happen around us and to us which may have been intended to cause harm, even in such things God blesses. When I talk to my mom, even despite all that she is enduring now....most of what she talks about is God's grace, mercy, and blessings. And this is what the Author here is calling to mind to the readers, it is multi-faceted, as it serves to show that trials will come, but God will bless, and it all works to prove out your salvation and redemption.

As we read these last few verses of this chapter, keep this thought in mind and see how the Author here is instructing his readers, how one who claims Christ acts in such times, how one who claims Christ ultimately has hope through such times, and how those whose faith is true, which is grounded in the blood of Christ, for those who have the ministry of the spirit indwelling in them will indeed endure, and will not fall away. He had just warned them of the judgment upon the false, upon the liars, and the blasphemers of the spirit, but here in verse 32...in a sort of comforting way, he reminds them that they are not among this group when he says, "But recall the former days in which, after you were illuminated, you endure great struggle with suffering; partly while you were made a spectacle both by reproaches and tribulations, and partly while you became companions of those who were so treated."

Their faith endured through persecution brought out because of their faith. These are not those who it says in verse 26, “who sin willfully after having received the knowledge of the truth.” It says the opposite, that now being enlightened, they have grown in faith and stood even under great struggles and sufferings. And the Author is reminding them of this. Verse 34” for you had compassion on me in my chains, and joyfully accepted the plundering of your goods knowing that you have a better and an enduring possession for yourselves in heaven.”

This is the heart of a christian, to endure, and to help one another even if it causes our own suffering. For there is the spirit's ministry in our hearts and minds, the spirit which stirs up the love of God toward one another other, that we would even sacrifice such to provide for the needs of those whose sufferings are greater than our own.

He goes on to say, verse 35. “Therefore do not cast away your confidence, which has great reward, for you have need of endurance, so that after you have done the will of God, you may receive the promise. For yet a little while, And he who is coming will come and not tarry. Now the just shall live by faith, but if anyone draws back, my soul has no pleasure in him.”

And look at this last verse here, comforting words written to a suffering people in whom this Author cares deeply for. Remember your past past days of suffering, remember God's provision and blessings, and prepare yourself to endure for as you live in this world there will be more times of struggle, more times of suffering but fear not, “For we are not of those who draw back to perdition, but of those who believe to the saving of the soul.”

Those words should be able to be said of all of us, If you are Christs, you will endure, you will persevere, because we know and believe the salvation of our souls and ultimately rest in God's redemption. If your faith is sure, if the holy spirit indwells in you, you will persevere to the end to the saving of your souls.