

Hebrews 10:26-31

Let's first read the passage together:

Heb 10:26-31

*For **if we** go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, 27 but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES. 28 **Anyone** who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. 29 How much severer punishment do **you** think **he** will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which **he** was sanctified, and has insulted the Spirit of grace? 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 terrifying thing to fall into the hands of the living God.*

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What are your **first impressions**? Anything here that could cause some believers to doubt their eternal security?

What things need to be **further explained** before we can draw conclusions about how this passage relates to our subject of eternal security?

OK so let's begin our assessment of the passage.

WHO?

Is Paul writing to and/or about **one group** of people or **more than one** group?

What do we look for in order to decide?

There is a very simple way to determine who is being addressed. Pay attention to the pronouns!

What pronouns are used in verses 26 & 27?

What pronouns are used in verses 28--29?

What pronouns are used in verses 32-39?

Heb 10:32-39

What does this tell us? (Which group would you rather belong to?)

Paul speaks directly to the "we/you" crowd.

He talks about the "anyone, anyone/he/him" crowd. By the way are these singular or plural pronouns? How does that effect the interpretation here?

What are the severe consequences awaiting this second group?

*27 but a **terrifying expectation of judgment** and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES*

*29 How much **severer punishment** do **you** think **he** will deserve...*

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 terrifying thing to fall into the hands of the living God.**

There are three quotations of Old Testament passages here. If you have a New American Standard translation they are in all CAPITAL LETTERS.

So Hebrews 10:26-31 is all about the terrible things that are awaiting a group of people.

What do we need to know about this group in order to determine whether or not the warnings are addressed to people who could lose their salvation?

What is **the first question** we need to answer about this group?

1. **Were they now or at one time saved? Had they been believers in Christ?**

What would the second question be?

2. Is this passage dealing with **eternal salvation**? Or with receiving or forfeiting rewards?

Finally, the third question would be:

3. Does this passage teach that a believer can **lose the blessings of salvation**?

Let's examine the **evidence**.

1. Were they now or at one time saved? Had they been believers in Christ?

What statements suggest that these people were or could have been saints – believers in Christ, possessing eternal life?

Not a lot.

Verse 26 says that had receive the knowledge of the truth.

Verse 29 says that he had been sanctified by the blood of the covenant.

Verse 30 says that the Lord will judge His people.

Verse 26 says nothing about the man believing in Christ or the gospel. He simply received knowledge of the truth.

This is just like tasting the good word of God in Heb 6:5.

He hung around the assembly and heard the truth. But he did not believe it.

How do we know? Because he sinned willfully.

This is NOT talking about adultery or lying or stealing.

It is talking about THE SIN of the book of Hebrews: **UNBELIEF**.

Heb 3:7-19

Heb 4:1-7

Verse 30 says that the Lord will judge His people.

30 For we know Him who said, "VENGEANCE IS MINE, I WILL REPAY." And again, "THE LORD WILL JUDGE HIS PEOPLE."

He will vindicate the righteous and condemn the wicked. The righteous are the Jewish believers while the wicked are the Jewish unbelievers.

Who is in view here? The one who will receive the personal wrath of the all-powerful Living God who will exact His revenge on those who held His Son in utter contempt.

Verse 29 makes the strongest case for asserting that he was a believer.

*and has regarded as unclean [a common, unimportant thing] the blood of the covenant by which **he** was sanctified,*

Isn't someone who has been sanctified by the blood of the covenant a believer who possesses eternal life?

Not necessarily. The Bible uses sanctified and sanctification in a number of ways. The Greek word means "set apart".

It can apply (and often does) to believers, but is also applied to objects, places, and even people who are not saved.

For example:

Matt 23:17-19

1 Tim 4:1-5

1 Cor 7:14

So what does it mean here in Hebrews 10:29?

*and has regarded as unclean [a common, unimportant thing] the blood of the covenant by which **he** was sanctified,*

Notice the word “covenant”.

The death of Christ on the cross effectuated the end of the Mosaic Covenant.

Christ has made the first covenant – the Mosaic Covenant, the Law – obsolete.

Heb 8:7-13

The first covenant was established by God with the nation of Israel.

Every person in the nation of Israel had been set apart or sanctified on the night of Passover by the blood of the lamb that was placed on the doorway of each home.

But this does not mean that the Spirit regenerated them. Many had no faith in God.

They shared the same blessings as all the rest when they were liberated as slaves and given the promise of a great land flowing with milk and honey.

However, when they went into the wilderness, they were tested to determine who really believed in and trusted the Lord, and who did not. In fact, most did not believe.

Profession is one thing; possession is another.

*and has regarded as unclean [a common, unimportant thing] the blood of the covenant by which **he** was sanctified,*

The person in Hebrews 10:29 had joined himself with the saints, but he left and went back to Judaism. He was not a believer in Christ.

He was **apostate**.

What else is said about this one who was sanctified by the blood of the covenant?

Well, he regarded that blood as a common thing, Not sacred.

What does it not say? It says nothing about eternal salvation, or the sanctification of the Spirit.

One other argument that is made to show that these were in fact believers:

These punishments are temporal in nature, not eternal. The believer loses rewards but is not condemned and sent to the Lake of Fire.

But is that true?

*For **if we** go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, 27 but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES. 2*

So who is this person?

He was apostate from the faith he once professed. He claimed to be a believer in Christ, but in fact he was a pretender.

What is NOT said about him/them?

That they believed in Christ

That their sins were forgiven

That they were born again

That they received eternal life

That they were justified (Declared righteous by God)

That they were regenerated by the Spirit.

That they were indwelt by the Holy Spirit

That they were sealed with the Holy Spirit

That they were saved or sanctified

Here are several New Testament passages that talk about apostates and apostasy:

With us, but not of us

Act 20:28-30

Galatians 2:4

2 Timothy 3:1-9

Titus 1:15-16

Hebrews 2:1-3; 3:7-13, 18-19; 4:1-6; 12:21-29

1 John 2:18-23; 4:1-6

Jude 3-19