

Hebrews 10:19-25; "DANGER: Beware of Apostasy" March 9, 2025

- I. Welcome & Review
 - A. Good morning! Ohayougozaimasu! Welcome to Calvary Chapel Iwakuni.
 1. *Welcome any new faces and those streaming online.*
 - B. Before we continue any further, let's go ahead and dismiss our elementary aged children to their Sunday School classrooms.
 1. *(2nd Service; Remember to dismiss the Bible English class.)*
 - C. This morning, as we continue through our verse by verse study of the book of Hebrews, we come to yet another challenging portion of Scripture.
 1. A portion of Scripture that has caused a lot of discussion, a lot of debate, and has even been used to divide the body of Christ.
 2. It is sad that this is true. For we just read last week of the importance of the body coming together in fellowship and considering one another.
 - a. It is one of the three things that we should be intentionally and purposefully doing based upon all Christ is and all that Christ has done for us.
 - b. Last week we noted how based upon all Christ is and all He has done for us, we as followers of Christ, ought to draw near to God, we ought to hold fast our confession, and we ought to consider one another. Part of considering one another involves the need for us to come together in fellowship, and in unity as the body of Christ.
 - c. So, whenever we allow things to tear us apart, we are doing ourselves a disservice, we are hurting ourselves, we are bringing harm to the body of Christ.
 3. It's sad when the body of Christ becomes divided against one another. Especially when it comes to matters pertaining to God's Word and our understanding of it.
 - a. Some things in God's Word are black and white. They are very clear to understand.
 - i. Jesus died on the cross for our sins and three days later rose from the dead victoriously defeating sin and death. The Bible is very clear on this matter.
 - Jesus said, "The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." (**Lk. 24:7**)
 - ii. Jesus is the Son of God. The Bible is very clear on this as well.
 - God the Father Himself testified of Jesus saying, "This is My beloved Son, in whom I am well pleased." (**Mt. 3:17**)
 - b. Other things are more challenging for us to understand, there are things that seem to be contradictory at times based upon our limited understanding.

- i. The Scriptures clearly teach that God chose us. That He predestined us
 - Ephesians reads of how God chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will." (**Eph. 1:4-5**)
 - ii. And at the same time, the Scriptures clearly teach the responsibility of man in needing to respond to God, to accept Him and His gospel message.
 - Jesus said in John 3:16, "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life." (**Jn. 3:16**)
 - Romans states "For whoever calls on the name of the Lord shall be saved." (**Rom. 10:13**)
 - c. It can be difficult to reconcile certain things within the Scriptures and the text before us this morning deals with some stuff that can be difficult to understand, and difficult to reconcile with what we read throughout the Bible and even within the book of Hebrews.
4. In our text this morning we come to yet another one of the author's stern warnings he gives throughout his letter.
 5. The book of Hebrews has within it five very stern warnings that the author shares with his audience as a way to protect them from potential danger and potential pitfalls in their faith.
 - a. You may remember the first warning the author gave had to do with a warning against drifting and neglecting our salvation.
 - i. In ch. 2 the author stated how "we must give the more earnest heed to the things we have heard, lest we drift away." (**Heb. 2:1**)
 - ii. He questioned how we could expect to escape penalty "if we neglect so great a salvation" (**Heb. 2:3a**)
 - b. Next the author warned his audience about the danger of unbelief.
 - i. Writing, "Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God" (**Heb. 3:12**)
 - c. Then in chapter 6, the author warned his audience of the danger of laziness, of not growing and maturing in our faith.
 - i. The author called his audience to leave the discussion of the elementary principles of Christ [their spiritual ABC's if you will] and to go on to perfection, to maturity. (**Heb. 6:1a**)
 - ii. He warned his audience about the danger of becoming lazy or sluggish, stating, "do not become sluggish, but imitate those who through faith and patience inherit the promises." (**Heb. 6:12**)

6. And now here in chapter 10 we come to the fourth of the five warnings in the book of Hebrews. And this fourth warning is probably the most severe of all the warnings; it is a warning against apostasy.
- D. This morning, our text is going to be Hebrews chapter 10 verses 26-31 and the title of our study is going to be “**Danger: Beware of Apostasy**”.
1. Hopefully, you all have a Bible with you this morning. If not, feel free to reach down and borrow one from underneath one of the chairs around you. We do think it is important for you to read the Word for yourself.
 2. With Bible in hand, go ahead and make your way to Hebrews chapter 10 if you haven’t done so already. And then once you are there, I’d like to invite you all to rise to your feet in honor of God and His holy word.
 3. I’m going to read through our text from my bible, do your best to follow along in your own.
 4. The author of Hebrews continues this letter with yet another strong warning here in chapter 10 writing the following in vs. 26... (R & P).

II. Intro

- A. Before we dive into these verses, I want to remind us of the overall flow and context that these verses are written in.
1. Recall that last week we noted a shift in the emphasis of this latter part of the book of Hebrews.
 - a. The first 10.5 chapters of the book focused primarily upon building a case for the supremacy and superiority of Christ. How Christ is better than anything and anyone. It was more informational, sharing with us all the facts that made Christ better.
 - b. But now that the author has completed his argument, he shifts his focus from one that was primarily informational to one that is more applicational.
 - c. The last 3.5 chapters of the book emphasize our faith and specifically putting feet to our faith. The author wants us to take the information He has shared and apply it to our lives. That we may live out these truths in our everyday lives.
 2. And so there is a definite emphasis upon action. Upon us taking these truths and allowing them to impact our lives in Christ.
- B. And it is in that context that the author brings up his fourth warning; a warning about the danger of apostasy.
1. Now, just in case there are some people here who may not know what I mean when I use the word apostasy, or simply to avoid any confusion regarding what I mean when I say “apostasy”, I want to take a second to share a brief definition of the word.
 - a. Apostasy is the act of abandoning or renouncing one’s previously held religious beliefs or faith, often in favor of a different set of beliefs or even non-belief.

2. In regards to the Bible, and specifically the NT, the idea of apostasy is someone who once held to the gospel of Christ and claimed to be a follower of Christ, who then turns from Christ, renouncing their faith and either returning to a former religious belief, or simply identifying as an unbeliever who no longer identifies with Christ and His gospel.
3. The danger of apostasy is very real. It is possible for someone to turn from their faith. And that is why the Bible repeatedly warns against apostasy, and exhorts people to hold fast to their faith, to endure in the faith, to persevere, to keep the course and not to turn to the right or the left.
 - a. 1 Timothy 4:1 states, “Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons.” (1 Tim. 4:1)
 - b. Judas Iscariot was a follower of Christ who turned against Him. Demas seems to be another example of someone who once followed the Lord, but turned away from following him because of his love for the world.
4. Another important aspect of context is understanding who the author is writing to. The author is writing primarily to a group of Jewish believers who have been experiencing persecution and increased pressure to turn back to Judaism.
 - a. The author has repeatedly exhorted them to hold fast, to keep the course, to not go back to serve the shadow, when they have the reality right before them.
 - b. The whole purpose behind arguing Jesus is better was to reinforce the faith of these Jews who were teetering on turning back to Judaism. The author spent the first 10.5 chapters explaining to them that what they have in Christ is far better than what they could ever have in and through following the Law.
 - c. So, this warning against apostasy was very real. Many of the people the author is writing to were being tempted to turn from their faith in Christ and return to their former beliefs in Judaism and practicing the Mosaic Law.
5. But this warning is not just for the 1st century Jewish believers whom the author was writing to. This warning is for us to consider as well.
6. Just as there was a danger of turning away from Christ for the first century Jew, there still remains the same danger for us today.
7. We may not be tempted to leave Christ for the Mosaic Law, but some may be tempted to go back to their old way of living, to their old life before they came to Christ; to their BC days “before Christ”.
8. So, we have to take this warning seriously, and pay close attention to what the author is warning us of here in these verses.

- C. As we go through our text this morning we're going to note what is involved in apostasy and how we can take heed to this warning and ensure that we never find ourselves turning from our faith in Christ.
- D. Take a look at our opening verse once again where we will note a few things about apostasy and what it looks like.
- III. Hebrews 10:26;
- A. On the surface, apart from it's context, this verse can sound quite alarming and quite frankly; scary. The idea of there no longer being a sacrifice for our sins is a very serious matter. But let's look a little closer to what really is being said here and what it means for us.
- B. The verse starts out, "For if we sin willfully"
1. What exactly does the author mean here when he writes "if we sin willfully"? And who does it apply to? Does this apply to anyone who sins willfully or deliberately?
 2. Let me start by saying, I do not think this verse is simply talking about any Christian who willfully commits a sin.
 - a. The Bible is very clear that even as Christians, even as born-again believers, we still sin, and we even do so willfully.
 - i. Don't believe me? Let me ask you something, do any of you here willingly drive over the speed limit? Have any of you deliberately told someone something that wasn't completely true, knowing that lying was a sin? Have you ever gotten angry with someone over something that wasn't a matter of righteous indignation?
 - ii. We all sin and many times we even do so willfully.
 - b. But you and I aren't the only ones who struggle with this. The apostle Paul did as well.
 - i. In Romans he writes, "For the good that I will to do, I do not do; but the evil I will not to do, that I practice." (**Rom. 7:19**)
 - ii. In 1 Timothy he states, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." (**1 Tim. 1:15**)
 - c. The disciple John understood sin's place in his life as well when he wrote, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (**1 Jn. 1:8**)
 - d. You see, we all sin. We all struggle with it. Does that mean there no longer remains a sacrifice for us?
 - e. No, it does not mean that. This verse is not talking about someone who sins willingly and as a result the sacrifice of Christ no longer applies to them.
 - i. It isn't as if once you sin willfully, you lose your standing before the Lord, His grace is removed from you, and you are once again hopelessly lost in your sin and destined for hell.

- ii. If that was the case, then nobody would make it to heaven. Because we all still sin, we all still struggle with sin.
 - iii. 1 John continues in the next verse stating, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (**1 Jn. 1:9**)
 - iv. He continues in chapter 2, "My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous." (**1 Jn. 2:1**)
 - v. Even after we come to faith in Christ we still sin. But even then, if we confess our sins, God will forgive us our sins.
 - vi. So, this verse is NOT saying if you sin after coming to faith in Christ, there's no hope for you. That isn't it at all.
3. Well, if that isn't what the author is saying, what is he saying then?
 4. The verb sin is written as a present active participle which speaks of a continued action without any end. It speaks of continual willful sin, or continual deliberate sin.
 - a. The idea is that you purposefully and **intentionally continue in sin**.
 - b. It stands in contrast to that which the author just talked about. Instead of purposefully and intentionally drawing near to God, and holding fast our confession, and considering one another; instead of being intentional about those things, we instead are intentional about continuing in sin.
- C. If we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins.
1. Now, what does it mean to have received the knowledge of the truth. There are two ways of looking at this.
 - a. One is that this is referring to someone who has received the gospel and is a born-again believer.
 - i. The word "knowledge" here is the word "epignosis" [ep-ig-no-sis] and it speaks of a knowledge that lays claim to personal involvement. It isn't just knowing about something. But knowing something and personally claiming it as your own.
 - b. The other way of looking at this is to take the stance that this is an unbeliever who has had the gospel clearly explained to them so that they know it, but they have yet to fully receive it.
 - i. A person can hear and understand the truth of the gospel intellectually yet remain unmoved in their heart.
 - ii. The author actually spoke of this very possibility earlier in this book in chapter 4 when he wrote, "For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it." (**Heb. 4:2**)

2. Now this becomes a very challenging portion of Scripture depending upon which way you look at it.
 - a. If you look at it from the perspective of this being a believer, then you bring into question the eternal security of the believer. You introduce the possibility of someone coming to faith in Christ and then subsequently departing from their faith in Christ.
 - b. If you look at it from the perspective of this being an unbeliever, you have to do some mental gymnastics to make it work by changing the plain reading of the text and changing the meaning of words that have already been used in certain contexts.
3. Either way, it is challenging. And that is why there is so much discussion and debate over this text.
4. I could present a case from either side.
 - a. If this is in fact speaking about someone who had come to faith in Christ, but now is continuing to willfully and deliberately live a life of sin, I could go to John chapter 15.
 - i. Jesus spoke these words, "I am the vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. You are already clean because of the word which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me, you can do nothing. If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned." (Jn. 15:1-6)
 - ii. Jesus used these verses to express the importance of continuing to abide in Christ; of our need to continue in our faith of Christ.
 - iii. The Father is the vinedresser and we are the branches. If we don't abide in Christ we won't bear fruit, and if we don't bear any fruit, then we run the risk of being taken away; of being removed from the vine and gathered together with the other unfruitful branches and tossed into the fire.
 - iv. There is a need for us to not just have a one-time confession of faith in Christ, but a continual life that is abiding in Christ. We must continue to trust in and live our lives in Christ. If we abandon Him, we won't be able to do anything and we will be cast aside, and fit only for the fire.
 - v. The Bible clearly teaches our need to persevere. Our need to continue in the faith, to hold fast our faith. We have a responsibility to continue placing all our hope and faith in the completed work of Jesus Christ.
 - b. If this is in fact speaking of an unbeliever, someone who simply heard the gospel and made a rash decision to accept it, I could go to such places as the "Parable of the Sower"
 - i. The parable teaches that there were some seed that fell upon the rocky soil and the weeds. The seed began to grow, but after time either withered away or was choked out. It never bore any fruit.
 - ii. The same can happen in the hearts and lives of people. They can hear the gospel, make a profession of faith, but after time, we see that there's no real growth, no real root system.
 - iii. They looked the part, but they weren't the real deal.
 - iv. This makes me think of what John wrote in 1 John chapter 2. He describes those who left the faith as never really being part of the faith. "They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us." (1 Jn. 2:19)
 - v. Those who look at this as an unbeliever will say that the person who turned from the faith, never really was part of the faith to begin with, because if he was really a believer then he never would have committed apostasy.
 - vi. It's possible for someone to say they know Jesus when they don't. Paul describes them in his letter to Titus.
 - Paul speaks of them as those who *profess* to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work." (Tit. 1:16)
 - Jesus Himself said, "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'" (Mt. 7:21-23)
5. So, it can be argued from both sides. Some people may not like that, but it isn't something that I believe we need to be divided over because the application is somewhat the same for both.
6. In both situations, we know and understand that a true believer will be known by their fruit.
 - a. If someone willfully continues in sin, purposefully and intentionally doing so, whether a believer or a non-believer, they are showing through their own actions that they are not in Christ.
 - b. And if they are not in Christ, it means that they don't have Christ and if they don't have Christ, there no longer remains a sacrifice for sin, because there is no other sacrifice for sin that can be made outside of Christ and His sacrifice.

D. Let's continue in our study, take a look at verse 27 with me.

IV. Hebrews 10:27;

A. Here the author speaks of judgment. If someone doesn't have their sins forgiven them, then the only other option for them is **an expectation of judgment**.

1. The word judgment here is used in reference to the final judgment, the day a person is called before the Lord and judged upon what they did with God's provision for their sins. This is often referred to as the "Great White Throne" judgment.
2. If they did not trust in the completed work of Christ to forgive them of their sins, then that means they will have to give an answer for their own sins.
 - a. Revelation 20 reads, "And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books." (**Rev. 20:12**)
3. Upon review of their lives, these people will be found guilty of sin and they will have to pay the penalty for their sins which is death and eternal separation from God in a place of unquenchable fire called hell.
 - a. Revelation states, "And anyone not found written in the Book of Life was cast into the lake of fire." (**Rev. 20:15**)

B. Note with me a few things about this judgment of God.

1. Number 1, we note that this judgment is certain. The word "certain" is written emphatically here in this sentence. This judgment will indeed come there is no uncertainty about it.
 - a. God's judgment is certain and that judgment has been given over to Christ according to John 5:22. Jesus said, "For the Father judges no one, but has committed all judgment to the Son, that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him." (**Jn. 5:22-23**)
 - b. Jesus knows what He is doing when it comes to judgment. "The Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment." (**2 Pt. 2:9**)
 - c. He will know who was with Him and was against Him. And those are the only two options. Jesus said, "He who is not with me is against Me, and he who does not gather with me scatters." (**Lk. 11:23**)
 - d. The judgment will be certain and quite simple. You were either with Christ, or you were against Him. And Christ knows those who are with Him.
2. Number 2, we note that this judgment is fearful. The word "fearful" carries the idea of something being dreadful, terrible, of horrifying.

- a. Some people have the mistaken idea that hell will be some sort of grand party, a place where people will forever indulge in their sinful pleasures. Nothing could be further from the truth.
- b. Nobody is going to be partying in hell. It is a dreadful and horrifying place; a place of complete darkness and unquenchable fire. A place of great agony and torment, a place where all you hear are the penetrating cries of weeping and the gnashing of teeth.
- c. It is a place of eternal torment. Revelation 14:11 describes how the smoke of those tormented in hell ascends forever and ever; and they have no rest day or night." (**Rev. 14:11a**)
- d. Please, do not have any false ideas about what hell is. It is real and it is a dreadful and horrifying place.

3. Number 3, we note that this judgment is complete.

- a. This judgment brings with it a fearful expectation of God's fiery indignation which will devour His adversaries. This fiery indignation is speaking of the unquenchable fires of hell.
- b. When I say this judgment will be complete, I'm speaking about how it will completely consume all who face it. There will be no escape. The fire will devour, your translation may say consume, every enemy of God, everyone who is opposed to God.
- c. Once again, there are only two possible outcomes. You either accept the gift of God's Son and the forgiveness of sins offered to us by grace through faith, or, we take the wages of our sin which is death and eternal separation from God.
 - i. Romans 6:23 states, "The wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." (**Rom. 6:23**)
- d. Those are the only two possibilities. It's either forgiveness of sins, or the wages of sins; eternal life with God or eternal death apart from Him. There are no other outcomes. When you breathe your last here on earth, it will be one of those two.
- e. And I pray that we all choose the forgiveness of sin and the gift of eternal life with God in heaven. Hell is a place meant for the devil and his minions, the adversaries of God, not you and me. But God won't force you to be with Him in heaven. He gives us the choice.
- f. It's imperative that we choose wisely and surrender our lives to Jesus as our Lord and Savior.

C. Take a look at the next two verses where we will note another thing that is involved in this warning against apostasy. Read vs. 28 & 29 with me.

V. Hebrews 10:28-29;

A. Here the author makes another point by way of comparison. He has done this many times throughout this letter where he makes a comparison from the lesser to the greater.

1. In verse 28 the author mentions how anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses.
 - a. In Numbers 15 we read of how the person who does anything presumptuously [defiantly], whether he is native-born or a stranger, that one brings reproach on the Lord, and he shall be cut off [put to death] from among his people. Because he has despised the word of the Lord, and has broken His commandment, that person shall be completely cut off; his guilt shall be upon him." (**Num 15:30-31**)
 - b. And Deuteronomy 17:6 states, "Whoever is deserving death shall be put to death on the testimony of two or three witnesses" (**Dt. 17:6a**)
 - c. So, under the Law of Moses, under the old covenant, the inferior covenant, the weaker or lesser covenant, people who sinned willfully and defiantly were put to death by the witness of two or three people.
 2. The author makes his argument, how much worse punishment do you suppose will he be thought worthy of who has not heeded God's Word and has broken the new covenant willfully and defiantly; the better covenant?
 3. If willfully sinning against the old covenant demanded death, how much worse will it be for those who willfully sin against the new covenant. It's an argument from the lesser to the greater. If the lesser covenant required death, the greater covenant, will require even more.
- B. What we see here is this warning against apostasy involves the **complete rejection of Christ** and all He has done for the world.
1. Verse 29 really is a description of what that willful sin looks like. It is a complete rejection of Christ.
 - a. It is trampling the Son of God underfoot.
 - i. The idea of trampling the Son of God is used in a figurative sense meaning to treat with the utmost contempt and indignity. It means to despise and show utter disdain for someone.
 - ii. This is a very strong indictment especially in consideration of the argument the author has made for the superiority of Christ.
 - iii. To know that Christ is better than anything or anyone and then to turn around and treat him like dirt, like something you can trod all over, is despicable.
 - b. Not only is it trampling the Son of God underfoot, but It is also counting the blood of the covenant by which he was sanctified a common thing.
 - i. Now this is where it is difficult to identify this person as an unbeliever seeing as how the author clearly speaks of this person being sanctified by the blood of Christ.
 - ii. Earlier in the chapter the author used this same exact word to describe how by one offering Jesus has perfected forever those who are being sanctified. (**Heb. 10:14**)

- iii. This is a clear reference to the redeeming power of His blood.
 - iv. And yet here we see that rejecting Christ involves treating the blood of Christ as common, as nothing special.
 - v. It is basically saying that the blood of Christ isn't anything special, that it has no redeeming qualities within it. Contrary to everything the author has built up so far in the book of Hebrews pertaining to His blood and the power it has to forgive us our sins and to remove our sins, the person who willfully continues in sin is rejecting Christ and counting His shed blood as if it were nothing.
 - vi. This blood that was shed to establish the new covenant is treated as if it were nothing. By doing so, such a person will be faced to suffer the full weight of his own sins without any sacrifice to pay for his sins, other than his own.
 - c. And finally, as if that wasn't bad enough, this person is insulting the Spirit of grace.
 - i. It is the Spirit of God that brings us to salvation. It was the work of the Holy Spirit who came alongside us and convinced us of our need for forgiveness in the first place.
 - ii. When we reject Christ, we are rejecting the Spirit of grace, the Holy Spirit. I believe this is a description of the unpardonable sin.
 - iii. In the gospel of Mark, Jesus states, "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." (**Mk. 3:28-29**)
 - iv. If we completely reject all that Christ has done for us, and we insult the Spirit of grace, there is no hope for us. Without the work of the Holy Spirit in our lives there is no way we will ever come to Christ. To reject Christ and the only means by which we can come to Christ, is to reject any possibility of ever having our sins forgiven.
 2. How much worse punishment will it be for those who reject Christ? The obvious answer to the question posed is that the punishment will be far worse than physical death. It will be eternal damnation in hell.
 - a. A lot of people don't like the idea of eternal damnation. But the Scriptures are quite clear that hell is real, that it is a place of eternal judgment, and that no relief will ever come for those who are in it.
- C. Well, let's look at the final verses of our text and note one more thing involved in this warning against apostasy. Read verses 30 & 31 with me and then will wrap up our time together.
- VI. Hebrews 10:30-31;
- A. This warning against apostasy involves purposefully and intentionally continuing in sin, it involves an expectation of judgment, it involves the rejection of Christ, and lastly we see that **involves the justice of God**.

1. When it says "Vengeance is mine, I will repay" the word "vengeance" in the Greek refers to the execution of justice.
2. God is just in all He does and that includes His judgment. God cannot let sin go unpunished, and He cannot let the complete rejection of Christ go without sentence.
 - a. Some people don't like the idea of hell, or eternal damnation. They don't think a god of love could do such a thing.
 - b. But we must understand that God's love does not negate God's justice, His righteousness, or His holiness.
 - c. Neither does His justice negate His love. In fact, God's love has provided the way to escape His judgment: God provided His Son for us as a way to fulfill justice and escape His wrath.
 - d. Romans 5:8 declares, "But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us." (**Rom. 5:8**)
 - e. God is a God of love. And His love was demonstrated to us through His Son taking our sins upon Himself.
 - i. He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him." (**2 Co. 5:21**)
 - f. By Jesus becoming sin on our behalf, taking our sins upon Himself, He satisfied the righteous requirements of the Law; justice was served; our sins were punished upon the cross of Calvary.
 - g. And God offers to us His righteousness if we would simply put our faith in Christ and continually believe in the completed work of the cross.
3. It truly is a fearful thing to fall into the hands of the living God when you have rejected His love and rejected all of His attempts to righteously satisfy the law's claim against us. To fall into the hands of a God who must punish sin, who must remain true to His nature and render justice. That truly is a fearful and horrifying thing.
4. But...but, it is a beautiful thing to fall into the hands of the living God whose hands paid the price for our sins. To know His loving embrace, to know that all has been satisfied, that justice has been served, that God's love has been fulfilled. That, my friends, is a truly amazing and wonderful and beautiful thing, something known of us should ever fear, but something we longingly look forward to.
5. My hope and prayer for all of us, is that we fall into the loving hands of our God and Savior Jesus Christ. That we continue to trust in Christ and His completed work upon the cross for our sins. That we would never contemplate ever turning away from our faith in Him.
6. Let's pray.