# "DON'T DETOUR FROM CHRIST!"

**Hebrews 10:26-39**

Introduction: v.39 - Some will "draw back" away from Christ and others will stay on the right track. Which one will you be?

*** TAKE NO DETOURS FROM CHRIST!**

## I. The marks of a Defecting Apostate (v.26-31)

*(The marks of one who "draws back unto perdition")*

**A. An Apostate makes a deliberate decision to turn away from Christ** (v.26a)

**B. An Apostate rejects truth he clearly understood at one time** (v.26b)

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**D. An Apostate becomes God's adversary and is destined for a fiery judgment** (v.27)

**E. An Apostate "sins against light" and therefore heightens his guilt & condemnation** (v.28-31)

1. To turn from the Son of God is worse than rejecting Moses' Law (v.28-29a)
2. To turn from the Son of God is to profane Who He is and the blood He shed (v.29b)
3. To turn from the Son of God is to insult the Holy Spirit (v.29c)
4. To turn from the Son of God is to open yourself up to the vengeance of the living God (v.30-31)

## II. The marks of an Enduring Saint (v.32-39)

*(The marks of one who "believes to the saving of the soul")*

**A. *An Enduring Saint keeps on trusting Christ because* his eyes have been opened to the truth** (v.32a)

**B. *An Enduring Saint keeps on trusting Christ* despite satanic attacks to bail out** (v.32b-34)

1. He is not afraid to suffer for Christ (v.32b)
2. He is not afraid to be publicly ridiculed for Christ (v.33a)
3. He is not afraid to associate with God's people (v.33b-34a)
4. He is not afraid to lose his possessions & property for Christ (v.34b)

**C. *An Enduring Saint keeps on trusting Christ because of* his confident faith in God's promises** (v.35-39)

1. He believes in a future Reward (v.35)
2. He believes in a future Reception (v.36)
3. He believes in a future Return (v.37)

Concl. v.38-39

# "DON'T DETOUR FROM CHRIST!"

**Hebrews 10:26-39**

Introduction: v.39 - Some will "draw back" away from Christ and others will stay on the right track. Which one will you be?

In verses 26-39, the writer of Hebrews describes two different groups of people. These two types or categories of people are summarized in verse 39:

1) *"Them who draw back unto perdition"* (destruction in hell)

2) *"Them that believe to the saving of the soul"*

God prophesied a great end-time apostasy which shall precede Christ's return -

I Tim. 4:1 - *"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils"*

II Thes. 2:3 - *"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition"*

The need to faithfully assemble will become increasingly greater as that Day of the End draws closer and closer.

A major emphasis in Hebrews is on the importance of persistence in the faith. Such "right to the end" confidence is described as a mark of the true believer.

Compare:

Hebrews 3:6, 14 - *"But Christ is a son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end...For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end"*

Hebrews 6:11 - *"And we desire that every one of you do show the same diligence to the full assurance of hope unto the end."*

*** TAKE NO DETOURS FROM CHRIST!**

## I. The marks of a <u>Defecting Apostate</u> (v.26-31)

*(The marks of one who "draws back unto perdition")*

To defect is to turn away from a previous loyalty; to abandon, reject, renounce, disown, change sides, veer around, do an about-face, or detract from a former allegiance.

The causes of apostasy:

1. Persecution (Mt. 24:9-10)
2. False teachers (Mt. 24:11)
3. Temptation (love for the world - II Tim. 4:10)
4. Neglect (to fail to come to true faith - Heb. 2:3)
   (MacArthur, p. 274-5)

### A. An Apostate makes a <u>deliberate decision</u> to turn away from Christ (v.26a)

The ***"we"*** is hypothetical. The "we" does not mean that the writer thought that he might become such an apostate. On the contrary, he confidently states in verse 39, *"But <u>we</u> are not of them who draw back unto perdition..."*

***"Sin"*** - the present tense implies a continual, long-term decision to miss God's mark or standard of righteousness.

***"Willfully"*** - deliberately; intentionally; to decide to commit the sin spoke of in this context.

What "willful sin" is God speaking of in this context? Is He speaking of any deliberate sin we commit? (EX: if you intentionally lie, steal, covet, or lust, etc.)

If He is, then all of us would end up in hell, because all of us have chosen to yield to temptation at one time or another after becoming saved.

John clearly declared that none of us (even the best of believers) can say, *"I have not sinned"* (I Jn. 1:10; cp. 1:8)

The willful sin spoken of in this context is a deliberate decision to turn way from the sufficiency of Christ for salvation. To draw back away from trusting Christ and His sacrifice. Proofs:

1) The sin being described in this context is the sin of rejecting a knowledge of the true way of salvation (v. 26b)

2) The sin being described in this context is turning to other sacrifices for sin, when God says *"there remaineth no more sacrifice for sins"* (v. 26c)

3) The sin being described in this context involves *"trodding under foot the Son of God"* and considering His shed blood as *"unholy"* (i.e. common)

4) The sin spoken of in this context involves casting away one's confidence in Christ; hence the admonitions not to do so (SEE: v. 23, 35)

The theme of Hebrews is on the supremacy, and therefore the complete sufficiency, of Christ and His sacrifice for sins. To reject Christ is to reject the whole point of this Epistle.

**B. An Apostate rejects truth he <u>clearly understood</u> at one time** (v.26b)

***"Knowledge"*** **-** A <u>complete</u> (head) <u>knowledge</u> (but not genuine belief)

An apostate is one who heard the gospel, could tell others the gospel, made a superficial profession of faith in the gospel, even attended a gospel-preaching church for a time, but eventually he/she reveals his true colors (cp. I Jn. 2:19) (King Saul and Judas Iscariot are two examples)

"Eventually, sometimes even after years of pretense and self-deception, the unbeliever who acts like a believer finally falls away. He gives up, loses interest, and goes his own way. . . with no more regard for the Lord's way or the Lord's people. . . the process of falling away may be gradual, but at some point a conscious decision is made to. . . reject the saving grace of the Lord Jesus Christ." (MacARthur, p. 273).

It is better to never know the truth, than to know it and turn from it (SEE I Pet. 2:20-22).

**C. An Apostate (may look for but) <u>will not find another means of salvation</u>** (v.26c)

***"No more sacrifice for sins"*** **-** other than Christ's sacrifice, there is none that is efficacious, none that can remove sin. To reject Christ's sacrifice is to reject your only hope for forgiveness.

**D. An Apostate becomes God's adversary and is <u>destined for a fiery judgment</u>** (v.27)

Unbelief is man's way of saying "No" to God, of saying "I want nothing to do with God."

Hell fire is God's way of saying "You may have your wish."

**E. An Apostate "sins against light" and therefore <u>heightens his guilt & condemnation</u>** (v.28-31)

**1. To turn from the Son of God is worse than <u>rejecting Moses' Law</u> (v.28-29a)**

**2. To turn from the Son of God is to <u>profane Who He is</u> and <u>the blood He shed</u> (v.29b)**

***"Trodden under foot"* -** We trample on things we view as dirt or rubbish. To turn away from Christ's sacrifice is to view Him and His work as rubble and common dirt.

Is the blood which secured and sealed the New Testament as common (profane) as any other sacrifice?

Perish the thought! His blood is precious, because the One who shed it is precious.

***"Wherewith He was sanctified"*** - The word "he" refers to the "Son of God." It certainly cannot refer to an apostate because it is not possible for a person to be sanctified and then become an apostate. This very epistle affirms the eternal security of those people who are sanctified. *"For by one offering he hath <u>perfected forever</u> them that are sanctified."* (Heb. 10:14).

[Note: While an unbeliever is said to be *"sanctified"* by the believing spouse (I Cor. 7:14), an unbeliever is <u>never</u> described as being sanctified by Christ's <u>blood</u>.]

Just prior to His crucifixion and bloodshed, Jesus in His High Priestly prayer said: *"And for their sakes I <u>sanctify Myself</u>"* (Jn. 17:19).

Jesus would become a sanctified (set apart) sacrifice for the sin of the world. His sacrificial blood was sanctified or set apart from all of the millions of gallons of blood that was shed on Jerusalem's altar.

Just as He Himself was a unique sacrifice, so His blood was unique. By His blood shed, He was set apart or sanctified as a unique (distinct) sacrifice. It is in this sense that Christ was *"sanctified."*

**3. To turn from the Son of God is to <u>insult the Holy Spirit</u> (v.29c)**

***"Despite"*** **-** to insult

***"The Spirit of grace"*** **-** The Holy Spirit who offers salvation by grace (as a free gift, purchased by Christ).

To reject Christ's sacrifice for sins is to sin against the *"Son of God"* (v. 29b), the *"spirit"* (v. 29c), and God the Father (*"the Lord...the living God"* - v. 30-31).

The entire <u>Trinity</u> is rejected!

**4. To turn from the Son of God is to open yourself up to the <u>vengeance of the living God</u> (v.30-31)**

**V. 30**

***"Recompense"*** **-** pay back

"Pay day some day!"

--To reject Christ is to reject God

--To dishonor the Son is to dishonor the Father

If the Lord will judge "His people," then certainly He will judge those who refused His Son.

**V. 31**

Upon death, you have absolutely no control over where your soul travels and what happens to you.

A believer's soul is safe (protected) in the hands of a faithful Creator. But the unbeliever's soul is to be apprehended by God's hand (as a policeman would grab a criminal) only to be brought to the holding cell, trial, and then to prison.

## II. The marks of an <u>Enduring Saint</u> (v.32-39)

*(The marks of one who "believes to the saving of the soul")*

**V. 32**

***"But" -*** introduces a contrast from the condition and fate of the apostate to the perseverance and blessing of the true child of God.

**A.** ***An Enduring Saint keeps on trusting Christ because*** **<u>his eyes have been opened to the truth</u>** (v.32a)

***"Illuminated" -***

--A past, completed, once-and-for-all-time turn on of the "switch," when our hearts and minds were de-fogged, de-clouded, and brightly lit up to the truth of Christ and His cross.

--Passive voice - God turned on our spiritual lights, not we ourselves.

**B.** ***An Enduring Saint keeps on trusting Christ*** **<u>despite satanic attacks to bail out</u>** (v.32b-34)

**1. He is not afraid to <u>suffer</u> for Christ (v.32b)**

***"Afflictions" -*** They had faithfully remained under the pressure of great struggles.

**2. He is not afraid to be <u>publicly ridiculed</u> for Christ (v.33a)**

***"Gazingstock" -*** *theatrizo* (i.e. theater) - to bring upon the stage, to hold up to derision, to put to shame, to despise publically. The meaning is that they had been held up to public derision, scoffed and sneered at, accused of crime and vice, unjustly suspected, and denounced (Rienecker, p. 705).

***"Gazingstock" -*** to be publically exposed; to be a spectacle whereby the world's evil eyes stared at you looking for ways to insult you and apply pressures (tribulations) on you to see what it would take to make you snap.

**3. He is not afraid to <u>associate with God's people</u> (v.33b-34a)**

***"Compassion of me in my bonds"* -** sounds like the testimony of the Apostle Paul, who like this writer, was a prisoner of Rome (13:24).

**4. He is not afraid to <u>lose his possessions & property</u> for Christ (v.34b)**

***"Spoiling of your goods"* -** Seizure of your possessions.

Such seizures will no doubt occur in the near future (Rev. 13). Do you love Christ more than things?

***"Better and an enduring"* -** Both in quality and longevity, what we have stored up in Heaven is superior.

**C.** ***An Enduring Saint keeps on trusting Christ because of* <u>his confident faith in God's promises</u>** (v.35-39)

**1. He believes in a future <u>Reward</u> (v.35)**

***"Cast not away"* -** to throw away.

"The <u>Aorist</u> subjunctive is used with the negative in a prohibitive sense implying that the action is <u>not</u> yet existent and should not arise" (Rienecker, p. 705).

***"Confidence"* -** bold assurance

**2. He believes in a future <u>Reception</u> (v.36)**

***"Patience"* -** the ability to remain under pressure and endure

***"The will of God"* -** In this context, the "will of God" involves <u>believing</u> in the sufficiency of Christ and His sacrifice for sins all the way till the end of your life.

***"The promise"* -** John 14:1-3 - *"I go to prepare a place for you...I will come again..."*

**3. He believes in a future <u>Return</u> (v.37)**

***"A little while"* -** for God 2,000 years is like 2 days. We may be the generation to experience this most glorious of events in human history!

***"Will not tarry"* -** once the trumpet sounds, Christ's return will be like lightning (no more delays); an instant seizure of His people and a startling interruption of the affairs on this earth.

Concl. v.38-39

**V. 38**

***"The just shall live by faith"* -** A quote of Hab. 2:4.

In Rom. 1:17, the emphasis is on the words "the just." In Gal. 3:11, the emphasis is on the words "shall live." In Heb. 10:38, the emphasis is on the words "by faith."

[Note: The entire eleventh chapter is given to this theme!]

God is <u>not neutral</u> toward apostates. He finds no delight in one who withdraws his confidence away from Christ.

**V. 39**

Such withdrawal leads to one place: ***"perdition."*** (which means destruction or eternal ruin in hell).

***"Saving of the soul"* -** lit. the preservation of the soul.

Those who *"endure to the end shall be saved."*

Everyone who is a true believer will endure till the end. Why? Because it is God who does the preserving of one's faith (Phil. 1:6).