

Hebrews 10:26-31

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Date: 13 October 2019

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[0 : 00] Take your Bibles and turn to Hebrews chapter 10. So I'm thankful that we're a part of a church that has chosen to preach through books of the Bible verse by verse, chapter by chapter.

One of the most difficult things about it is you run across certain passages that you think, if we were actually preaching a topical series on how to love your mom very well and how to have a good day, this would be one of the passages you would just want to skip.

You wouldn't want to actually read this passage and preach on it. But since we've been working our way through the book of Hebrews, we land on chapter 10, verse 26 through 31, which it would be a really sad day if a pastor came up and started the sermon with a joke, with a passage like this.

So kind of with a heavy heart, we can read this in Hebrews chapter 10, verse 26 says, For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful expectation of judgment and a fury of fire that will consume the adversaries.

Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses. How much worse punishment do you think will be deserved by the one who has trampled underfoot the Son of God and has profaned the blood of the covenant by which he was sanctified and has outraged the spirit of grace?

[2 : 03] For we know him who said, vengeance is mine, I will repay. And again, the Lord will judge his people. It is a fearful thing to fall into the hands of the living God.

Just join me in prayer. Father, we just, after even just reading this so many times and reading it out loud now to your people, I feel very weak and unprepared, insufficient to preach on such a message.

But I know that all those who stand in this pulpit do so by their, by your grace, Lord, and not by their merit. And so, Lord, I just ask that you would apply your word through your spirit to each individual's heart as you see fit.

And Lord, help us to walk away with a holy fear of you today, but also a deep, deep gratitude for the grace that we have been saved by in Christ.

So, Lord, be our teacher and be honored in this time. In Jesus' name, amen. So, with such a text, just so you know, I don't really manuscript a lot up here.

[3 : 24] I don't really write out every single word I'm going to say because the more papers I have stacked up, the more stressful it feels to me. So, I usually condense things and then I print front and back so I don't have a ton of pages up here.

I usually, it's like four pages. This is six pages. I'm not saying that to go, oh, gosh, we're going to be late for lunch, but like just mainly because I wanted to make sure I was working through this rightly. And I hope it lands in the right place. But remember, the book of Hebrews is written to an audience that has moved out of Judaism into believing in Jesus as the Messiah and embracing the new covenant, embracing the gospel.

Many of them have done that, but many of them are still on defense. Many of them are still trying to decide whether this Messiah thing is real and whether or not Jesus is the bringer of a superior covenant, that he is the true high priest, etc.

And then many are maybe hearing this and wanting to remain in Judaism and saying, no, you need to come back. You need to come back to the law of Moses. You need to come back to the Levitical priesthood.

[4 : 36] And so all kind of different people could be hearing this letter. But today it's a picture of the very scary sin of apostasy, meaning someone that's taken on some outward form of Christianity.

They look like a believer. They've talked like a believer. They bought the T-shirts. They listened to the music. They went back to the church. And then in the long run, they end up renouncing the faith and walking away.

And this is very heavy for me. Many of you are aware that a pastor that I've respected for many years and have really benefited a lot from his sermons, his books, Josh Harris was Joshua Harris. One of the most well-known books that he wrote was *I Kissed Dating Goodbye*, which was like very enlightening to me coming out of an unbelieving lifestyle of just dating around and doing what I wanted to do.

So I wept and I was in mourning for like the first two weeks after that actually came out. And I really hope and pray that men are pursuing him to bring him back into the faith.

[5 : 46] But it just reminded me that many people start well, it seems like they start well, and they don't finish well. And the chances are that some people in this room today have started and won't finish with a crowd this big.

What you think you believe and confess today, you may not in the future. As a young believer, the year 2001 or two, I should say.

No, it was 2001. It was my senior prom at Duluth High School in Garnett. I had been a believer for maybe five or six months, probably.

And I was very zealous to reach all my crazy friends for Jesus. Because I would talk about it with them, and a lot of them just didn't want to hang out with me anymore. Other ones were just like, yeah, that's cool, whatever.

You're still our friend. Let's just keep talking about fishing and deer hunting and sports and things like that. But let's not talk about Jesus. But I was very zealous for evangelism in a good way.

[6 : 52] But I also was kind of a bull in a china closet. I didn't really know what I was doing. I was just trying to model what I thought was effective evangelism tactics.

Which was really get them saved quick. Get them to pray a prayer. Get them to come to church.

Get them baptized. And then like, we're good. That's kind of like what I really thought. So we have to be, one lesson out of this is be very careful how you evangelize.

And be very careful you don't just produce false converts. And today, I would have sat down with this same young man I'm about to mention. After I had shared the gospel with him amply and really made sure he understood it, I probably would have spent two weeks trying to talk him out of following Jesus.

Meaning, following Jesus is difficult. You have to take up your cross. People could hate you. You could lose your friends. Take him to Matthew 10 or Luke 14.

Get him to weigh the cost of following Christ. And if the spirit was at work in him, I wouldn't be able to talk him out of it. Or else, he would just walk away and be like, you know what? I prefer my sin and my friends more.

[8 : 02] But the first guy that I really was intentional with, to share the gospel with, was a guy named John. He was still a senior in high school.

He was a junior. I was a senior. And he was kind of a football player at Duluth. He was kind of a big sob story, kind of a big soft guy.

And we went to prom that night. He went with one of my good friends. And that same night, she dumped him, like on prom night. So, bad scenario already.

And so, he is just a mess outside, like 3 a.m., tailgating on the back of my truck. And I go and sit down with him. And I really desire to show this guy that Jesus cares about him.

I really do. But I began talking to him about God, about the Lord. And he was like, yeah, yeah, uh-huh. Like, I'm all on board.

[9 : 03] And just a process began where I started talking to him more and more over the next few weeks and months. And he prayed the sinner's prayer with me. He came to my church.

And he came forward and, you know, got introduced to the church. And then he started coming around our youth ministry because technically we were still in high school. And, you know, all of a sudden I see him start talking to all the girls there.

And he was very flirty, hanging out. And I kind of saw what was going on. And I just said, hey, buddy, I just don't think it's a good idea for you to, like, be trying to reengage in another relationship.

And he was like, oh, I'm not doing that. And then maybe two months later, he was in a serious relationship with one of them. And later on, she broke up with him saying, I don't even know if he's

actually a real Christian or not.

I just kind of dove into this really quickly with him. And when she broke up with him, he came to me and said, this has all been like a load of bull.

[10:10] And Jesus is not real. You told me if I followed Christ, I would be satisfied and I'm not satisfied. And pretty much walked away from the Lord.

And ever since then, even today, still not following Jesus. I think all of us, I could tell you a lot more stories, but that was just impactful because that was the first guy I thought I had led to the Lord. And I learned so much from that. You know, and if you look around, many people will not finish well. It's just a fact. And I want us to be very careful because we definitely believe that as followers of Jesus, we're supposed to use discernment. We're supposed to like help some kind of in a helpful way, be able to see where somebody is.

Discern where this person may be spiritually so we can help them. But be careful that you don't cast the final judgment on someone, meaning I don't think that person is a believer or she's not a believer or he's not a believer.

[11:18] Be very careful of that language. And if you're going to even make that statement, please be a part of the process of bringing that person to Jesus. Just don't say it in a condescending way.

We need to understand that we're supposed to discern, but only God alone knows at the end of the day. But this is a very heavy subject, and it has to do with the just judgment of God.

And we often think that people are only motivated by the love of God. People are only motivated by the grace of God. And those are great motivations. But in this passage, this writer is also saying that the judgment of God is a great motivation to flee toward Jesus.

A great motivation. And it warns of the impending judgment upon those people who come around the church, hang out with believers, hear the gospel message, get kind of immersed in truthful knowledge, appear on the surface to be a believer, but then in the day they reject the faith and walk away.

But he also uses this to exhort the real believers he's writing to, which he affirms based on their perseverance that comes in the next few verses. The next part of this is about their perseverance under trial.

[12:33] So really just walking through this by asking two different questions. But number one, for whom is there no longer any sacrifice for sins?

For whom is there no longer any sacrifice for sins? And I'm taking this in different parts of the verses, but verse 26, we see, For if we go on sinning deliberately after receiving the knowledge of the truth, and go to verse 27, he mentions adversaries.

And then verse 29, Who has trampled underfoot the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace.

So first, in verse 26, we see that the person that had no longer a sacrifice for sins is someone who goes on sinning deliberately, or willfully continuing in sin.

Which begs the question, you may say, well, I'm pretty darn sure I'm a true believer. Like, I really believe that Jesus has saved me, and I'm born again.

[13:46] Is this saying that I can't sin as a believer? Because any sin you commit as a believer is a deliberate sin. You know, we sin out of our desires.

And so, what is this referring to you? The quick answer is, no, I truly believe is not referring to those who truly love Christ.

I don't think he has those people in mind. He's not talking about those who are being saved, and being transformed in the image of Christ, for a couple reasons. But one, the grammar talks about the present conscious action, going on sinning, a deliberate or willful show.

So, it's not just one particular isolated sin, or moment of sin, that this person has in mind. He's talking about an extensive, habitual lifestyle, where someone lives in this type of attitude all the time.

Woefully and gladly sinning against the sacrifice of Jesus. Because they have this ongoing love, growing love, for sinning against the Lord's grace.

[14:55] Until they become like Esau, and they cannot repent. That's in chapter 12, verse 16. So, it's not really referring to just one particular isolated moment of sin, but the extent of it, and the willingness of it.

I only have three places for you to look outside of Hebrews today, but two of them are in 1 John. But hold your hand in Hebrews, please, and look at 1 John.

Turn to your right. 1 John, chapter 1. So, even though true believers, even myself, have gone through seasons where we were kind of in rebellion against God, even as a child of God.

But, if you read Hebrews 12, we see that God disciplines those whom He loves. He doesn't allow them to go on long in that season of rebellion.

He brings them to their senses. But in 1 John, most of you know that it's a book partly written to help people discern whether or not they are a true believer or a false convert.

[16:05] And so He's saying, you know, people that are true believers live and act and talk like this. And then those over here look and act and talk like this and they're not.

So, He's asking us to examine ourselves to build up our confidence. But in 1 John, chapter 1, verse 5, this is what He says. This is the message we have heard from Him and proclaim to you that God is light and in Him there is no darkness at all.

If we say we have fellowship with Him while we walk in darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we have fellowship with one another and the blood of Jesus cleanses us from all sin.

If we say we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and cleanse us from all unrighteousness.

If we say we have not sinned, we make Him a liar and His Word is not in us. So, it's asking you to kind of step back and look. It's saying God is light and in Him there is no darkness at all.

[17:21] So, if you are living in darkness, walking in darkness, practicing sin and darkness, you cannot say that you have fellowship with God. It's just an impossibility because God is light.

And he's not referring to this that Christians never sinned because look, look real closely. In the same passage, John reminds us that when we do sin as believers, God has provided a way of forgiveness, right?

The blood of Jesus' Son cleanses us from all sin. So, we base our confession of sin on the truth that God is faithful and just to forgive us our sins.

So, he's not talking about when a believer, through sanctification, goes back to sin temporarily.

Rather, those that go on sinning deliberately after receiving the knowledge of the truth is saying that they are not and probably never were genuine believers to begin with.

They never fully, wholly embraced the gospel of Jesus. And their life didn't result in a way that produced faith and obedience and love toward Christ.

[18:31] In other words, the faith they claimed in Christ didn't hold water. It didn't last. It didn't persevere. It wasn't real. Paul wrote to the Corinthians that he believed that there was divisions among them and factions among them, false teaching coming among them.

And this is what he said, For there must be factions among you in order that those who are genuine among you may be recognized. So, those who are the true believers will continue to kind of hold their ground.

the result of false converts, again, they renounce the faith and leave the community of believers and return to their idols and their former way of life.

And since you're in verse John, just go to chapter 2 and look at verse 19. This is a picture of that. 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 it might become plain that they were not of us. But you have been anointed by the Holy One and you have all knowledge.

[19:41] I write to you, not because you do not know the truth, but because you know it and because no lie is of the truth. So, he's saying they left us because they were never really a part of us to begin with.

And they left so it would be plain to everyone else that they were never a part of us. So, just beware that it's not referring to just a believer who sins.

Because when a believer sins, we confess it. We don't deny it, we confess it. We walk in the light, confessing our sin to God. We are broken and heartbroken over our sin.

We don't rejoice in it at all. I thought about using this illustration. I'm just going to go ahead and use it. It kind of is silly. You laugh at first, but then it really makes sense later.

Because to be born again is a spiritual miracle. It's a miracle. It's not something that's like in the natural process. So, let's say that before you were a true believer, you were like a fish.

[20 : 51] And you lived in the water. That was your natural habitat. You had scales, and you had gills, and you breathed in the water. And then a miracle happened, and you're turned into a human being from a fish.

And now, your natural habitat is land, and you have nostrils that you breathe air with. And so, even though that transformation has happened, as a human being, you can still get in the water. You can go get in the water and swim, but you cannot live in the water. Like, you have to come out of it or you will die. So, it's kind of a picture of a true believer.

We can temporarily rebel against God and go against His design for us, but we cannot remain there. The Spirit drives you crazy.

He will not allow you to enjoy your position longer, and the Father will discipline you, lovingly discipline you, back to repentance. So, that's the first thing we see in our question is, for whom is there no longer any sacrifice for sins?

[21 : 58] First off, they go on sinning deliberately. They live in it. They walk in it. They practice it. They love it. The second thing we see in verse 27, God refers to them as adversaries, and His fire will consume them.

So, God is just not buddy-buddy with people like this. He's not some weak old man in the sky beckoning them to just come back, and He can't do anything about it. He looks at sinners as an adversary.

We are His enemies until we become His friends through Christ. It's just the teaching of God's Word. He's talking about people in the long haul that will reject God and remain His opponents, living against Him and called apostate.

So, they've rejected God's offering of peace through the gospel and have turned around and walked away and spat on those terms so God calls them an enemy.

And the fact that they're still walking around and breathing and haven't perished is God's mercy toward them. Thirdly, underneath that same question, for whom is there no longer a sacrifice for sins.

[23 : 15] Verse 29, the ones who trample underfoot the Son of God. Doesn't that language just like make you nauseous to think about? Those who have trampled the Son of God underfoot, the one who laid down His life for them to be received as a substitute for them, instead of receiving Jesus with joy and gratitude for salvation, they took a quick pause.

They got some religion. They got some teaching. They kind of cleaned up their outward life a little bit. They made some buddies in the church. They hung out with the saints and thought, these are nice people.

I don't have a friend group. These are nice people. I'll hang out with them. And then, eventually, they stepped back into their idolatry. The term trampled underfoot is an ancient Near Eastern gesture that shows pure hatred and contempt for someone.

And they would literally walk on someone or walk on something that belonged to that person to show their utter scorn. And this is what sinners do. Instead of falling on their face before the Son of God, in humility and gratitude, instead of weeping at that precious gift, they turn around and just spit on it and choose to trample the blood of Jesus, the Son of God.

It's dangerous. It's very dangerous. And a helpful thing I've heard is these people were never really a part of, like, the vine.

[24 : 50] They were a parasite on the vine. If you want to think of it that way. They were there receiving all the blessings that come through the community of faith, through the gospel, all the outward blessings of that.

But at the end of the day, they weren't really a part of it. Fourthly, under this, there's just two more. For whom is there no longer a sacrifice for sins? Those who have, in verse 29, profaned the blood of the covenant.

Meaning that they've regarded the blood of Jesus as something common and ordinary. Nothing special about it. Nothing precious about it. They profaned it instead of loving it.

They looked at that of the cup of the new covenant, the blood of Jesus, and just said, that's nice. No thank you. And they go on sinning.

So, if you look, it says, by which he was sanctified. This is a tougher interpretation. But after looking at it, I won't say that I'm 100% right. Some say it refers to Jesus, how Jesus, his blood was sanctified.

[25 : 57] But I kind of think it actually refers to a different meaning of the word. It really just means a set apart. That's not really helpful. But, so isn't this sanctified a term for those who are truly saved?

Isn't it a term that we use for believers who are being transformed into the image of Christ? Yes, that's typically how we use that language. It is the testimony of Scripture and the writer of Hebrews that all those who are truly born again, truly saved, are sanctified.

If you just rewind, look at, if you're not back in Hebrews, go back to Hebrews. Sorry, but if you go back to Hebrews chapter 10 where we're at and look at verse 14 and it says, for by a single offering he has perfected for all time those being sanctified.

So that is a picture of eternally saved, eternal security, us who are saved that we're currently being sanctified.

But because of the work of Jesus, we're already perfect in the eyes of God. So we're the already but not yet. We're pressing into what we already are. We're cleansing out the old leaven and becoming a new lump, Paul's language.

[27 : 13] So that's the same word. But I don't, I think that one of them in verse 14 proves for eternal perfection and verse 14 proves toward the guilt of apostasy.

What is mentioned in verse 29 then is what we might call fruitless sanctification. Someone has, again, some religious affiliations, some outward purification.

Again, they quit partying. They kind of clean up their outward life a little bit. They become, quote, better people. They buy Christian t-shirts and Christian music and they appear to be all in.

But eventually, again, something happens that pushes them away. If you've ever been a part of leading someone to Christ, just pray for that first year for them hardcore because it usually is that first trial or that first temptation that breaks them.

And if they press through that, like still trusting Christ, still praising Christ, that's a good sign. And we have to, again, just be careful about how we share the gospel with people.

[28 : 31] But I really believe this term sanctified here means that they looked set apart in an outward form with God's people. Example, in Old Testament Israel, the people, the nation of Israel was sanctified.

They were set apart for God's purposes. But we know within that nation there were still many of them that didn't belong to the true God. Not all sons of Abraham are true sons, right?

So there's this one outward form of sanctification. They were set apart as a people to look different, act different, and be different than the rest of the nations. But even inside that nation there were still those who didn't believe.

And I really think that that's how he's referring to it. I'm hoping to debate on that. But I really think that's what he's trying to say. That it had this outward form of being set apart.

But fifthly, verse 29, and lastly, it says, they outraged the Spirit of grace, meaning the Holy Spirit, the gracious Spirit that came to them when they were around the church, around other believers, and they heard the gospel message telling them to repent and believe in Jesus and be saved.

[29 : 50] They heard that and instead of receiving that message, they ultimately rejected it. Instead of falling on their knees and gratitude, they took a lot of saliva and spat on the gospel terms brought to them by the Holy Spirit.

And he's not going away like this. He's going away outraged. How dare they? Infuriated that they rejected such a gracious message that he brought them.

The mercy of God can influence unbelievers to a certain degree. That's why I use the term totally depraved and not utterly depraved.

There's still the common grace of God that's at work even among unbelievers. So the Spirit can have that kind of influence on them, but eventually they begin to turn that grace into license and using it to justify their love of sinning and eventually they throw it away altogether.

They insulted the Spirit and he is furious. So the Spirit will either do one or two things. If by chance God decides to be gracious towards you, the Spirit will kick down the door.

[31 : 12] Thankfully. For many of us he did that. We were once stiff-necked and stubborn and God said enough and he invaded our hearts and saved us.

grace. It's a picture of the ultimate grace. The other thing you can do is just leave you to yourself and just go away to which you will be hardened and further hardened to where you don't care anymore.

And the only message that could have saved you you've just totally abandoned. And that's judgment. That's just judgment if God decides to do that. And earlier in the letter you're still in Hebrews but look at chapter 6 we already went over this but this is another warning about using similar language chapter 6 verse 4 and the writer of Hebrews says and I want you to think about two things think about the story of Judas and think about Peter and the difference between the two. both were around Jesus both heard Jesus both claimed to be followers of Jesus one of them persevered and the other one didn't. Alright so Hebrews 6 verse 4 for it is impossible in the case of those who have once been enlightened who have tasted the heavenly gift and have shared in the Holy Spirit and have tasted the goodness of the Word of God and the powers of the age to come and then have fallen away to restore them again to repentance since they are crucifying once again the Son of God they're trampling the Son of God to their own harm and holding him up to contempt for the land has drunk the rain that often falls on it and it produces a crop useful to those whose sake it was cultivated receives a blessing from God but if it bears thorns and thistles it is worthless and near to being cursed and his end is to be burned alright so look at that that language it asks the question like so where are you with this have you come around the church and received some truthful knowledge you learned some cool theology that made you look smarter than other people you gotten a scoop of Jesus and hoping that he would just like make your life a little better have you tasted the goodness of God and his gifts and instead of swallowing them you ultimately spat them out you had your fill of it and what kind of ground are you the word of God the knowledge of God has fallen on you and are you producing a crop or are you producing thorns because one receives a curse and one receives a blessing and again look at the next verse he says right though we speak in this way yet in your case beloved we feel sure of better things things that belong to salvation so he's saying right there what I just mentioned those people didn't belong to the things that actually had salvation it wasn't real why is there no longer a sacrifice for those sins why why is it impossible to bring them back to repentance because guys like they have they have heard it all they have hardened their hearts towards it they've rejected it they've rejected the only message that can save them there's nothing else there's nowhere else to go if they've turned away from Christ and blasphemed the Holy Spirit there's no other shelter for them to flee to we've it's kind of like they're flirting with the gospel they're flirting with Jesus instead of actually coming toward him so when you're sharing with people and those of you who are here they're just kind of like been sort of floating around for a while hearing some good knowledge hearing about the gospel just beware like don't harden your heart like come and come to

Jesus and come now it's not anything to be played with or trifled with so I believe that again most of you here I could say the same thing that I feel sure are better things for most of you the things that actually pertain to real salvation this is number two second question the rest of our passage number two what awaits those who trample the son of God what awaits those who trample the son of God the beginning of verse 27 the second part says but a fearful expectation of judgment and a fury of fire that will consume the adversaries for we know we know him who said vengeance is mine I will repay and again the Lord will judge his people it is a fearful thing to fall into the hands of the living God in verse 28 it says anyone who has set aside the law of Moses dies without mercy in the evidence of two or three witnesses how much worse punishment do you think will be deserved by the one who does this so in the

[36 : 37] Mosaic law the death penalty was given on the testimony of two or three witnesses for idolatry for those who had false gods for those who blasphemed God it was the death penalty they were stoned to death Deuteronomy 17 talks about that and he's saying if that was terrible that sounds terrible for them to reject this you know good at the time but now inferior covenant how much worse punishment will you face for actually trampling the Son of God underfoot it'll be infinitely worse much greater judgment we will be judged in proportion to the amount of like and the amount of knowledge that we've received of the truth it's a testimony of scripture so beware God has bore witness of such a sinner treating his son with such contempt he sees it he sees it in public he sees it in private it says something much worse is to await such people and it says first a fearful a fearful judgment a terrible judgment from a just righteous holy judge a legal picture that those who have rebelled against God and broken his law are going to face this judgment unless they come to Christ and earlier in Hebrews it says it is a point for man to die once and then to face judgment

Hebrews 9 27 so as much as the love of God has propelled him the grace of God to send Christ as we talked about earlier because of his great mercy right sent Christ to die on our behalf at the same time God has been devoted to destroying his enemies he's putting out terms of peace for people to come to him through Christ but eventually that time will end and he is going to punish and annihilate all sin and wickedness from the earth we know the wages of sin is death we have earned death because of our sin myself in you there's a payday coming for sin and no one will escape it all those who thought they had the last laugh on God he says vengeance is mine and I will repay and his wrath is coming unstoppable think about

John the Baptist in Matthew 3 where he says flee from the wrath to come like flee from it and flee to the Savior there's so many other passages I could have turned to you but I chose just one and then that's the only passage I have left for you but Zephaniah chapter 1 verse 14 is talking about the judgment day called the day of the Lord I just want you to hear some of this language Zephaniah chapter 1 verse 14 says the great day of the Lord is near near and hastening fast the sound of the day of the Lord is bitter the mighty man cries aloud there a day of wrath is that day a day of distress and anguish a day of ruin and devastation a day of darkness and gloom a day of clouds and thick darkness a day of trumpet blasts and battle cry against the fortified cities against the lofty embattlements and now this is God talking he says

I will bring distress on mankind so they shall walk like the blind because they have sinned against the Lord their blood will be poured out like dust and their flesh like dung neither their silver nor their gold will be able to deliver them on the day of the wrath of the Lord and the fire of his jealousy all the earth shall be consumed for a full and sudden end he will make to all the inhabitants of the earth we can read a lot more of that but that's enough you know if that doesn't break you and give you a holy fear of God jealous in the fire of his jealousy because he deserves your life he deserves your love and affection and he is zealous for it it is a fearful thing to fall into the hands of the living God those who trample the son of God reckon his blood to be defiled and have rejected and insulted the spirit of grace it's a fearful thing and you see in that same area back in

Hebrews that God is a zealous judge so earthly judges can kind of pass out sentences almost mechanically the law says this you need to do that God is a language here paints an emotional picture of God's wrath he's a fury of fire literally a zeal of fire or a fiery passion so God isn't just slightly irritated or a little upset he is zealous about destroying all those who have rejected him as the king he is called the righteous judge his judgment will be just and it says this righteous judge's fire consumes the adversaries swallowing them up in the flames of legal and just passionate judgment so consume doesn't mean that he's just going to annihilate sinners meaning that we're just going to be like ceased to exist erased from existence it means that he's going to consume them into an excruciating agony forever justice will be done and

[42 : 41] God's holy anger will be satisfied and even us as believers we face a judgment too it's a different judgment but we face judgment answering for how we've lived and answering for how we've stewarded what God has given us will be spared all right and I just want to conclude with this so if you feel like you're in that group of like man I have been trampling the son of God and that's kind of how I feel like I don't really think this is a real thing or you may have someone that you know is like that you're more of a false convert I would say that you're in the greatest of danger why again because the grace of God is I to us we don't really think it's good news anymore it's old news boring news too much light so listen those who are born of

God can't just walk up to Jesus hanging on the cross and say I'm really glad that you're hanging there dying for me and I know it was your dying wish that I would just go and sin no more but I have this one need I fulfilled by me sinning so forgive me as I plunge this sword a little deeper into your side and I'm really glad that your blood forgives me those who are truly born of God cannot think like that we cannot we see the blood of Jesus as precious if that's how you think Romans 6 the Bible is very aware of you what shall we say then are we to continue in sin that grace may abound by no means how can we who had died to sin still live in it your sin killed Christ and it actually says in Romans 3 8 if you actually think that that's how you can live it says that your condemnation is just Romans 3 verse 8 your condemnation is just so if you feel the weight of that and that really disturbs you come to Christ like while you can like repent now and turn to Jesus while there is still hope see that is grace if you feel actually aware that that's you and there are some on the fence here again you kind of sat around and you stood over the gospel you kind of like okay I've gotten used to hearing the gospel now and I like my Christian friends but I still don't really know Jesus he waits to

be gracious to you and to true believers here I know this may sound like wow there's been a lot of that but you should never grow bored of hearing what the cross spared you you should never grow bored at hearing about the grace of God it's not I'm so glad that that's not going to happen to me well technically it's still you still deserve it but and remember that and see the blood of Jesus as precious that you were ransomed from your futile ways not with perishable things like silver and gold but by the precious blood of Jesus like that of a lamb without blemish or spot last minute I decided to use this and I kind of close with this Spurgeon talking to believers he said Christian what do you have to do with sin has it not cost you enough already what man have you forgotten the times of your conviction if you have I have not burnt child will you play with the fire again when you have already been ripped to pieces by the lion will you step a second time into his den have you not had enough of the old serpent did he not poison all your veins once we should be sick of this stuff it's foolishness for us to go back to our former way and even try to dabble around with habitual sin so it's a time for us to confess that there's something that has been just eating at you and calling you to come back to your former way of life like get it out in the open confess it to a brother or sister and then go before the Lord and ask him in Christ you've been given the spirit of God the law of God is written on your heart and by the grace of God you can drive that sin out of your life so beware let's not trample the son of God under foot let's worship him instead so let's pray together