

THE DANGER OF SINNING WILLFULLY

Spaced through-out the Book of Hebrews are **five warnings** to Jewish believers regarding apostate reversionism:

- (Heb 2:1-4) drift away
- (Heb 3:7-4:13) harden hearts
- (Heb 5:11-6:12) fallen away
- **(Heb 10:25-39) forsaking Christian assembly**
- (Heb 12:14-29) coming short of grace

We have divided the **fourth warning** (Heb.10:25-39) into two sections for study.

- First section (Heb.10:25-31) “Terrifying Expectation of Judgment (27, 31).”
- Second section (Heb.10:32-39) “Great conflict of Suffering (32, 39).”

This lesson will study three aspects of the Danger of Sinning Willfully

1. Hebrews 10:26-27 is one Greek sentence.

It should be studied as one thought, but four Greek grammatical factors need to be pointed out.

- **1st grammar factor is casual conjunction of gar “for”** (Heb.10:26)
 - which refers to (Heb.10:25) “Not forsaking our own assembling together.”
- **2nd grammar factor is first class conditional clause (if/ true) and (then/ true).**
 - “**If** (1cc) we (Church Age Believers) go on sinning (**hamartano/ p.a.ptc.gplm**) willfully (hekousios) **after** (meta+gen. of time/factor) **receiving** (to lambano/ a.a.infin) **the knowledge of the truth** (ten epignosis),
 - “**then**” there no longer remains (apoleipo/ p.m.ind.3ps) a sacrifice for sins,” (Heb.10:26)
- **3rd grammar factor is the main verb (remains) of this Greek sentence (Heb.10:26).**
 - It is important to (**Heb.10:27**)
 - “**But**” (de/ adversative of contrast)
 - Terrifying expectation of judgment
 - “**and**” (adjunctive conjunctive of nouns)
 - The fury of a fire which will (mello/ p.a.ptc.gsm) consume (esthio/ p.a.infin) [devour] the adversaries.” (tous hupenanos/ aplm) [extreme form of opposition]
- **4th factor is two present active participles – both working at the same time and importance with the main verb “remains”.**
 - sinning (hamartano) willfully
 - terrifying expectation and fury of fire
 - which will (mello) [about to do something/ intention] consume the adversaries

Sinning (Heb.10:26) (1cc) **Will** (Heb.10:27) (de of contrast)

Remains

(There no longer remains a sacrifice for sins!)

2. Notice “we go on sinning willfully” came after (meta+gen. of time) receiving (to lambano/ a.a.infin) the knowledge of the truth.”

“Willfully” is the Greek word (hekousios) [to know better, but to do it anyway].

What was the “sinning willfully” mentioned in (Heb.10:25).

The casual gar (“for”) tells us: _____

In context, what was the knowledge of the truth received being sinned against?

(Heb.10:1, 5-10) _____ (Ps.40:6-8)

(Heb.10:12-18) _____ (Jer.31:31-34)

What doctrinal point did the writer make regarding this issue?

It is found in the apodosis (**then**) of the 1cc (Heb.10:26b) - ”**There no longer remains a sacrifice for sins.**”

How many times is the **word sacrificed** used in (Heb.10:4-18)? _____

(Heb.10:18) “Now where there is forgiveness of these things, there is no longer any offering for sins.”

3. **These Jewish believers were forsaking the Christian grace assembly and returning to Jewish Law assembly.**

This will be brought out in the second section of the fourth warning- “Great Conflict of Suffering” (Heb.10:32-39).

- **By Acts Ch.15 (49 AD)**, the Law had been brought into assembly teaching of the Jerusalem Church.
 - It came in conflict with the grace mechanics of Salvation through the gospel of Jesus Christ by Paul (Acts 15:1, 5, 11)
 - The **message** of the grace gospel (1 Cor.15:1-4)
 - The **mechanics** of grace salvation (Rom.1:16; Eph.2:8-9)
- **By Acts Ch.21 (late 50’s AD)**, legalism had become a doctrine in opposition to Christian grace theology and the Apostolic decree of (Acts Ch.15):
 - (Acts 21:20-21) “And when they heard it they began glorifying God; and they said to him, ‘You see, brother, how many thousands there are among the Jews who have believed, **and they are all zealous of the Law**; and they have been told about you, that you are teaching all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to walk according to the customs.”
- **By the writing of the Book of Hebrews (mid 60’s AD)**, persecuted Jewish believers have gone back to Jewish Law assembly of the Old Covenant. The writer of Hebrews issued five warnings of what is called apostate reversionism.