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THE UNPARDONABLE SIN

A STUDY OF THE BOOK OF HEBREWS
NUMBER 82
HEBREWS 10:26

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Let us review a corrected translation of verses 11-25.

Verse 22

"Let us approach God with a dependable mind by means of full confidence of doctrine, our minds having been sprinkled from a conscience of sinfulness and our body washed with pure water."

Verse 23

"Let us keep holding fast the confession of our expectation unbending; because the one having promised is faithful."

Verse 24

"And let us concentrate on each other for the purpose of encouragement from the source of love and from the source of noble deeds."

Verse 25

"In connection with that, stop neglecting the assembling of yourselves together as is the habit of certain ones, but by being an encouragement even by so much the more as you see the day of the Rapture drawing near."

Turn to Hebrews 12:1 as we begin this study.

HEBREWS 12:1 "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us," The word translated "wherefore" is toigaroun (is a compound particle and only used a couple of times in Koine Greek) It means there has been a parenthesis (which was all of chapter 11) and this word suggests that something must be taken out of the parenthesis and emphasized. This parenthesis of chapter 11 brings out some very wonderful teaching about super grace. This toigaroun reaches all the way back over the parenthesis and grabs the last verse of chapter 10. Hebrews 10:39 says literally, "But we are not the retreating category. (We are going to stay with doctrine) of believers designed for destruction (the sin unto death) but we are the doctrine type for the purpose of doctrine possession of the soul." So toigaroun reaches back and grabs that verse and continues it. It should be translated "For that very reason therefore." It indicates that God's royal family is designed for maximum doctrine in the soul. The super grace heroes in chapter 11 are put into focus to serve as an encouragement to believers in the Church Age. They encourage us to take the high ground. They did not have the weapons we have, but they were able to take the high ground of faith nevertheless.

Since we are not the retreating kind, we are designed for better things "Seeing we also are compassed about with" and that's wrong. It is quite fouled up. We have the present, active, participle of echo and this means we will always have this list of faith heroes. So this should be translated "For this reason, therefore, since we also keep having." Next we have a present, middle, participle of perikeimai and it means "to be placed around with combat support." It means that they are supporting our advance. "So great" is the accusative singular

pronoun tosoutos and means "such great." "Since we also keep having such great" and these refer to these super grace heroes of the Old Testament. Next we have "a cloud of witnesses" and the word for cloud is nephos.

So thus far we have this--

"For this reason, therefore, since we also keep having such great heroes in the Old Testament, a cloud of witnesses surrounding us."

Next we have the aorist, middle, participle of apotithemi, "Let us lay aside" and it means to take off the superfluous and it is not a hortatory subjunctive. It means to take off and it is a picture of stripping off things so we can fight the fight of faith. This is a constative aorist and it takes in all the things that are necessary to add up to taking of that which keeps us from fighting the fight of faith. Everything unnecessary is stripped off so you can fight the good fight of faith. This is the counterpart of that "unbending" we had recently. It is a picture of a runner laying aside weights, or a military man laying aside everything that keeps him from being a good soldier.

"Every weight" is pos ogkos and means every impediment. Any impediment is anything that keeps us from taking in doctrine. Any distraction that keeps us out of Bible class. Any discouragement, any discrepancy even loss of health--anything that keeps you from advancing so you can reach the high ground. Any sin can do this and it is here referring to the sin that gets to you easily. "Which doth so easily beset." "Easily beset" is from euperistatos, eu is well, peri is around, statos means to stand and it means to go around, to stand around, to easily ensnare. So we have "the easily ensnaring sin." Rebound is always the answer.

"For this reason, therefore, since we also keep having such super grace heroes (as in chapter 11), a cloud of witnessing surrounding us, having removed every impediment and easily ensnaring sin."

Next we have, "Let us run" and this is a present, active, subjunctive of trecho. It means to run, advance, charge and it means rapid forward motion. This is tendential present and it means the writer invites us to accompany him in a certain cause of action. Then we have hupomone and it means "with patience." It means "with endurance" and this matches his "unbending" of verse 23. This is the persistence of our volition. "The race" is the accusative singular of agon and this is where we get the word "agony." It is a military objective, "That is set before us" is the present, middle, participle of prokeimai and it means our present objective.

"Let us advance with endurance to the present objective."

Back to Hebrews 10:26

HEBREWS 10:26 "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins," The definition of the willful sin is given here.

We start with the word gar and it means the cause or the reason for something. "If we sin" is the present, active, participle of hamartano and it means if we deliberately continue sinning. This is directed toward those Jews in Jerusalem in 67 A.D. who were unbelievers.

Next we have the word hekousios and it means willful, deliberate and it refers to the Jews hearing the gospel over and over and rejecting it over and over. This is referring to the unpardonable sin and the refusal to believe in The Lord Jesus Christ.

THE DOCTRINE OF THE UNPARDONABLE SIN

Please remember that this passage is talking to unbelievers. No believer can ever commit the unpardonable sin.

1. Definition.
The unpardonable sin is the one sin for which Jesus did not or could not die, because it is the sin of rejecting Jesus Christ as Saviour. (John 3:18 and 3:36)
It is the sin of volition just like that first sin of Adam and Eve. Their sin was directed toward the forbidden fruit and our sin is directed toward the gospel.
2. The unpardonable sin is related to the convicting ministry of God the Holy Spirit. (Genesis 6:3, John 16:7-11, Heb. 10:29)
3. The rejecting of Christ is called sin in John 16:9. This is the only unpardonable sin.
4. The unpardonable sin is called different things in different places.
 - a. In our passage it is called the willful sin. (Heb. 10:26-31)
 - b. In Matthew 12:31 it is called blasphemy against the Holy Spirit.
 - c. In Acts 7:51 it is called the resistance of the Holy Spirit.
 - d. In Hebrews 10:29 it is called insulting the Holy Spirit.
5. Those who are under the unpardonable sin consider the Gospel to be foolishness. (1 Cor. 1:18, 1 Cor. 2:14)
6. The unpardonable sin is categorized by the words "strong delusion." (2 Thess. 2:11-12)
7. The unpardonable sin also has its own reversionism. (2 Peter 2:19-22)

JOHN 16:8-9 "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me;" In verse 8 the words, "He will reprove" is the future, active, indicative of elegcho and it means "He will lay it on the line. He will make it perfectly clear."

In verse 9 "Of them that believe not on me" and this is a present, active, indicative of pisteuo plus ouk and this is a strong negative and slams the door on salvation. (Those Jews in Jerusalem had slammed the door on Jesus as Saviour and would not even consider him as a possible Saviour. The words eis ego means "with reference to me" (Christ). Now this is the sin mentioned in Hebrews 10:26.

Back to Hebrews 10:26.

"After that we have received" is the aorist, active, infinitive of lambano and this means all their rejections gathered into one lump. They had a full and thorough knowledge of salvation but they rejected it all. The word is alatheia and it means the gospel truth.

"There remaineth" is the present, passive, indicative of apoleipo and it means "there is left behind." "No more sacrifice for sins." Ouketi is a very strong negative adverb and it means "most certainly not ever." Then we have peri hamartia and it means in behalf of sins.

So Hebrews 10:26 correctly translated says, "For if we deliberately continue sinning after having received the full knowledge of the gospel doctrine no more sacrifice on behalf of sin is left behind." The writer identifies himself with them even though he is saved, but he is willing to be identified with them if he can only reach them.

1. Three factors are found in this verse. Some people are guilty of willful sinning. Those who are guilty have received a full understanding of the gospel. For such people there is no way of salvation available. They are religious people but there is no sacrifice for sin aside from Christ.
2. There is only one efficacious sacrifice for sin and that is Christ on the cross.
3. The blood of Christ is the only solution to the sin problem.
4. Furthermore the sacrifice of Christ on the cross is the only one sacrifice for sin. There is absolutely no other. (Isaiah 53:5-6, Romans 5:6-9, Ephesians 1:7, John 14:6, Acts 4:12)
5. Under the doctrine of unlimited atonement, Christ died for the sins of the whole human race. This means he died for all the Jews who have rejected him and there is no other sacrifice that will save them.
6. Therefore, the willful sin in this context is defined as negative volition toward the gospel, the rejecting of Jesus Christ as Saviour after having received a clear understanding of the gospel--this is the unpardonable sin.
7. For the believer in Christ there is no such thing as unpardonable sin. A believer can't commit this sin. Once you believe in Christ the unpardonable sin is gone from you forever. Belief cancels out the unpardonable sin.