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THE UNPARDONABLE SIN--JUDGMENT AND HELL

A STUDY OF THE BOOK OF HEBREWS
NUMBER 83
HEBREWS 10:27-28

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The willful sin in Hebrews 10:26 is the same as the unpardonable sin. There is only one thing worse than failure to reach the high ground of super grace living and that is failure to enter the plan of God at all. Verse 26 says, "For if we deliberately continue sinning after receiving the full knowledge of the gospel, there is no more sacrifice on behalf of sin which is left behind."

Christ is the only way of salvation. The unpardonable sin is negative volition toward the gospel of salvation of the Son of God.

HEBREWS 10:27 "But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." This sentence begins with de translated "but" and this verse sets up a contrast. The word "certain" is a pronoun used as an adjective to show that a principle is being introduced. "Fearful" is an adjective phoberos and it means something causing fear. It is a weak word when you begin to realize that it is used here to describe hell. "Looking for" is from ekdoche and it is a noun and it is used here for expectation of judgment. It is the possessive genitive singular of krisis meaning judgment. So, we have "but a certain terrifying expectation of judgment." Next we have fiery indignation from pur zelos. Pur means "fire" and zelos means "Jealousy." Next we have a present, active, participle of mello and the present, active, infinitive of esthio and these words are translated "being about to devour." This describes a state that will never change. Hell is going to be a burning state that will never change. The fire will never play out. The fire is always in the process, like eating something but it gets larger and larger in your mouth as you chew it, but you never swallow it. So, this is the figure of those in hell keep burning but they never die. Those in the fire are there forever and there is never a let-up. In all eternity, there is going to be heaven and hell and there are no in-between places. Heaven is perfect and hell is just the opposite. Hell is no place anyone should ever want to go. The fire will chew you for millions of years and then millions of years more and it will never run out. "The adversaries" is the accusative plural of hupenantios. This is a quotation from Isaiah 26:11 and is talking about the enemies of God forever. So we have this--"But a certain terrifying expectation of judgment and fury of fire being about to devour your enemies." This refers to the enemies of God.

THE DOCTRINE OF ENEMYSHIP

1. Definition.

The Bible specifies by definite category certain stated hostilities or alienations whereby two parties are totally estranged.

2. Satan and all fallen angels are the enemies of believers.

(1 Timothy 5:14, 1 Peter 5:8)

"Be stabilized, be on the alert, your enemy the Devil prowls about like a roaring lion, seeking someone to devour."

Any believer in reversionism caters to his enemies.

3. Demons are the enemies of God.
(1 Cor. 15:25, Heb. 10:13) Demons cannot possess your bodies for the Holy Spirit lives there. They can greatly influence you.
4. Unbelievers are enemies of God.
(Romans 5:10, Col. 1:21)
As unbelievers we were at one time hostile to God.
5. Both categories of the enemies of God, demons and unbelievers, will be judged and cast into the lake of fire.
(Hebrews 10:27)
6. The carnal believer is also the enemy of God.
(Romans 8:7-8) He is hostile toward God.
7. God is also the enemy of the reversionistic believer.
1 Samuel 28:16, "Therefore He (The Lord) has become your enemy." The sin unto death is the most awful punishment that can ever come to the life of the believer. It occurs while the believer is alive, while he is a reversionist, but it does not have a hangover into eternity. The moment a carnal believer dies the sin unto death, that punishment is all over. "The sin unto death" is the most severe punishment God hands out to a disobedient believer. This is 1 Samuel 28:16.
8. The reversionistic believer is the enemy of God. It works two ways. James 4:4, "You adulteresses" is the term used for reversionists. "Alienated from God" is a term that describes them. "Whosoever has decided to be the lover of the world appoints himself the enemy of God."
9. The reversionist believer is also the enemy of the cross.
Phil. 3:18, "They are the enemies of the cross of Christ."
10. The Pastor who counters legalism with true doctrine is counted to be the enemy of the legalist. When a believer stands on grace, the legalist despises him.
(Galatians 4:16)
Paul is speaking about the legalists in this verse. "Have I become your enemies by telling you the truth?" In the Greek the statement demands an affirmative answer--"Yes, I have!"

So, in this verse, this is what we have, "But a certain terrifying expectation of judgment (that's the Great White Judgment Throne) and fury of fire (that's the lake of fire) being about to devour your enemies (This is unbelievers and fallen angels)." This is the result of the willful sin, the unpardonable sin. The unpardonable sin is the rejection of Jesus Christ as Saviour. This is the only one unpardonable sin.

THE DOCTRINE OF THE LAST JUDGMENT

1. Definition.
The last judgment is defined as the culminative judgment of history in which the unbelieving segment of the human race is processed, judged, and cast into the lake of fire forever. Along with all unbelievers will also go the fallen angels, all demons, and Satan. It is called the Great White Judgment Throne. It is also known as the second death. (Revelation 20:12)

2. The basic categories of the human race must be understood along with this judgment. The human race is divided into two categories, believers and unbelievers. This division is based on the attitude toward Jesus Christ. John 3:36, "He that believeth" and "He that does not believe" are these two categories. Attitude toward Jesus Christ divides the human race.
3. In the last judgment, only the unbeliever is under indictment. The unbeliever's indictment is related to rejecting Jesus Christ as Saviour. This is the willful sin or the unpardonable sin. (John 3:18, John 16:9, Revelation 20:15)
4. The believer in Christ is not involved in the last judgment. (Romans 8:1)
5. The unbeliever has two appointments. (Heb. 9:27) The first appointment is physical death. The last appointment is physical judgment.
6. This second appointment of judgment is kept by means of a second resurrection. (Rev. 20:12 and 13) The unbeliever will be in his resurrection body and in that body he will suffer forever and forever.
7. The unbeliever at the last judgment is condemned on the basis of human good. (Rev. 20:12-13) He is not condemned on the basis of his sins. His personal sins were all judged at the cross. The sins of the unbeliever, all those things which come from the Old Sin Nature were poured out on Christ and judged, and in the meantime, human good was rejected. The unbeliever takes his human good with him to the last judgment, and there, his human good becomes the basis of his indictment.
8. The eternal state of the unbeliever is described under three terms.
 1st--"The lake of fire." (Rev. 20:14-15, Matthew 25:41) This is the passage that tells us all unbelievers and fallen angels and Satan will be in the lake of fire.
 It is also called "The second death." (Rev. 20:14)
 It is called "Dying in your sins." (John 8:21 and 24)

HEBREWS 10:28 "He that despised Moses' law died without mercy under two or three witnesses:" This is the verse that takes us to the willful sin. "He that despised" is the aorist, active, participle of athetio and it means to reject, to set aside, to swerve away from. We have the enclitic, indefinite pronoun tis meaning "anyone." So, we have "Anyone having rejected." This is a constantive aorist contemplating the action of the verb in its entirety. They heard the gospel again and again and this is all gathered into one complete whole right here. This is a circumstantial participle which has antecedent action to the main verb. Here the antecedent action precedes the main verb, and the main verb is "died."

Every member of the human race has an opportunity sometime, somewhere to hear of Christ, and this is in spite of any hindering factor. No such thing as a member of the human race departing this life without having an opportunity to believe in Christ. This passage gives us an illustration of this and the illustration is the rejection of the Mosaic Law. The Mosaic Law had been violated and the one guilty died a physical death. When a person rejects the cross, he dies a spiritual death.

"Anyone having rejected Moses' Law." Then we have the present, active, indicative of apothnesko and this is the customary present and shows what occurs as the result of rejection. It is also an aristic present and shows a past event viewed as a present occurrence. In other words, they practiced capital punishment. It should read, "He died without pity" not "without mercy." The adverb choris is used here as an improper preposition. Next we have the genitive plural of oiktrimos and it doesn't mean mercy, it means pity. Because the person was guilty, he was indicted. "Without pity" means that the one trying him never allowed emotion to enter into the verdict. Feeling sorry for someone doesn't mean love.

Then we have "Under two or three witnesses." The word "witness" comes from martus and it doesn't mean martyrs, but it means legal witnesses. A witness is the word for someone who is qualified to give an accurate report. Their testimony was accepted under the laws of evidence. Here was no hearsay evidence. Heresay is not evidence. Heresay is often called gossip. "Anyone having rejected the law of Moses died without pity on the basis of testimony of two or three witnesses."

Summary

1. Here is an illustration from Deut. 17:2-6. First, the person rejected the law. Next, guilt was established by a bona fide legal procedure of the laws of evidence. Under the laws of evidence you have to have an eye witness to the crime. They did not accept heresay.
2. Guilt was established in judicial procedure before capital punishment was inflicted or administered. The law was fair. God is fair and every man who has ever lived will get a fair deal from God.
3. We have some case history of this from Israel. Achan is such an illustration. Achan had a fair trial before his execution. (Joshua 7:18-26) Also Nadab and Abihu in Leviticus 10 and Numbers 26:61. Dathan and Abiram had a fair trial in Numbers 16. Also Uzzah in 2 Samuel 6:7.
4. A principle is now established here. The one who rejected the Mosaic Law was punished by physical death but the rejection of Jesus Christ was to be punished by spiritual death and the lake of fire forever.
5. The Mosaic Law deals with the principle of divine establishment in life but rejection of Jesus Christ deals with an eternal principle, a spiritual principle. Rejection of eternal salvation always means the lake of fire forever.

6. While physical death or capital punishment was the maximum penalty for a violation of the law, it could never be compared to the horror or intensity of the second death which means eternity in the lake of fire.
7. Therefore, we have here a representative analogy not an exact analogy in this illustration.
8. The lesser penalty is the rejection of the Mosaic Law. The greater penalty is the rejection of Christ the Saviour.

This anticipates the next verse which gives a comparative description of the willful sin and this will be our next study.