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# Words of Truth

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## Hebrews 10:28-30

By: Brian A. Yeager

Earlier in this Hebrew epistle this was written: *“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him”* (Hebrews 2:1-3). Now, in the context we are looking at similar points are being made.

*“He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people”* (Hebrews 10:28-30).

Under the Law of Moses the death penalty was carried out if a transgression was witnessed by two or three persons (Deuteronomy 17:1-6). The point in our study is not so much about the two or three witnesses. God's judgment does not need witnesses. Having said that, since it is mentioned, I want to take a look at those points before we move forward. Throughout the Scriptures, the word of one was not enough to count as a witnessed matter. The law stated this: *“One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established”* (Deuteronomy 19:15). These principles are not gone from the Law of Christ. Notice: *“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them”* (Matthew 18:15-20; cf. II Corinthians 13:1 and I Timothy 5:19-20).

Now, we are going to come back to the main points of our study. With more given to us there is a greater expectation and level of accountability (Luke 12:35-48). The death penalty for transgressions of old were carried out with no mercy (Deuteronomy 19:1-13). The same was true for God's condemnation on the unjust under the Law of Moses (Deuteronomy 29:19-20 and Jeremiah 13:1-14). With that in mind, consider what Paul preached in Athens: *"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead"* (Acts 17:29-31).

All of the things stated in this context stand out. There is one point that maybe should have been and should be considered a bit more highly. How could anyone think that God is going to dismiss the mistreatment of His only begotten Son? Take into consideration something written later in this letter: *"And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire"* (Hebrews 12:24-29).

The point about having "done despite" unto the Spirit of grace is interesting. The word translated "despite" [ἐνυβρίζω] means: "to insult" (Strong's 1796). The point about counting the blood of the covenant an unholy thing should have hit home for the Christians addressed in this letter. Their knowledge of the Law of Moses and former practices under the Law of Moses make these points very impactful. They were taught the differences between holy and unholy (Leviticus 10:10). They knew better than to consider that which is holy as unholy (Isaiah 5:20 and Malachi 2:17). When those of old profaned the things of God there was a sure punishment that came upon them (Jeremiah 23:10-12).

We have seen that God takes disobedience personally. He considers such an insult to Himself, Jesus, and the Holy Spirit. From that, we read about His vengeance. Vengeance belongs to God (Deuteronomy 32:35, Psalms 94:1, Nahum 1:2, and Romans 12:17-21). God will recompense [repay] (Isaiah 65:1-7, Jeremiah 16:14-18, and II Thessalonians 1:4-10). Lest we think we can get away with something because we are His children, He makes that clear too. The Lord will judge His people (Psalms 50:4 and I Peter 4:17-19). So, be faithful!