

## Jesus is Greater: A study of Hebrews

Week Sixteen

*Sense, Nonsense and Sensibility*

Hebrews 10:19-39

Pastor Steve Treichler

April 11<sup>th</sup>, 2021 (8:30 and 10:30am), FB Live (10am)

*For His Glory and our joy!*

TEXT:

### **Hebrews 10:19-39**

<sup>19</sup>Therefore, brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus, <sup>20</sup>by a new and living way opened for us through the curtain, that is, his body, <sup>21</sup>and since we have a great priest over the house of God, <sup>22</sup>let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water. <sup>23</sup>Let us hold unswervingly to the hope we profess, for he who promised is faithful. <sup>24</sup>And let us consider how we may spur one another on toward love and good deeds, <sup>25</sup>not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching.

<sup>26</sup>If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, <sup>27</sup>but only a fearful expectation of judgment and of raging fire that will consume the enemies of God. <sup>28</sup>Anyone who rejected the law of Moses died without mercy on the testimony of two or three witnesses. <sup>29</sup>How much more severely do you think someone deserves to be punished who has trampled the Son of God underfoot, who has treated as an unholy thing the blood of the covenant that sanctified them, and who has insulted the Spirit of grace? <sup>30</sup>For we know him who said, “It is mine to avenge; I will repay,” <sup>31</sup>and again, “The Lord will judge his people.” <sup>31</sup>It is a dreadful thing to fall into the hands of the living God.

<sup>32</sup>Remember those earlier days after you had received the light, when you endured in a great conflict full of suffering. <sup>33</sup>Sometimes you were publicly exposed to insult and persecution; at other times you stood side by side with those who were so treated. <sup>34</sup>You suffered along with those in prison and joyfully accepted the confiscation of your property, because you knew that you yourselves had better and lasting possessions. <sup>35</sup>So do not throw away your confidence; it will be richly rewarded.

<sup>36</sup>You need to persevere so that when you have done the will of God, you will receive what he has promised. <sup>37</sup>For, “In just a little while, he who is coming will come and will not delay.”

<sup>38</sup>And, “But my righteous one will live by faith. And I take no pleasure in the one who shrinks back.” <sup>39</sup>But we do not belong to those who shrink back and are destroyed, but to those who have faith and are saved.

Message Notes:

**Introduction** – *“Thank you volunteers!!”*

**Review so far:**

Jesus is all that!!

Jesus > OT Prophets

Jesus > Angels

Jesus’ Gospel > Old Testament Law

Jesus = 100% Human

Jesus = 100% God

Jesus > the situations OT prophets wrote about

Jesus > Moses

Jesus’ Salvation > Moses’ Exodus

Jesus’ Rest > Moses’ Promised Land

Jesus > all previous priests

Jesus > Religion & Religiosity

Jesus = Ransom, Future Hope & Rest

**Today’s Message:**

*Sense, Nonsense and Sensibility*

Hebrews 10:19-39

**SENSE: Hebrews 10:19-25**

**Two “sinces” and Three (and ½ ) “let us” to consider**

*Since #1 - We have confidence (instead of fear) to approach a Holy, Awesome God!*

Matthew 27:50-51

*Since #2 – Jesus IS our great priest!*

*Let us #1 – Go to God, Our Loving Father!*

Ezekiel 36:25-27

*Let us #2 – Hold Fast*

*Let us #3a – Spurring one another on*

Acts 15:39

*Let us #3b – One another one another*

Hebrews 3:12-13

## **NONSENSE: Hebrews 10:26-31**

## **SENSIBILITY: Hebrews 10:32-39**

Why is it so hard to follow Christ today?

(Applying *Sense, Nonsense, and Sensibility* to our everyday lives)

1. *Sinful Desires*
2. *Painful Experiences*
3. *The oversimplification of complex issues*

**Gospel Application** – *Have you accepted the sense of the Gospel? Do you reject the nonsense of rejecting the Gospel? Are you living with the complexity of what it means to be a follower of Jesus in your sensibility?*

Scripture Passages used:

### **Matthew 27:50-51**

<sup>50</sup>And when Jesus had cried out again in a loud voice, he gave up his spirit. <sup>51</sup>At that moment the curtain of the temple was torn in two from top to bottom.

### **Ezekiel 36:25-27**

<sup>25</sup>I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. <sup>26</sup>I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. <sup>27</sup>And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws.

### **Acts 15:37-40**

<sup>37</sup>Barnabas wanted to take John, also called Mark, with them, <sup>38</sup>but Paul did not think it wise to take him, because he had deserted them in Pamphylia and had not continued with them in the work. <sup>39</sup>They had such a sharp disagreement that they parted company. Barnabas took Mark and sailed for Cyprus, <sup>40</sup>but Paul chose Silas and left...

### **Hebrews 3:12-13**

<sup>12</sup>See to it, brothers and sisters, that none of you has a sinful, unbelieving heart that turns away from the living God. <sup>13</sup>But encourage one another daily, as long as it is called "Today," so that none of you may be hardened by sin's deceitfulness.

Quotes (used or referred to):

No theology without application and no application without theology. Theology without application is abstract and merely an intellectual exercise; application without theology lacks a foundation that can motivate and energize. Such thoughts fit well our author's viewpoint. And now we reach a significant turning point in the book. Having presented the heart of his argument, the author turns in the remainder of chapter 10 to an extended application of the lengthy discourse that has occupied him in the preceding chapters. Despite the technical character of his arguments and the masterful exposition of the crucial differences between the old covenant and the new, the author is not ultimately interested in the argumentation for its own sake. Rather, as we have often seen earlier in Hebrews, he is concerned with the most practical matters—in particular, the dangerous tendency he has noted in his readers. The matter is one of extreme and urgent importance (as we have seen in 6:4–8, and are about to see again in 10:26–36). Only in the process of speaking to practical concerns does he work out the theology of the discourse sections of his sermon-treatise. In our author, as with the apostle Paul, we are dealing not with an “armchair theologian,” but with a “task theologian.” And now again he draws out the practical significance of what he has been expounding so eloquently.<sup>1</sup>

*The tearing of the veil* symbolizes a new age in which the holy place would no longer be divided from the most holy place. Whether hope (for all nations) or judgment (against Israel) is the foremost meaning of this act is uncertain from the narrative. Perhaps both are intended.<sup>2</sup>

Those who *sin*, mentioned by the Apostle, are not such as offend in any way, but such as forsake the Church, and wholly alienate themselves from Christ. For he speaks not here of this or of that sin, but he condemns by name those who willfully renounced fellowship with the Church. But there is a vast difference between particular fallings and a complete defection of this kind, by which we entirely fall away from the grace of Christ. And as this cannot be the case with any one except he has been already enlightened, he says, *If we sin willfully, after that we have received the knowledge of the truth*; as though he had said, “If we knowingly and willingly renounce the grace which we had obtained.”<sup>3</sup>

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<sup>1</sup> Donald A. Hagner, [Encountering the Book of Hebrews: An Exposition](#), ed. Walter A. Elwell, Encountering Biblical Studies (Grand Rapids, MI: Baker Academic, 2002), 134.

<sup>2</sup> Emerson B. Powery, [“The Gospel of Mark,”](#) in *True to Our Native Land: An African American New Testament Commentary*, ed. Brian K. Blount, Cain Hope Felder, and Clarice J. Martin (Minneapolis, MN: Fortress Press, 2007), 150–151.

<sup>3</sup> John Calvin, [Hebrews](#), electronic ed., Calvin's Commentaries (Albany, OR: Ages Software, 1998), Heb 10:26.

## The Temptation of the Readers to Abandon Their Christian Faith

The following verses indicate the tendency in the readers to consider the abandonment of their Christianity.

- 2:1-3           lest we drift away from what we have heard; how shall we escape if we neglect so great a salvation?
- 3:12-14       take care lest there be in you an evil, unbelieving heart, leading you to fall away from the living God; th  
be hardened by the deceitfulness of sin; we share in Christ, if only we hold our first confidence firm to
- 4:1             let us fear lest any be judged as failing to reach God's rest
- 4:11           strive to enter that rest, that no one fall by the same sort of disobedience
- 6:4-6           impossible to restore them if they commit apostasy
- 10:26-31      if we sin deliberately; trampling under foot the Son of God, profaning the blood of the covenant, insult  
of grace
- 10:36          you have need of endurance
- 10:39          we are not of those who shrink back and are destroyed
- 12:3-11       that you may not grow weary or fainthearted; you have not yet resisted to the point of shedding b  
discipline that you have to endure; at the moment all discipline seems painful
- 13:13          let us go forth outside the camp and bear the abuse he endured<sup>4</sup>

### **Definition of sensibility in English:**

#### **sensibility**

Pronunciation / ,sensə'bilədē/ / ,sensə'bɪlədi/

1 The ability to appreciate and respond to complex emotional or aesthetic influences;  
sensitivity.

'the study of literature leads to a growth of intelligence and sensibility'

1.1 sensibilities A person's delicate sensitivity that makes them readily offended or shocked.  
'the scale of the poverty revealed by the survey shocked people's sensibilities'

1.2 Zoology dated Sensitivity to sensory stimuli.

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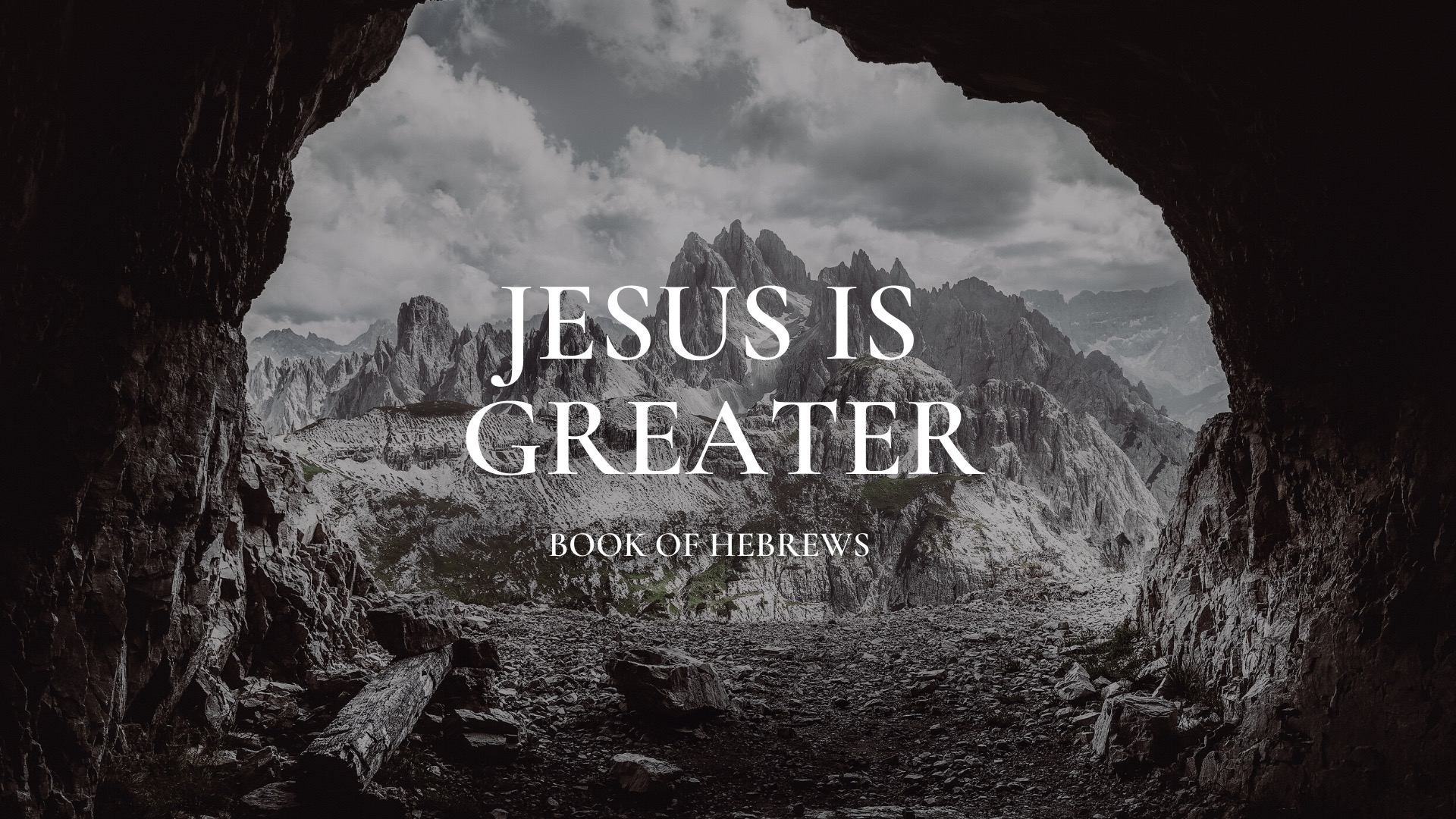
<sup>4</sup> Donald A. Hagner, [\*Encountering the Book of Hebrews: An Exposition\*](#), ed. Walter A. Elwell, Encountering Biblical Studies (Grand Rapids, MI: Baker Academic, 2002), 136.

'He knew full well that his friend was beginning to lose his sensibility but the pain still had a bitter sting.'

#### Origin

Late Middle English (denoting the power of sensation): from late Latin *sensibilitas*, from *sensibilis* 'that can be perceived by the senses' (see *sensible*).

~ <https://www.lexico.com/en/definition/sensibility>

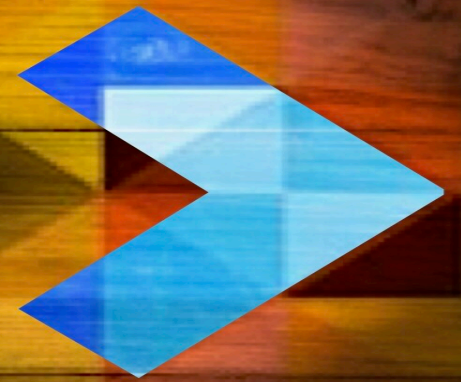
A black and white photograph of a mountain range viewed through a cave opening. The text "JESUS IS GREATER" is overlaid in the center. The scene is framed by the dark, jagged rock of the cave entrance. The mountains in the background are rugged and jagged, with some snow or light-colored patches. The sky is filled with dramatic, dark clouds. The foreground shows a rocky path leading into the distance.

# JESUS IS GREATER

BOOK OF HEBREWS

# JESUS

## GREATER THAN



**Jesus > OT Prophets**

**Jesus > Angels**

**Jesus' Gospel > Old Testament Law**

**Jesus = 100% Human & Jesus = 100% God**

**Jesus > the situations OT prophets wrote about**

**Jesus > Moses**

**Jesus' Salvation > Moses' Exodus**

**Jesus' Rest > Moses' Promised Land**

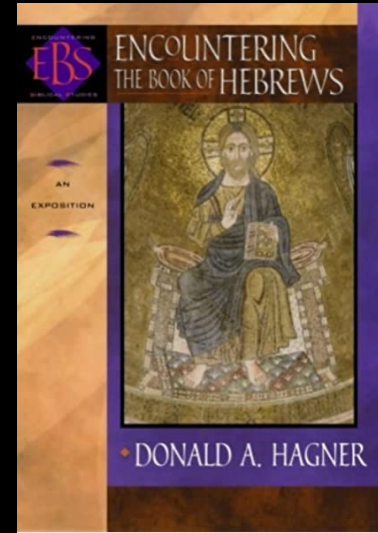
**Jesus > all previous priests**

**Jesus > Religion & Religiosity**

**Jesus = Ransom, Future Hope & Our Rest**

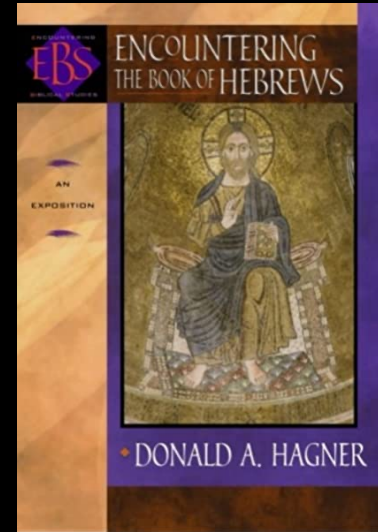


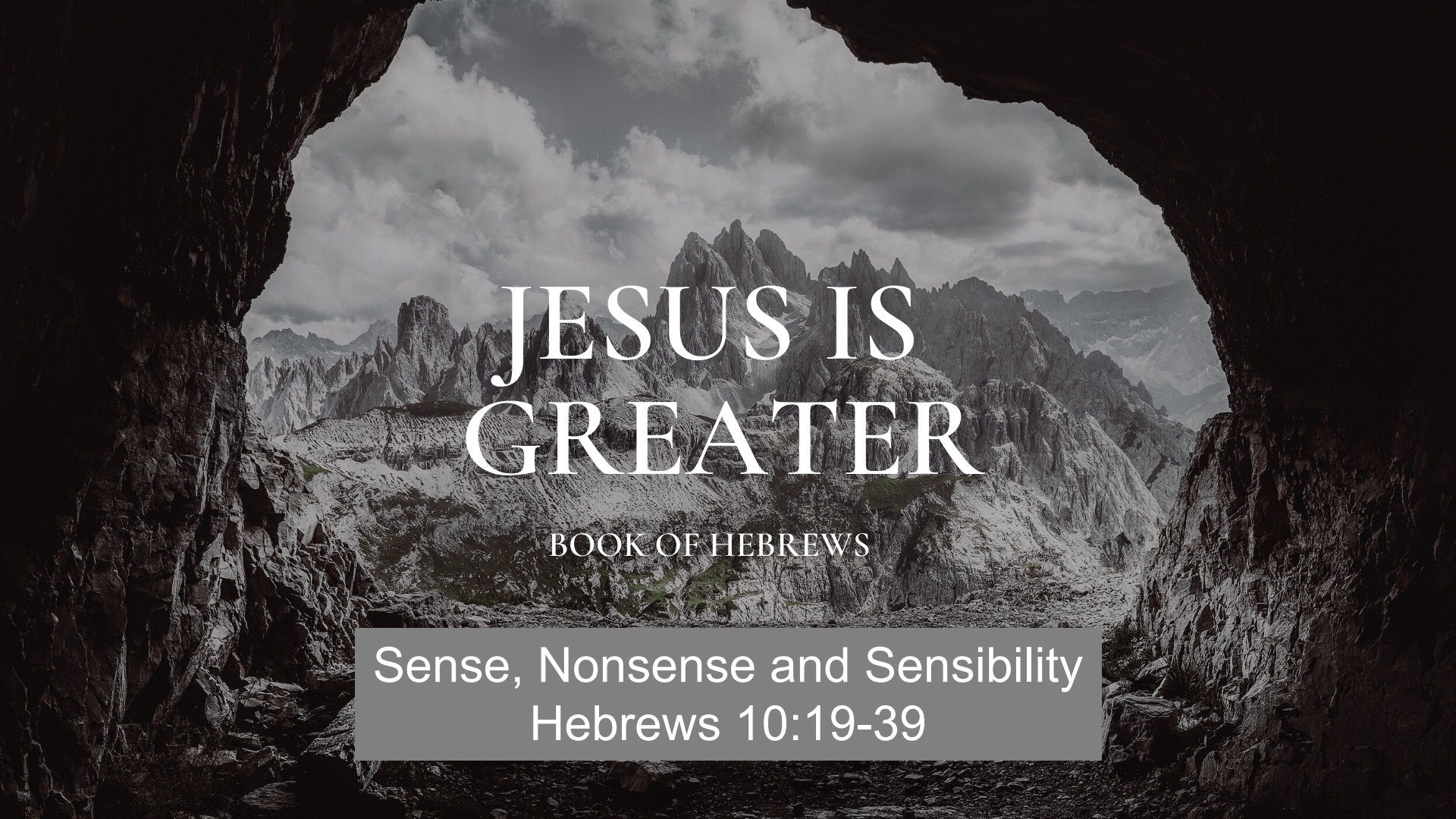
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“masterful exposition of the crucial differences between the old covenant and the new, the author is not ultimately interested in the argumentation for its own sake. Rather, as we have often seen earlier in Hebrews, he is concerned with the most practical matters—in particular, the dangerous tendency he has noted in his readers. In our author, as with the apostle Paul, we are dealing not with an “armchair theologian,” but with a “task theologian.” And now again he draws out the practical significance of what he has been expounding so eloquently.

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# JESUS IS GREATER

BOOK OF HEBREWS

Sense, Nonsense and Sensibility  
Hebrews 10:19-39



SENSE



**GOOD ANSWER!**

3)

mate for

2. Which is the best estimate for the length of a football?

- 1 foot *ball*
- 4 feet
- 5 feet
- 8 feet

## Hebrews 10:19-25

<sup>19</sup>Therefore, brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus, <sup>20</sup>by a new and living way opened for us through the curtain, that is, his body, <sup>21</sup>and since we have a great priest over the house of God, <sup>22</sup>let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

<sup>23</sup>Let us hold unswervingly to the hope we profess, for he who promised is faithful. <sup>24</sup>And let us consider how we may spur one another on toward love and good deeds, <sup>25</sup>not giving up meeting together, as some are in the habit of doing, but encouraging one another – and all the more as you see the Day approaching.

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# **“SINCE” #1**

**We have confidence (instead of fear) to approach a Holy, Awesome God!**

## **Hebrews 10:19-20**

<sup>19</sup>Therefore, brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus, <sup>20</sup>by a new and living way opened for us through the curtain, that is, his body,

## **Matthew 27:50-51**

<sup>50</sup>And when Jesus had cried out again in a loud voice, he gave up his spirit. <sup>51</sup>At that moment the curtain of the temple was torn in two from top to bottom.

“The tearing of the veil symbolizes a new age in which the holy place would no longer be divided from the most holy place. Whether hope (for all nations) or judgment (against Israel) is the foremost meaning of this act is uncertain from the narrative. Perhaps both are intended.



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**“SINCE” #2**  
**Jesus IS our great priest!**

**Hebrews 10:21**

**<sup>21</sup>and since we have a great priest over the house of God,**

**“LET US” #1**  
**Go to God, Our Loving Father!**

**Hebrews 10:22**

<sup>22</sup>let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

## **Ezekiel 36:25-27**

<sup>25</sup>I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. <sup>26</sup>I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. <sup>27</sup>And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws.





**“LET US” #2**  
**Hold Fast!**

**Hebrews 10:23**

<sup>23</sup>Let us hold unswervingly to the hope we profess,  
for he who promised is faithful.



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**“LET US” #3a**  
**Spurring one another on**

**Hebrews 10:23**

<sup>24</sup>And let us consider how we may spur one another on toward love and good deeds, <sup>25</sup>not giving up meeting together, as some are in the habit of doing, but encouraging one another – and all the more as you see the Day approaching.

## Acts 15:39

<sup>37</sup>Barnabas wanted to take John, also called Mark, with them, <sup>38</sup>but Paul did not think it wise to take him, because he had deserted them in Pamphylia and had not continued with them in the work. <sup>39</sup>They had such a sharp disagreement that they parted company. Barnabas took Mark and sailed for Cyprus, <sup>40</sup>but Paul chose Silas and left...

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DENNIS  
MORELAND  
TACK



# **“LET US” #3b**

## **One another one another**

### **Hebrews 10:23**

<sup>24</sup>And let us consider how we may spur one another on toward love and good deeds, <sup>25</sup>not giving up meeting together, as some are in the habit of doing, but encouraging one another — and all the more as you see the Day approaching.

**“LET US” #3b**  
**Jesus IS our great priest!!**

**Hebrews 3:12-13**

<sup>12</sup>See to it, brothers and sisters, that none of you has a sinful, unbelieving heart that turns away from the living God. <sup>13</sup>But encourage one another daily, as long as it is called “Today,” so that none of you may be hardened by sin’s deceitfulness.



love

John 13:34-35  
Romans 12:10; 13:8  
1 Thessalonians 4:9  
2 Thessalonians 1:3  
Hebrews 13:1  
1 Peter 1:22; 3:8  
1 John 3:11, 23; 4:7, 11-12  
2 John 1:5

be kind to | Ephesians 4:31-32

worship with | Ephesians 5:19-20

fellowship with | 1 John 1:7

greet

Romans 16:16  
1 Corinthians 16:20  
2 Corinthians 13:12  
1 Peter 5:14

be humble toward | 1 Peter 5:5

teach | Romans 15:14  
Colossians 3:16

forgive | Ephesians 4:32  
Colossians 3:13

encourage

2 Corinthians 13:11  
1 Thessalonians 4:18; 5:11  
Hebrews 3:13; 10:24-25

submit to | Ephesians 5:21

lay down your lives for | 1 John 3:16

honor | Romans 12:10

ONE ANOTHER

accept | Romans 14:1-4, 13; 15:7

care for

Isaiah 41:6  
1 Corinthians 12:24-25  
Philippians 2:4  
1 Peter 4:9

serve | Galatians 5:13

live in

1 Corinthians 1:10  
Galatians 5:25-26  
James 4:11; 5:9  
1 Peter 3:8

speak truth to | Ephesians 4:25  
Colossians 3:9

harmony with

bear with | Ephesians 4:2  
Colossians 3:13

admonish | Colossians 3:16

belong to

Romans 12:5  
1 Corinthians 12:24-25  
2 Corinthians 13:11  
Ephesians 4:25

wash the feet of | John 13:14



A man with a mustache and slicked-back hair, wearing a red suit, white shirt, and patterned tie. He has his arms crossed and a serious expression. The background is plain white.

**THAT**

**DOESN'T MAKE  
SENSE**



SENSE

This picture makes none

## Hebrews 10:26-31

<sup>26</sup>If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, <sup>27</sup>but only a fearful expectation of judgment and of raging fire that will consume the enemies of God. <sup>28</sup>Anyone who rejected the law of Moses died without mercy on the testimony of two or three witnesses. <sup>29</sup>How much more severely do you think someone deserves to be punished who has trampled the Son of God underfoot, who has treated as an unholy thing the blood of the covenant that sanctified them, and who has insulted the Spirit of grace? <sup>30</sup>For we know him who said, “It is mine to avenge; I will repay,” and again, “The Lord will judge his people.” <sup>31</sup>It is a dreadful thing to fall into the hands of the living God.

Those who *sin*, mentioned by the Apostle, are not such as offend in any way, but such as forsake the Church, and wholly alienate themselves from Christ. For he speaks not here of this or of that sin, but he condemns by name those who willfully renounced fellowship with the Church. But there is a vast difference between particular fallings and a complete defection of this kind, by which we entirely fall away from the grace of Christ. And as this cannot be the case with any one except he has been already enlightened, he says, *If we sin willfully, after that we have received the knowledge of the truth;* as though he had said, “If we knowingly and willingly renounce the grace which we had obtained.”

## The Temptation of the Readers to Abandon Their Christian Faith

The following verses indicate the tendency in the readers to consider the abandonment of their Christianity.

---

2:1-3                      lest we drift away from what we have heard; how shall we escape if we neglect so great a salvation?

---

3:12-14                  take care lest there be in you an evil, unbelieving heart, leading you to fall away from the living God; that none may be hardened by the deceitfulness of sin; we share in Christ, if only we hold our first confidence firm to the end

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4:1                         let us fear lest any be judged as failing to reach God's rest

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4:11                       strive to enter that rest, that no one fall by the same sort of disobedience

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6:4-6                     impossible to restore them if they commit apostasy

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10:26-31                if we sin deliberately; trampling under foot the Son of God, profaning the blood of the covenant, insulting the Spirit of grace

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10:36                     you have need of endurance

---

10:39                     we are not of those who shrink back and are destroyed

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12:3-11                 that you may not grow weary or fainthearted; you have not yet resisted to the point of shedding blood; it is for discipline that you have to endure; at the moment all discipline seems painful

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13:13                     let us go forth outside the camp and bear the abuse he endured

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## Hebrews 10:26-31

<sup>26</sup>If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, <sup>27</sup>but only a fearful expectation of judgment and of raging fire that will consume the enemies of God. <sup>28</sup>Anyone who rejected the law of Moses died without mercy on the testimony of two or three witnesses. <sup>29</sup>How much more severely do you think someone deserves to be punished who has trampled the Son of God underfoot, who has treated as an unholy thing the blood of the covenant that sanctified them, and who has insulted the Spirit of grace? <sup>30</sup>For we know him who said, “It is mine to avenge; I will repay,” and again, “The Lord will judge his people.” <sup>31</sup>It is a dreadful thing to fall into the hands of the living God.



# sen·si·bil·i·ty

/ˌsensəˈbilədē/

*noun*

the ability to appreciate and respond to complex emotional or aesthetic influences; sensitivity.

"the study of literature leads to a growth of intelligence and sensibility"

*synonyms:* sensitivity, finer feelings, delicacy, taste, discrimination, discernment; [More](#)

## Hebrews 10:32-39

<sup>32</sup>Remember those earlier days after you had received the light, when you endured in a great conflict full of suffering. <sup>33</sup>Sometimes you were publicly exposed to insult and persecution; at other times you stood side by side with those who were so treated. <sup>34</sup>You suffered along with those in prison and joyfully accepted the confiscation of your property, because you knew that you yourselves had better and lasting possessions. <sup>35</sup>So do not throw away your confidence; it will be richly rewarded.

## Hebrews 10:32-39

<sup>36</sup>You need to persevere so that when you have done the will of God, you will receive what he has promised.

<sup>37</sup>For, “In just a little while, he who is coming will come and will not delay.” [Habakkuk 2:3] <sup>38</sup>And, “But my righteous one will live by faith. And I take no pleasure in the one who shrinks back.” [Habakkuk 2:4] <sup>39</sup>But we do not belong to those who shrink back and are destroyed, but to those who have faith and are saved.

**Why's it so hard to follow Christ today?**  
*(Applied Sense, Nonsense and Sensibility)*

**Why's it so hard to follow Christ today?**  
*(Applied Sense, Nonsense and Sensibility)*

Sinful Desires

**Why's it so hard to follow Christ today?**  
*(Applied Sense, Nonsense and Sensibility)*

Sinful Desires

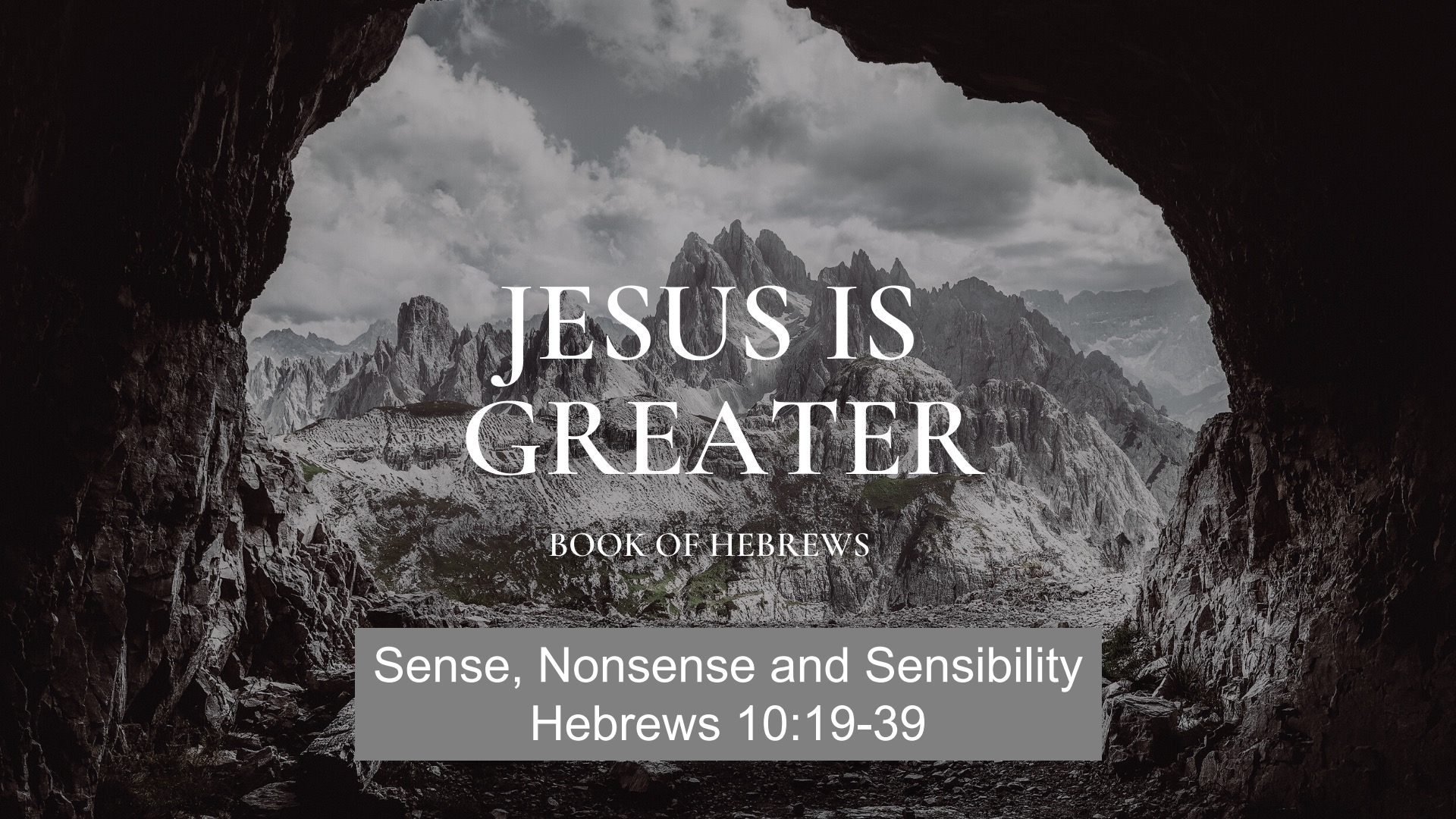
Painful experiences

**Why's it so hard to follow Christ today?**  
*(Applied Sense, Nonsense and Sensibility)*

Sinful Desires

Painful experiences

The oversimplification of complex issues



# JESUS IS GREATER

BOOK OF HEBREWS

Sense, Nonsense and Sensibility  
Hebrews 10:19-39



# Gospel Applications:

*Sense*

*Nonsense*

*Sensibility*

# Gospel Applications:

 *Sense*

*Nonsense*

*Sensibility*

# Gospel Applications:

✓ *Sense*

~~*Nonsense*~~

*Sensibility*

# Gospel Applications:

✓ *Sense*

~~*Nonsense*~~

✓ *Sensibility*