



SINNING AWAY THE DAY OF GRACE

8/28/20



FOJC RADIO
UNDERGROUND CHURCH REMNANT GATHERING
Episode 445

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0:00 : Donna & David welcome us. David introduces tonight's study, taken from the 10th chapter of the book of Hebrews.

2:30 : David lists prayer requests, gives a shout-out to new friend, The Doc and leads us in prayer:

- Christina for healing, both physical & emotional
- Mary Catauli & family, may God bless her & her family for her faithfulness
- Carla, Jim & their family, recovering from Covid
- Rick needs healing, suffering from severe neuropathy
- Sugar for family unity & obedience in Christ
- All those in the path of the hurricane, in need of God's protection
- The Lord's guidance back to scripture for all those ensnared by false teachings
- Dayton, in need of wisdom & strength that he will find truth
- Brother David & Sister Donna for protection from the evil one during their move

6:00 : David presents our opening scripture, setting the context for tonight's teaching.

HEBREWS 10:25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

7:30 : David quotes from the 17th century work John Owen on Hebrews: A Classic Puritan Commentary:

“To see evidently such a day approaching and not to be sedulous and diligent in the duties of divine worship is a token of a back-sliding frame tending unto final apostacy.”

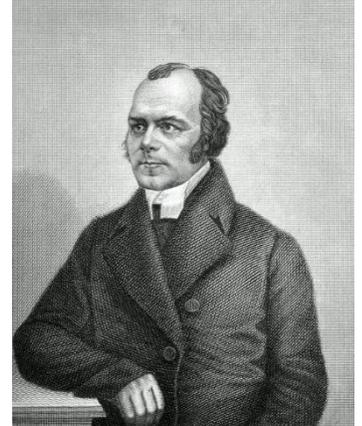
This commentary is available for \$2 on Kindle or for free online at StudyLight.org. All 7 volumes of Owen's *An Exposition of the Epistle to the Hebrews* is available for digital download through Logos.com at around \$45.



HEBREWS 10:38 Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

10:00 : David reads from 18th century Heinrich Meyer's *Critical & Exegetical Commentary on the New Testament* (vol. 9, page 380):

“The recipients to the epistle to the Hebrews on the other hand - All religious connection with Judaism was originally relinquished and only now have they become involved in peril. For that the recipients to the epistle to the Hebrews not only continued to occupy themselves with the Jewish temple service and sacrificial ritual, but even regarded participation therein as a necessary requirement for the complete expiation of sins certainly underlies the whole argumentation of the epistle as an everywhere reoccurring supposition. The epistle to the Hebrews was occasioned by the danger to which the Christians in Palestine, particularly in Jerusalem were exposed of renouncing again their faith in Christ and wholly falling back again into Judaism.”



This 11 volume set costs around \$350 new, but some used copies are available online, as well as individual volumes, each pertaining to separate epistles. I was unable to find great price on this one. The most recent printing I ran across for the full set was from the late 1970s (more recent abbreviated versions can be found on AbeBooks.com), so this book set is probably in very short supply. Logos offers a 21 volume digital set at around \$100.

14:00 : David points out the relevance of Meyer's comments to today's Hebrew Roots and Messianic movement, as rabbis report that up to 80% of their converts were borne of this movement, sadly, eventually renouncing Christ.

HEBREWS 10:26 For if we sin^{G264} wilfully^{G1596} after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

Lexicon :: Strong's G264 - hamartanō	
ἁμαρτάνω	
Transliteration	Pronunciation
hamartanō (Key)	hā-mār-tā'-no (Key)
Part of Speech	Root Word (Etymology)
verb	Perhaps from ἄλφα (G1) (as a negative particle) and the base of μέρος (G3313)
KJV Translation Count — Total: 43x	
The KJV translates Strong's G264 in the following manner: sin (38x), trespass (3x), offend (1x), for your faults (1x).	
Outline of Biblical Usage [?]	
<ul style="list-style-type: none"> I. to be without a share in II. to miss the mark III. to err, be mistaken IV. to miss or wander from the path of uprightness and honour, to do or go wrong V. to wander from the law of God, violate God's law, sin 	

Strong's Definitions [?]	(Strong's Definitions Legend)
ἁμαρτάνω hamartánō , ham-ar-tan'-o; perhaps from G1 (as a negative particle) and the base of G3313; properly, to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin:—for your faults, offend, sin, trespass.	

Thayer's Greek Lexicon [?]	(Jump to Scripture Index)
STRONGS NT 264: ἁμαρτάνω COLLAPSE	
<p>ἁμαρτάνω; future ἁμαρτήσω (Matthew 18:21; Romans 6:15; in the latter passage L T Tr WH give ἁμαρτήσωμεν for R G ἁμαρτήσομεν), in classical Greek ἁμαρτήσομαι; 1 aorist (later) ἠμάρτησα, Matthew 18:15; Romans 5:14, 16 (cf. Winers Grammar, 82 (79); Buttmann, 54 (47)); 2 aorist ἤμαρτον; perfect ἠμάρτηκα; (according to a conjecture of <i>Buttmann</i>, Lexil. i., p. 137, from the α privative and μείρω, μείρομαι, μέρος, properly, to be without a share in, namely, the mark); properly, to miss the mark, (Homer, Iliad 8, 311, etc.; with the genitive of the thing missed, Homer, Iliad 10, 372; 4, 491; τοῦ σκοποῦ, Plato, Hipp. min., p. 375 a.; τῆς ὁδοῦ, Aristophanes Plutarch, 961, others); then to err, be mistaken; lastly to miss or wander from the path of uprightness and honor, to do or go wrong. [“Even the Sept., although the Hebrew נָשָׂה also means primarily to miss, endeavor to reserve ἁμαρτ. exclusively for the idea of sin: and where the Hebrew signifies to miss one's aim in the literal sense, they avail themselves of expressive compounds, in particular ἐξἁμαρτάνειν, Judges 20:16.” <i>Zezschwitz</i>, Profangraec. u. Biblical Sprachgeist, p. 63f] In the N. T. to wander from the law of God, violate God's law, sin;</p>	

14:30.: David quotes Henry Orton Wiley from his magnum opus Christian Theology:

“The word for sin is *Harmartanō* / ‘having sinned’, a present participle which means not a single sin alone, but a continuous practice of sin. These words therefore can only mean deliberate and determined sinning committed with willful intention and marking a constant decision against light and truth.”



Lexicon :: Strong's G1596 - hekousiōs	
ἑκουσίως	
Transliteration	Pronunciation
hekousiōs (Key)	he-kū-se'-os (Key) 
Part of Speech	Root Word (Etymology)
adverb	From the same as ἐκούσιος (G1595)
Greek Inflections of ἑκουσίως [?]	
mGNT 2x in 1 unique form(s)	TR 2x in 2 unique form(s)
LXX 2x in 1 unique form(s)	
ἑκουσίως — 1x	Ἐκουσίως — 1x

KJV Translation Count — Total: 2x	
The KJV translates Strong's G1596 in the following manner: wilfully (1x), willingly (1x).	
Outline of Biblical Usage [?]	
I. voluntarily, willingly, of one's own accord	
A. to sin wilfully as opposed to sins committed inconsiderately, and from ignorance or from weakness	
Strong's Definitions [?]	(Strong's Definitions Legend)
ἑκουσίως hekousiōs, hek-oo-see'-ose; adverb from the same as G1595; voluntarily:—wilfully, willingly.	

1 JOHN 3:4 Whosoever committeth sin ^{G266} transgresseth also the law: for sin ^{G266} is the transgression of the law ^{G458}.

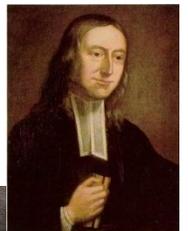
1 JOHN 3:6 Whosoever abideth ^{G3306} in him sinneth ^{G264} not: whosoever sinneth hath not seen him, neither known him.

17:30.: David reads from John Wesley's commentary on first John:

“Whosoever abideth in communion with Him by loving faith sinneth not while he so abideth.”

He also reads from John Gill's commentary:

“As the branch and the vine deriving all light, life, grace, holiness, wisdom, strength, joy, peace, and comfort from Christ or dwells in Him by faith enjoys communion with Him as a fruit of union to Him and stands fast in Him sinneth not.”



1 JOHN 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

1 JOHN 5:18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

1 JOHN 1:9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

LAMENTATIONS 3:22 - 23 ²² *It is of the LORD'S mercies that we are not consumed, because his compassions fail not.* ²³ *They are new every morning; great is thy faithfulness.*

PSALMS 19:12 - 14 ¹²Who can understand *his* errors? cleanse thou me from secret *faults*. ¹³Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. ¹⁴Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

NUMBERS 15:25 - 26 ²⁵ And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance: ²⁶ And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance. ²⁷ And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. ²⁸ And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him. ²⁹ He shall have one law for him that sinneth through ignorance, *both* for him that is born among the children of Israel, and for the stranger that sojourneth among them. ³⁰ But the soul that doeth *ought* presumptuously^{H7311}, *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. ³¹ Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity *shall be* upon him.

Lexicon :: Strong's H7311 - ruwm	
רום	
Transliteration	Pronunciation
ruwm	rûm (Key) 
Part of Speech	Root Word (Etymology)
verb	A primitive root
Dictionary Aids	
TWOT Reference: 2133	
KJV Translation Count — Total: 194x	
The KJV translates Strong's H7311 in the following manner: (lift, hold, etc...) up (63x), exalt (47x), high (25x), offer (13x), give (5x), heave (3x), extol (3x), lofty (3x), take (3x), tall (3x), higher (2x), miscellaneous (24x).	

רום f. יָרוּם, apoc. יָרַם, conv. יָרַם.

(1) TO LIFT UP ONESELF, TO RISE (comp. the kindred roots רוּם, אָרַם, חָרַם, אָרַם, אָרַם). A trace of a transitive power appears in the pr. n. יְהוֹרָם whom *Jehovah lifts up*), Gen. 7:17; hence, *to arise*, Psa. 21:

- I. to rise, rise up, be high, be lofty, be exalted
- A. (Qal)
- i. to be high, be set on high
 - ii. to be raised, be uplifted, be exalted
 - iii. to be lifted, rise
- B. (Polel)
- i. to raise or rear (children), cause to grow up
 - ii. to lift up, raise, exalt
 - iii. to exalt, extol
- C. (Polal) to be lifted up
- D. (Hiphil)
- i. to raise, lift, lift up, take up, set up, erect, exalt, set on high
 - ii. to lift up (and take away), remove
 - iii. to lift off and present, contribute, offer, contribute
- E. (Hophal) to be taken off, be abolished
- F. (Hithpolel) to exalt oneself, magnify oneself
- II. (Qal) to be rotten, be wormy

Sinning Away the Day of Grace

DEUTERONOMY 17:12 - 13 ¹² And the man that will do presumptuously ^{H2087}, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. ¹³ And all the people shall hear, and fear, and do no more presumptuously ^{H2102}.

Lexicon :: Strong's H2087 - *zadown*

זָדוֹן

Transliteration	Pronunciation
<i>zadown</i>	zā-don' (Key)
Part of Speech	Root Word (Etymology)
masculine noun	From זָדַן (H2102)

Dictionary Aids

TWOT Reference: 547b

KJV Translation Count — Total: 11x

The KJV translates Strong's H2087 in the following manner: pride (6x), presumptuously (2x), proud (3x).

Gesenius' Hebrew-Chaldee Lexicon [?]

זָדוֹן constr. זָדוֹן (as if from the root זָדַן = זָדַן), with suff. זָדוֹן, 1 Sa. 17:28; Jer. 49:16, *swelling, pride*; as joined with insolence and arrogance, *haughtiness*. Prov. 11:2; 13:10; 21:24, זָדוֹן לְבָב "the haughtiness of the heart;" Jer. 49:16; Obad. 3; Deut. 17:12. As a concrete used of Babylon, as the most haughty, Jer. 50:31, 32.

Lexicon :: Strong's H2102 - *zuwd*

זָדַן

Transliteration	Pronunciation
<i>zuwd</i>	zūd (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 547

Variant Spellings

Variant spellings for this word: זָדַן (Strongs and Gesenius) זָדַן (Strongs and Gesenius)

KJV Translation Count — Total: 10x

The KJV translates Strong's H2102 in the following manner: deal proudly (4x), presumptuously (3x), presume (1x), proud (1x), sod (1x).

Outline of Biblical Usage [?]

- I. to boil, boil up, seethe, act proudly, act presumptuously, act rebelliously, be presumptuous, be arrogant, be rebelliously proud
 - A. (Qal)
 - i. to act presumptuously
 - ii. to deal arrogantly (with 'al')
 - iii. to defy proudly (with 'el')
 - B. (Hiphil)
 - i. to boil, seethe, act proudly
 - ii. to act presumptuously, act insolently

33:00 : David boldly refuses to tickle the ears in proclaiming the wages of sin.

EZEKIEL 18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

ROMANS 6:23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

I PETER 2:9 - 10 ⁹ But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: ¹⁰ Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

2 PETER 2:9 - 10 ⁹ The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: ¹⁰ But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

ISAIAH 14:12 - 15 ¹² How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! ¹³ For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: ¹⁴ I will ascend above the heights of the clouds; I will be like the most High. ¹⁵ Yet thou shalt be brought down to hell, to the sides of the pit.

ROMANS 7:18 - 22 ¹⁸ For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. ¹⁹ For the good that I would I do not: but the evil which I would not, that I do. ²⁰ Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. ²¹ I find then a law, that, when I would do good, evil is present with me. ²² For I delight in the law of God after the inward man:

38:00 : David reminds us of the structure of chapters 6, 7, & 8 of Romans.

- Chapter 6 describes the mechanics of salvation.
- Chapter 7 describes the failure to serve God under the flesh.
- Chapter 8 describes the victory of the Spirit of God.

40:00 : David describes the stronghold of bondage to certain sins including alcohol, drugs, and pornography, as well breaking that terrible cycle of sin-repent-repeat.

44:00 : David quotes John Gill's commentary on Romans 7:22:

“This an unregenerate man cannot do. He doesn't like its commands. They are disagreeable to his corrupt nature. And as it is a threatening, cursing, damning law it can never be delighted in by him.”

[45:00](#) : Donna reminds us that FOJC is live each Friday at 6:00 EST on their radio page, including a live chat where listeners can fellowship & read the scriptures that she posts as Brother David is teaching. If you miss the live broadcast, you can also review each show on their podcast page. You can also find links to the YouTube & Brighteon videos of these broadcasts on the FOJC Ministry page. This page also includes links to videos & podcasts from the Doctrine of Christ series on JimmiVision.

The news page offers a wealth of information and links to other important websites. The FOJC site also offers help with finding local fellowships as well as resources for those struggling with abuse and its after-effects. There are additional resources in the form of bible study, music, evangelical tracks and various educational assets. Most importantly, check the God Wants to Save You page for help in not only your own walk with Christ, but also in leading others to Him.

The site most likely includes anything you might be looking for, but if you are having trouble, please email Mrs. Donna at lastdayschurch@cs.com. She welcomes you and would like very much to help you on your walk with Christ.

I believe you can only hear Sister Donna's music on the FOJC website, so you'll definitely want to check that out. The live broadcasts on the site are also a fantastic source of fellowship.

[48:30](#) : David welcomes us back to the Remnant Gathering, and graciously thanks us for the prayers, support, & fellowship.

HEBREWS 10:26 - 27 ²⁶For if we sin ^{G264}wilfully ^{G1596}after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, ²⁷But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

[50:30](#) : David introduces a verse to meditate on this week, both encouraging our hearts in his mercy as well as being clear & honest regarding the judgement of God:

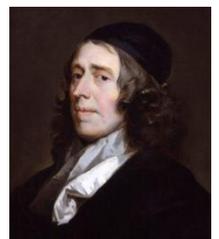
DEUTERONOMY 4:24 For the LORD thy God *is* a consuming fire, *even* a jealous God.

ISAIAH 33:14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

[54:30](#) : David again quotes from John Owen's commentary on Hebrew (Vol. 6, page 536):

"I doubt not but respect is had unto the final judgement at the last day and the eternal destruction of apostates but yet also it evidently includeth that sore and fiery judgement which God was bringing on the obstinate apostate Jews in the total destruction of them and their church state by fire and sword."

See show notes at 7:30 for information on obtaining copies of Owen's extensive commentaries.



[56:00](#) : David admonishes willful sin.

HEBREWS 10:28 He that despised Moses' law died without mercy under two or three witnesses:

DEUTERONOMY 13:6 - 8 ⁶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; ⁷ *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth; ⁸ Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

1 TIMOTHY 5:24 – 25 ²⁴ Some men's sins are open beforehand, going before to judgment; and some *men* they follow after. ²⁵ Likewise also the good works of *some* are manifest beforehand; and they that are otherwise cannot be hid.

[1:02:00](#) : David notes 3 distinct sins in the following passage from the book of Hebrews.

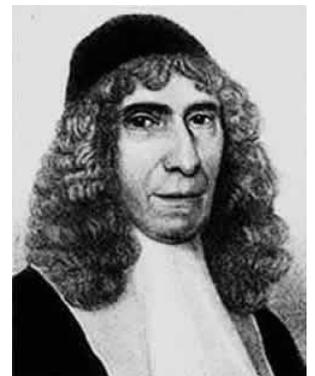
1. Against the person of Christ
2. Against the office of Christ
3. Against the Holy Spirit

HEBREWS 10:29 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?

[1:03:00](#) : David again quotes John Owen's commentary:

“He is proposed in the gospel, was professed by this sort of sinners for a while to be the Son of God, the true messiah, the savior of the world. Hereon, faith in Him and all holy reverence unto Him are required. This they now utterly rejected and despised as unto the outward observance of His commands, ordinances, and situations of divine worship. They openly rejected them, be taking themselves unto other modes and rites of divine service.”

“Everything that takes off from a high and glorious esteem of the blood of Christ as the blood of the covenant is a dangerous entrance into apostacy. Such is the pretended sacrifice of the mass with all things of the like nature.”



I lack a clear understanding on the preceding quote, but think Owen might be referencing animal sacrifice?

[1:06:00](#) : David quotes 18th century Methodist Adam Clarke's *Commentary on the Bible*:

“The blood of the covenant, an unholy thing: The blood of the covenant means here the sacrificial death of Christ by which the new covenant between God and man was ratified, sealed, and confirmed. And counting this unholy or common intimates that they expected nothing from it in a sacrificial or atoning way. How near to those persons and how near to their destruction do they come in the present day who reject the atoning blood and say that they expect no more benefit from the blood of Christ than they do that of a cow or sheep.”



ACTS 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

HEBREWS 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

MATTHEW 26:27 - 28 ²⁷ And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; ²⁸ For this is my blood of the new testament, which is shed for many for the remission of sins.

HEBREWS 8:7 - 13 ⁷ For if that first *covenant* had been faultless, then should no place have been sought for the second. ⁸ For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: ⁹ Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. ¹⁰ For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: ¹¹ And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. ¹² For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. ¹³ In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

[1:06:00](#) : John Wesley commented on the above passage:

“Now that which is antiquated is ready to vanish away as it did quickly when the temple was destroyed.”

John Owen also reiterated the view of Wesley in his own commentary:

“Thus did God make it old, by variously disposing of it unto its end; and to give an evidence thereof, called the other covenant which he would make, a new one. And it did not decay of itself. For no institution of God will ever wax old of itself; will ever decay, grow infirm, or perish, unless it be disannulled by God himself. Length of time will not consume divine institutions; nor can the sins of men abate their force. He only that sets them up can take them down. And this is the first argument of the apostle, taken from this testimony, to prove that the first covenant was to be abolished.”

The above quote was taken from StudyLight.org, which makes Owen’s commentary freely available in full if you would like to read more.

1:15:00 : David urges us to continually study the word of God.

He also reminds us to begin using the Brighteon channel, as this is where this & other teachings will first be uploaded. The founders of this channel believe strongly in free speech, so it is a much safer bet in the long run than YouTube or similar channels.

1:16:30 : David ends the Remnant Gathering in prayer and praise.