

# **STUDIES IN THE BOOK OF HEBREWS**

**BY  
BROTHER MIKE SUTHERLAND**

**STUDIES IN THE BOOK OF HEBREWS**

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# STUDIES IN THE BOOK OF HEBREWS

Written by Brother Mike Sutherland

## INTRODUCTION

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Since in the first official printing of the King James Bible in 1611, the King James translators gave the epistle to the Hebrews the formal title “**THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS**”. Regardless of who penned the words of the book of Hebrews its author is the Holy Ghost.

There are at least seven great themes of the book of Hebrews. These are: (1) the presentation of the Lord Jesus Christ to the Jews as their perfect, eternal High Priest after the order of Melchisedec; (2) the blood of Jesus versus the blood of animals; (3) the earthly tabernacle versus the heavenly tabernacle; (4) the perfect sinless nature of the Lord Jesus Christ (5) God’s burden and provision for the conversion of the Jewish people; (6) to show the consequences of the Jewish people rejecting the person and the work of the Holy Ghost; and (7) the rejection of continual sacrifices. We will address those seven themes and more in this series.

In this study, we will attempt to at least briefly answer the following questions:

1. Who is Melchisedec?
2. What is blasphemy of the Holy Ghost?
3. What is eternal security of the believer?
4. What is the Calvinism heresy?
5. What is the Arminian heresy?
6. What is repentance?
7. What is transubstantiation?
8. What was it that Jesus feared?
9. What was the cup that Jesus partook of?
10. What is the difference between a covenant and a testament?
11. Is a priest a scriptural church office?
12. Who is the God-Man?
13. What is Eternal Sonship?
14. What is the Incarnational Sonship heresy?
15. Did the Lord Jesus Christ become flesh?
16. Did the Lord Jesus Christ put on a robe of flesh?
17. Was the Lord Jesus Christ sinless?
18. What is the besetting sin?
19. How is the blood of Jesus denied? Does the blood of Jesus or the death of Jesus atone for sin?
20. What is Replacement Theology?
21. What is the Abrahamic Covenant?
22. What is God’s conditional covenant?
23. What are God’s unconditional covenants?

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24. Are God's covenants with Israel unconditional, everlasting covenants?
25. Are God's covenants with Israel made void by Israel's sin and disobedience?
26. Is the term "Holy of Holies" used in the King James Bible?
27. What is the Godhead?
28. Who is the I AM of the Old Testament in the New Testament?
29. Who is the third person of the Godhead in the King James Bible?
30. Who performs the work of God in a believer in the King James Bible?
31. Who is God manifest in flesh?
32. Is the Godhead (the Trinity) manifested in the Old Testament?
33. When referring strictly to the Lord Jesus Christ, what is the two-fold application of the term "begotten"?
34. Who is the creator?
35. What is that name that is above every name?
36. What does the name of Jesus literally mean?
37. Who is the only person in the Bible that is referred to as a mediator?
38. Who is the wisdom of God?
39. Does the holy Spirit only dwell in believers in the New Testament?
40. What are the consequences of resisting the Holy Ghost?
41. What Bible term is used to refer to the unchanging nature of God?
42. What Old Testament offerings did the crucifixion of the Lord Jesus Christ fulfill?
43. What are at least 32 manifestations and/or fruits of the faith of Old Testament saints?
44. Who are the illegitimate children of Satan?
45. What constitutes a Biblical marriage?
46. Is so-called premarital sex a Biblical doctrine? If not then what should premarital sex be referred to as?
47. What are the seven-fold fruits of the blood of Jesus?
48. Are you ashamed of the blood of Jesus and that bloody Old Rugged Cross?

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### HEBREWS 1

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#### Hebrews 1

<sup>1</sup> God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, <sup>2</sup> Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; <sup>3</sup> Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; <sup>4</sup> Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. <sup>5</sup> For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? <sup>6</sup> And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. <sup>7</sup> And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. <sup>8</sup> But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom. <sup>9</sup> Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows. <sup>10</sup> And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: <sup>11</sup> They shall perish; but thou remainest; and they all shall wax old as doth a garment; <sup>12</sup> And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. <sup>13</sup> But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? <sup>14</sup> Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation

The bloodiest book in the Old Testament is the book of Leviticus where the word “*blood*” is used 88 times. The bloodiest book in the New Testament is the book of Hebrews where the word “*blood*” is used 22 times. The book of Hebrews opens thus:

#### Hebrews 1:1–2

<sup>1</sup> God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, <sup>2</sup> Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

*Hebrews 1:1-2* coupled with *Colossians 1:16* states that the Lord Jesus Christ is the creator. When we couple those two passages with *Genesis 1:1-2*, we can prove that the Godhead was present at the creation. When I say Godhead, I am referring to the theological Trinity. The first 35 occurrences of any Hebrew title for God in Genesis chapters 1 and 2 uses a Hebrew plural noun to identify God. Why is that significant? In Hebrew, there are singular, dual, and plural nouns. Singular nouns apply to one and only one entity. Dual nouns apply to two and only two entities. Plural nouns apply to three

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or more entities. Since the Hebrew noun for God is plural that means that it applies to THREE or more entities. There it is (the Godhead)! The word “*God*” that occurs right in the middle of the Jewish Shema in *Deuteronomy 6:4* is the same plural Hebrew noun. It reads: “Hear, O Israel: The LORD our God *is* one LORD:”. Jewish scholars use that verse to deny the existence of more than one member of the Godhead in the Old Testament.

*Hebrews 1:1-3* uses a unique phrase to describe the essence of the Lord Jesus Christ. God the Father refers to him as the “**express image of his person**”. In other words, he is the express image of God the Father. That phrase is used once, and only once, in your King James Bibles. It is translated from the Greek word for “*character*” and it only occurs once in the Greek text. It is as if God the Father set the Lord Jesus Christ out there and said, now here **I AM: LOOK AT ME** . Do not miss the connection between that statement and *John 8:58*:

John 8:58

<sup>58</sup> Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

And *Exodus 3:14*:

Exodus 3:14

<sup>14</sup> And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Before I move on, I want to make a point about the so called “original Greek”. When someone refers to the “original Greek”, ask them to show it to you. They cannot because no one on the face of the earth today has ever seen it. When a corrupt Bible scholar refers to “the original Greek” that is Satanic double speak for the corrupt Vaticanus manuscript and that master forgery known as the Sinaiticus manuscript. I very rarely refer to “the Greek” in my teaching because most of the time when people do so they are doing it to impress someone. I call it scholarolatry. Our Independent Baptist preachers and teachers would do well to follow the example of one of the preeminent King James translators who spoke and wrote in Hebrew at the age of 5. That man’s name was John Bois. John Bois refused to use Greek and Hebrew in his pulpit because he was afraid it would cast aspersion and doubt on the King James Bible. Folks, the King James Bible is perfect. Back to the book of Hebrews.

Again, *Hebrews 1:4* says: “Being made so much better than the angels, as he hath by inheritance obtained a more excellent **NAME** than they”. “...for there is none other name under heaven given among men, whereby we must be saved” (*Acts 4:12*). When we speak of that name it is more excellently described thus:

Philippians 2:5–11

<sup>5</sup> Let this mind be in you, which was also in Christ Jesus: <sup>6</sup> Who, being in the form of God, thought it not robbery to be equal with God: <sup>7</sup> But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: <sup>8</sup> And being found in fashion as a man, he humbled himself, and became

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obedient unto death, even the death of the cross.<sup>9</sup> Wherefore God also hath highly exalted him, and given him a name which is above every name:<sup>10</sup> That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;<sup>11</sup> And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

In the Bible, God uses the phrase “my name” 114 times to refer to himself: 82 times in the Old Testament and 32 times in the New Testament. Fifteen different times he does things “for my name’s sake”. The phrase “thy name” is used 101 times by men to refer to God: 86 times in the Old Testament and 15 times in the New Testament. The phrase “thy name’s sake” is used eight times to refer to God. The name that we are talking about here is that ineffable name “JESUS” which being literally interpreted is “JEHOVAH THE SAVIOUR” or “JEHOVAH SAVES”. The Holy Ghost applies *Isaiah 45:23* to Christ Jesus in *Philippians 2:5-11*. *Isaiah 45:23* states: “I have sworn by myself, The word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, Every tongue shall swear”. Who is speaking in *Isaiah 45:23*? It is none other than the LORD in all capital letters. That is Jehovah who is named 6,517 times in the Old Testament. The Lord Jesus Christ is Jehovah manifest in flesh. That name “Jesus” occurs 977 times in the New Testament. That means that the name Jehovah in one form or another occurs 7,494 in our Bibles! “O LORD our LORD, how excellent is thy name in all the earth!” (*Psalms 8:1* and *8:9*). It is that name that is above every name. Yet, in the midst of the greatness of his name, there is something that he says is greater and more to be exalted than his name:

Psalm 138:2

<sup>2</sup> I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

Do you magnify his word in your life?

*Hebrews 1:5-6* refers to two different begettings. *Hebrews 1:5* is reference to *Psalms 2:7* where we have a begetting from the dead. The begetting from the dead is the resurrection of the Lord Jesus Christ. The begetting of *Hebrews 1:6* is a reference to the Incarnation when the Lord Jesus Christ was begotten of the Holy Ghost in the virgin womb of Mary. It was when he was made God manifest in flesh.

In *Hebrews 1:7-12*, we have multiple references to the Psalms. Verse 7 is a quotation from *Psalms 104:4*. Throughout *Psalms 104*, we see the Lord Jesus Christ riding upon the clouds as his chariot in the glory and beauty of all his creation. *Hebrews 1:10* is a quotation from *Psalms 104:4* and *Psalms 102:25-27*. *Hebrews 1:8-9* is a quotation from *Psalms 45:6-7*. In *Psalms 45:8-17* we have the appearance of the KING (the Lord Jesus Christ) and his bride (the Church). In *Psalms 45:8*, you cannot help but see the spouse and the KING of the Song of Solomon with the spouse being a type of the Church and the KING being a type of Christ. Glory to his NAME! In *Hebrews 1:10-12*, I believe we have described the events of *Isaiah 34:4*, *2 Peter 3:10-13*, and *Revelation 21:1*. These verses state:

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Hebrews 1:10–12

<sup>10</sup> And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: <sup>11</sup> They shall perish; but thou remainest; and they all shall wax old as doth a garment; <sup>12</sup> And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

Isaiah 34:4

<sup>4</sup> And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig tree.

2 Peter 3:10–13

<sup>10</sup> But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. <sup>11</sup> *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness, <sup>12</sup> Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? <sup>13</sup> Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Revelation 21:1

<sup>1</sup> And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

The reference to the perishing of the earth and the heavens in *Hebrews 1:11* ties all those events together.

*Hebrews 1:13* is one of the many quotes of *Psalm 110* in the book of Hebrews. It is a reference to the Lord Jesus Christ sitting upon his throne as KING OF KINGS AND LORD OF LORDS and as JUDGE of judges. *Hebrews 1:14* says God has already sent forth ministering spirits to those who shall be heirs of salvation. Note that that is in the future tense. God was already looking out for you before you were even saved. Next we will look at Hebrews chapter 2.

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### HEBREWS 2

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#### Hebrews 2

<sup>1</sup> 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. <sup>2</sup> For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; <sup>3</sup> 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*; <sup>4</sup> God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? <sup>5</sup> For unto the angels hath he not put in subjection the world to come, whereof we speak. <sup>6</sup> But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? <sup>7</sup> Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: <sup>8</sup> Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him. <sup>9</sup> But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. <sup>10</sup> For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. <sup>11</sup> For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, <sup>12</sup> Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. <sup>13</sup> And again, I will put my trust in him. And again, Behold I and the children which God hath given me. <sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; <sup>15</sup> And deliver them who through fear of death were all their lifetime subject to bondage. <sup>16</sup> For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham. <sup>17</sup> Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. <sup>18</sup> For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

*Hebrews 2:1-4* should be applied to the events of *Acts 2* where the Jews witnessed all the works of the Holy Ghost including signs, wonders, miracles, and gifts that were a manifestation and fulfillment of some Old Testament prophecies. In *Acts 2:14-24*, we have Peter telling the Jews that the signs, wonders, and tongues speaking that they are witnessing are a fulfillment of the prophecy from *Joel 2:28-31*. Peter said in *Acts 2:16*, “this is that which was spoken by the prophet Joel”. *Hebrews 2:1-3* warns these Jewish believers that there is a “just recompence of reward” (judgment)

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coming if they did not heed that which they had heard. I do not know how many sermons I have heard over the years that were preached from *Hebrews 2:3*. “How shall we escape, if we neglect so great salvation?” to ask the question is to answer it. It is purely rhetorical. There is no escape. Its companion in the book of Hebrews is:

Hebrews 10:28–29

<sup>28</sup> He that despised Moses' law died without mercy under two or three witnesses: <sup>29</sup> 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?

When we look at *Hebrews 2:5-9* we should also look to *Philippians 2:5-11* to help us interpret it. Let us read both passages:

Philippians 2:5–11

<sup>5</sup> Let this mind be in you, which was also in Christ Jesus: <sup>6</sup> Who, being in the form of God, thought it not robbery to be equal with God: <sup>7</sup> But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: <sup>8</sup> And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. <sup>9</sup> Wherefore God also hath highly exalted him, and given him a name which is above every name: <sup>10</sup> That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; <sup>11</sup> And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

*Hebrews 2:6-8* is cited from *Psalms 8:4-6*. In *Psalms 8:4-6* we see that man was created a little lower than the angels and given dominion over the earth. The Holy Ghost applies *Psalms 8:4-6* to the Lord Jesus Christ in *Hebrews 2:6-8*. When the Lord Jesus Christ became a man at the Incarnation, he made himself a little lower than the angels. It was at that point that he emptied himself of all but his ESSENTIAL GLORY. He gave up the exercise of his sovereignty and temporarily laid aside certain prerogatives that were his as the eternal Son of God. I say certain prerogatives because it is obvious that he could still exercise at least one of those prerogatives and that was that he could still read minds to the chagrin of the scribes, Pharisees, and Sadducees. Some call that emptying the “*Kenosis*” which is a theological term for a “*self-emptying*”. Some Bible teachers call it “*The Condescension*”. The crowning “with glory and honour” in *Hebrews 2:9* should be connected to the exaltation and glory in *Philippians 2:9-11*. *Philippians 2:10* should be tied to *Isaiah 45:23*. The book of Isaiah is the glorious habitation of the Lord Jesus Christ. If the book of Isaiah was a house, it would have a sign on it that says “**THE LORD JESUS CHRIST LIVES HERE**”.

*Hebrews 2:9* deserves special mention here. In the book of Hebrews, we see two heretical views of salvation rejected. The Calvinistic view and its legion of heresies is rejected in *Hebrews 2:9*. The Arminian view that states that you can lose your salvation is rejected in *Hebrews 6:1-9*. *Hebrews 2:9*

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is a cold slap in the face for every honest Calvinist because it says that Jesus tasted “death for every man”. For any honest Bible teacher that has not been poisoned by the heresy of Calvinism, it means exactly what it says: Jesus died for everyone. It does not say that he died for every man that was elected. It does not say that he died for everyone he knew would be saved, or any other Bible correcting phrase. When they add to, take away, or twist “**every man**”, they are preaching and teaching the heresy of Limited Atonement. All five points of TULIP Calvinism are unscriptural as taught by the Calvinists themselves. Here is what one of their own had to say about the atonement:

**“We do not believe that Christ made any effectual atonement for those who are for ever damned; we dare not think that the blood of Christ was ever shed with the intention of saving those whom God foreknew never could be saved, and some of whom were even in Hell when Christ, according to some men's account, died to save them.”**

The author of that statement is Pastor Charles Spurgeon. That text in bold red type is an argument based upon a known Scriptural outcome and that is that most people will go to hell “because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.”(*Matthew 7:14*). The Calvinist argument does not consider, and yes, even denies the clearly stated intent of the Lord in *2 Peter 3:9*:

2 Peter 3:9

<sup>9</sup> The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

We could quote many more passages that say that salvation is offered to all. The Calvinist is blinded by his philosophy (*Colossians 2:8*). So, he denies each and every ***all, any, every, and whosoever will*** in the Scriptures that relates to salvation. In that same chapter we just quoted concerning repentance Peter had this to say:

2 Peter 3:16

<sup>16</sup> As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

A case in point that would illustrate that destruction would be John Calvin himself who in the weeks leading up to his death feared that he was not one of the elect! Calvinism is a damnable heresy straight out of the pits of hell. John Calvin is given credit for a doctrine that came slithering forth from the mind of Saint Augustine into the crypts of Roman Catholic theology. By the way, the phrase “effectual atonement” is one of the buzz phrases for the Calvinists. I am not sure what Bible version they got that phrase from, but the King James Bible calls it “the atonement” in *Romans 5:11*. If its not “**the atonement**”, it is not effectual for anyone. **Oh no friend, there will not be anyone that**

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**is cast into hell at the Great White Throne judgment that will be able to look at the Lord Jesus Christ and be able to tell him that he did not shed his blood and die for them because they were predestined to go to hell.** There is just so much that I could say about the wickedness of Calvinism. I have studied it on and off for decades. The two best books that I have studied on the subject of Calvinism is Dave Hunt's "What Love Is This? Calvinism's Misrepresentation Of God" and Laurence Vance's "The Other Side Of Calvinism". Those two books total 1,361 pages. If I had to choose one over the other, it would be Dave Hunt's book. The conclusion of the matter is this: Calvinism is a damnable heresy. Now, let us get back to Hebrews chapter 2.

In *Hebrews 2:10-12*, it is written:

Hebrews 2:10–12

<sup>10</sup> For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. <sup>11</sup> For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, <sup>12</sup> Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

*Psalm 22* is the crucifixion Psalm . The sufferings of *Hebrews 2:10* are a reference to the sufferings of *Psalm 22* with *Hebrews 2:12* being a quote from *Psalm 22:22*. *Hebrews 2:12* was a prod reminding the Jews to look back to *Psalm 22*. If you have family that are ashamed of you because you are a Christian, you need to be encouraged by the blessing that the Lord Jesus Christ is not ashamed to call you brother You also need to be reminded that "God is not ashamed to be called our God" (*Hebrews 11:16*). If you are ashamed of the Lord Jesus Christ, then you need to examine your heart because the Scriptures say:

Romans 1:16

<sup>16</sup> For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Romans 10:11

<sup>11</sup> For the scripture saith, Whosoever believeth on him shall not be ashamed.

2 Timothy 1:8

<sup>8</sup> Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

If you are a Christian, you have nothing to be ashamed of but being ashamed of the Lord Jesus Christ.

Any Jew and well studied Christian hearing the phrase "the captain of their salvation" would probably flash back to that glorious passage of Scripture in *Joshua 5:13-15* where we have these words:

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Joshua 5:13–15

<sup>13</sup> And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries? <sup>14</sup> And he said, Nay; but *as* captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? <sup>15</sup> And the captain of the LORD’S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.

It is this “MAN” through whom “the Captain of the host of the LORD” manifests himself that is the MAN Christ Jesus who is the “captain of our [their] salvation” in *Hebrews 2:10*. Read that again very slowly and savour it. Now, can I prove that? I believe I can. Joshua is told in verse 15, “Loose thy shoe from off thy foot; for the place whereon thou standest is holy”. That phrase alone gloriously lifts us up out of Joshua chapter 5 and lands us smack dab in the middle of *Exodus 3* where Moses is told in verse 5, “Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground”. It is in *Exodus 3:14*, at the burning bush, that we are met by the “**I AM THAT I AM**” that is also manifested to Joshua in *Joshua 5:13-15* by that “MAN”. In *John 8:58*, the Lord Jesus Christ said, “**Before Abraham was, I AM**”. It is the Lord Jesus Christ that is Jehovah (the LORD in all caps) manifest in the flesh (*1 Timothy 3:16*). It is that man Christ Jesus that is the captain of our salvation. We could take this discussion much deeper, but for the sake of time, we need to move on.

In speaking of the Lord Jesus Christ, note what *Hebrews 2:14* says:

Hebrews 2:14-18

<sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; <sup>15</sup> And deliver them who through fear of death were all their lifetime subject to bondage. <sup>16</sup> For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham. <sup>17</sup> Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. <sup>18</sup> For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

*Hebrews 2:14* says that he took part of the same. Do not miss the significance of that statement. What part did he not partake of? He did not partake of the human blood because his blood was the sinless blood of God. “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, **which he hath purchased with his own blood**” (*Acts 20:28*). What we see in *Hebrews 2:14-18* is a description of the MAN Christ Jesus who set aside most of the prerogatives of deity, who was tempted in all points like as we are,

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and yet without sin. Next, we will look at chapters 3 and 4

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### HEBREWS 3 AND 4

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#### Hebrews 3

<sup>1</sup> Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; <sup>2</sup> Who was faithful to him that appointed him, as also Moses *was faithful* in all his house. <sup>3</sup> For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. <sup>4</sup> For every house is builded by some *man*; but he that built all things *is* God. <sup>5</sup> And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; <sup>6</sup> But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. <sup>7</sup> Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, <sup>8</sup> Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: <sup>9</sup> When your fathers tempted me, proved me, and saw my works forty years. <sup>10</sup> Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways. <sup>11</sup> So I swear in my wrath, They shall not enter into my rest.) <sup>12</sup> Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. <sup>13</sup> But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. <sup>14</sup> For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; <sup>15</sup> While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. <sup>16</sup> For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. <sup>17</sup> But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness? <sup>18</sup> And to whom swore he that they should not enter into his rest, but to them that believed not? <sup>19</sup> So we see that they could not enter in because of unbelief.

#### Hebrews 4

<sup>1</sup> Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it. <sup>2</sup> For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*. <sup>3</sup> For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. <sup>4</sup> For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works. <sup>5</sup> And in this *place* again, If they shall enter into my rest. <sup>6</sup> Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: <sup>7</sup> Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

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<sup>8</sup> For if Jesus had given them rest, then would he not afterward have spoken of another day. <sup>9</sup> There remaineth therefore a rest to the people of God. <sup>10</sup> For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his. <sup>11</sup> Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. <sup>12</sup> For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. <sup>13</sup> Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do. <sup>14</sup> Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. <sup>15</sup> For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. <sup>16</sup> Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

In *Hebrews 3:1-6*, we have an amazing comparison and contrast made between Christ and Moses. The only man in the Bible that is mentioned more times than King David is Moses. David's name occurs 1,139 times whereas Moses's name appears 848 times. God said this about Moses: "Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth" (*Numbers 12:3*). That is one of the most amazing compliments in the Bible. It is akin to God saying that David was a man after his own heart (*Acts 13:22*) and God saying that Abraham was God's friend (*Isaiah 41:8*) I like to say that meekness is humbleness that has the power of God on it. Or, that meekness is Holy Ghost anointed humility. *Hebrews 3:5* is quoted from *Numbers 12* where it is written:

Numbers 12:5–8

<sup>5</sup> And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth. <sup>6</sup> And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream. <sup>7</sup> My servant Moses *is* not so, who *is* faithful in all mine house. <sup>8</sup> With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

God had set Moses in authority over what God has called the congregation of Israel and the house of Israel. In a very real sense Moses was the shepherd of God's Old Testament flock. Note what God says about Moses in *Isaiah 63:11-12*:

Isaiah 63:11–12

<sup>11</sup> Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd of his flock? where *is* he that put his holy Spirit within him? <sup>12</sup> That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

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Compare the shepherd Moses to the Lord Jesus Christ who is called “the good shepherd” in *John 10*, the “Shepherd and Bishop of your souls” in *1 Peter 2:25*, the “chief Shepherd” in *1 Peter 5:4*, and “the great shepherd of the sheep” here in *Hebrews 13:20*. Could it be.....Ah, yes, it is that great shepherd, the Lord Jesus Christ, who is the “Shepherd of Israel” that “dwellest between the cherubims” (*Psalms 80:1*)! God has set his Son in place as the “**chief Shepherd**” over his house in the New Testament which is the church of the living God. Moses was set as the caretaker over God’s house, Israel. The Lord Jesus Christ is both caretaker and OWNER of his own house, the church of the living God: the house that he purchased with his own blood (*Acts 20:28*). In *Hebrews 3*, on the one side, we have Moses that is the symbol of the LAW. On the other side, we have Christ that is the fulfillment of the law and the ultimate symbol of GRACE. Lest we forget, Moses and the Lord Jesus Christ had a meeting at the burning bush in Exodus chapter 3. On the one side, we have the one that is speaking TO the burning bush. On the other side, we have the one that is speaking OUT of the burning bush. On the one side, we have the earthly Moses who set up the Aaronic priesthood. On the other side, we have the heavenly Christ who took down the Aaronic priesthood and instituted the Melchisedec priesthood of which he is the one and only priest forever. On the one side, we have Moses who God used to institute the nation of Israel. On the other side, we have the Man Christ Jesus who God ordained to institute the Church. At the end of it all, we have the Man Christ Jesus that made of twain one in that he created the Church to tear down the middle wall of partition between the Gentile and the Jew and made of them one house; his house, the house of the living God. It is that household of God that is built upon the foundation of the apostles and prophets with Jesus Christ being the Chief Cornerstone. It is that household that is the habitation of God. Go and read *Ephesians 2:11-22* and rejoice!

As an aside, *Ephesians* chapters 1-3 are Paul’s extended anthem of praise to Jesus Christ for what he done on the cross for Jew and Gentile alike that ends in a resounding Amen at the end of chapter 3.

*Hebrews 3:7* proves that the Holy Ghost was in existence in the Old Testament because it credits him with having stated the words of *Psalms 95:7-11*. Remember that the Holy Ghost is the author of all Biblical scriptures. A point of order is necessary here. I do not want you to have a heart attack here, but in the King James Bible the “*Holy Spirit*” is not the third person of the theological Trinity. In the King James Bible, the theological Trinity is called the Godhead. In the King James Bible, the HOLY GHOST is the third person of the Godhead. The work of the HOLY GHOST in any body of flesh is the work of “the Spirit” with the word “*Spirit*” being capitalized. The term “*Holy Spirit*” only occurs seven times in its various cases throughout the King James Bible. In *Psalms 51:11* both words are lower case. In *Isaiah 63:10*, *Isaiah 63:11*, *Ephesians 1:13*, *Ephesians 4:30*, and *1 Thessalonians 4:8* “*holy*” is in lower case and “*Spirit*” is in upper case. The only place where both words are in upper case, “*Holy Spirit*”, is in *Luke 11:13*. The phrase “*Holy Ghost*” occurs 90 times in your King James Bible. The Holy Ghost does not show up in any of the modern English perversions of the Bible. There is an unequivocal message in that also. The phrase “*Holy Ghost*” came to us from the Anglo-Saxon Gospels whose roots are in the Germanic languages. The word “*spirit*” came to us from one of the Latin versions. Back to the book of Hebrews.

*Hebrews 3:7* through *Hebrews 4:11* destroys the whole idea of a works based salvation because it proves that if you are working for your salvation, then you have not come to rest in the Lord Jesus

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Christ who is our rest and our Sabbath. The events mentioned in these 24 verses refer back to *Psalm 95:7-11*. Both *Psalm 95:7-11* and *Hebrews 3:7* through *Hebrews 4:11* refer to the rebellion of the children of Israel in *Exodus 17:1-7* and *Numbers 14:1-36*. In *Hebrews 3:7* through *Hebrews 4:11*, there is not a good work of man mentioned anywhere in the context of those 24 verses. All of their works were evil. If the motivation and source of our works are not built upon a foundation of faith in the Lord Jesus Christ, you will hear the following at the Great White Throne judgment:

Matthew 7:21–23

<sup>21</sup> Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. <sup>22</sup> Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? <sup>23</sup> And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

God the Father's will is that you would accept his Son's works for your salvation. God's will is that you would obey the gospel. God's will is that everyone would come to repentance and do faith based works that are evidences of repentance. Without faith it is impossible to please God with your works (*Hebrews 11:6*). The Bible says that "The sacrifice of the wicked is an abomination to the LORD....how much more, when he bringeth it with a wicked mind" (*Proverbs 15:8/Proverbs 21:27*). It is God's works and not man's works that is the emphasis in Hebrews chapters 3 and 4. The problem in *Hebrews 3:7* through *Hebrews 4:11* is not just the deception of faithless good works. It is a heart problem. They had a heart problem. They erred in their hearts in *Hebrews 3:10*; had an evil heart in *Hebrews 3:12*; and had a hardened heart in *Hebrews 3:15*, *3:18*, and *4:7*. It was their hardened hearts that was the root cause of their unbelief. Their lack of faith is identified in *Hebrews 3:12* as "an evil heart of unbelief", as having not believed in *Hebrews 3:18*, as unbelief in *Hebrews 3:19*, as not having the preaching being mixed with faith in *Hebrews 4:2*, and finally as unbelief again in *Hebrews 4:6*. In these 24 verses, we have a very heavy emphasis upon rest. Rest indicates an absence of work and works. Twelve different times the word "rest" is either directly stated or inferred in these 24 verses. If you try to work for salvation, you are going to get very tired and at the end of it all you will discover that your works were in vain as you are cast into hell. That seventh day of rest in *Hebrews 4:4* is an eternal day of rest. That day of rest is not just a time period. It is a person; the eternal Son of God. Thank God for that eternal day of rest. Your faith in the Lord Jesus Christ is your rest unlike the works of the Israelites in the wilderness that this extended passage refers to. Three different times the preaching of the gospel and the word of God are mentioned in *Hebrews 4*. In *Hebrews 4:2*, we see both the believer and the unbeliever. In the first case, Paul and his Christian brethren heard the preaching, received it, believed it, and are saved and on their way to heaven. In the second case, those that had hardened their hearts heard the preaching, in unbelief rejected it, and are lost and on their way to an everlasting lake of fire. *Hebrews 4:12* is a powerful statement that the word preached did not return void. The word preached had discerned the thoughts and intents of the hearts that had rejected it. One of the saddest commentaries in the word of God on those who reject the word of God is stated in *Jeremiah 6:10-17*:

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Jeremiah 6:10–17

<sup>10</sup> To whom shall I speak, and give warning, that they may hear? **behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.** <sup>11</sup> Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that is* full of days. <sup>12</sup> And their houses shall be turned unto others, *with their* fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD. <sup>13</sup> For from the least of them even unto the greatest of them every one *is* given to covetousness; and from the prophet even unto the priest every one dealeth falsely. <sup>14</sup> They have healed also the hurt *of the daughter* of my people slightly, saying, Peace, peace; when *there is* no peace. <sup>15</sup> Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the LORD. <sup>16</sup> **Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.** <sup>17</sup> **Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.**

Read it again and weep. *Jeremiah 6:10* is one of the saddest commentaries on anyone who rejects the word of God. If you reject the word of God long enough, there will come a time when you will not be able to receive and hearken unto the word of God. Therefore, it will not be possible to warn you because you have uncircumcised ears and will not be able to hear. That condition may be an Old Testament description of a reprobate mind. In *Jeremiah 6:10-17* we have the same type of the rejection of God, the rejection of the word of God, and the rejection of Christianity that we see in America today. Warning! Harden not your heart as in the day of provocation. If any nation has ever provoked God, it is America. We will not hearken unto the word of God. The word of God has become a reproach to America. Not only does America have no delight in it, America detests the word of God. America has become so hardened by our abominable wickedness that we cannot even blush. Hence, the abortion slaughterhouses are still open; transgender sodomites are molesting our children; “celibate” priests are molesting our boys and girls; professing Christians devour filthy television shows and pornography off of the internet; churches are promoting transgender sodomite burlesque shows in their sanctuaries in front of children; churches are putting witches on staff and worshipping goddesses; churches are openly promoting the hatred and destruction of Israel and the Jew; in the ultimate form of child abuse, medical and political leaders are promoting the butchering of children through transgender mutilations; sodomites are openly flaunting their perversion and nakedness on the White House lawn; our political and religious leaders are not only allowing public displays of sodomy, cross dressing, and transgenderism they are taking pleasure in all of it (*Romans 1:32*), and so forth.... All of it is under the condemnation of God. What is worse is that the wicked are not being warned. Churches are not doing door-to-door evangelizing anymore because they say it does not work making the commandment of God of none effect. That “Great Commission” is

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much more of a command than it is a commission. It simply says **GO!** There is not a lot of one-on-one witnessing going on either. We do not need any more well alliterated preachers in American pulpits. We need some John the Baptists in our pulpits and on our streets that will stand and preach hell fire and damnation and that without ceasing for a while! Preacher, preach on hell and praise God he gave you the opportunity to do so. It is better to offend the lost than to see them cast into hell and the lake of fire. Back to the book of Hebrews we go.

*Hebrews 4:12-13* says:

Hebrews 4:12–13

<sup>12</sup> For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. <sup>13</sup> Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

*Hebrews 4:12* coupled with *1 Thessalonians 5:23* proves that human beings have a three part nature. We have a three part nature because we are created in the image of God. *Hebrews 4:12* is one of the strongest battle cries to those who love the word of God. The word of God cuts going and coming. The word of God cuts to the spiritual quick and quickens us. If you lack spiritual discernment, it is probably because you either do not spend enough time in the word of God, or, you let your feelings, emotions, and lack of faith override the word of God. Not only does the word of God reveal the inward thoughts and intents of our hearts, the eyes of God sees every outward thing that we do. God knows us inside and out. King David said: “Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance” (*Psalms 90:8*). The Lord Jesus Christ said: “For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad” (*Luke 8:17*). The Holy Ghost warns us in *Ephesians 5:8-13* :

Ephesians 5:8–13

<sup>8</sup> For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light: <sup>9</sup> (For the fruit of the Spirit *is* in all goodness and righteousness and truth;) <sup>10</sup> Proving what is acceptable unto the Lord. <sup>11</sup> And have no fellowship with the unfruitful works of darkness, but rather reprove *them*. <sup>12</sup> For it is a shame even to speak of those things which are done of them in secret. <sup>13</sup> But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

Much of the outward sin that people commit they do so under the cover of physical darkness as if it can be hidden from God. Let me give you a news flash from *Psalms 139:7-12*:

Psalms 139:7–12

<sup>7</sup> Whither shall I go from thy spirit? or whither shall I flee from thy presence? <sup>8</sup> If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art* there. <sup>9</sup> If I take the wings of the morning, *and* dwell in the uttermost parts of the sea;

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<sup>10</sup> Even there shall thy hand lead me, and thy right hand shall hold me. <sup>11</sup> If I say, Surely the darkness shall cover me; even the night shall be light about me. <sup>12</sup> Yea, the darkness hideth not from thee; but the night shineth as the day: **the darkness and the light are both alike to thee.**

God sees better in pitch, black darkness than any man sees on the brightest of days. Our inward sin is covered by the darkness of our hearts. God said this of our hearts in *Jeremiah 17:9-10*:

Jeremiah 17:9–10

<sup>9</sup> The heart *is* deceitful above all *things*, and desperately wicked: who can know it?

<sup>10</sup> I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

So, who then can know our hearts? The answer is that only God can truly know the heart of a person. The wickedness and darkness of our hearts are revealed to us by the light of the Holy Ghost and cut out of our hearts by the word of God. There will come a time when Christians will be delivered from their darkness. *1 Corinthians 4:5* gives us this promise:

1 Corinthians 4:5

<sup>5</sup> Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

That will be a hallelujah time when the Lord finally cleans us up so that every saved person will have praise of God. The sad thing is that there is also coming a time when the lost will be engulfed in darkness for ever. Our Lord Jesus Christ said in *Matthew 22:13*:

Matthew 22:13

<sup>13</sup> Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

If you are lost and on your way to hell, you can come to THE LIGHT OF THE LORD JESUS CHRIST. You do not have to die in your darkness and burn for ever in hell and the lake of fire. There is a hell to be avoided and a heaven to be gained.

*Hebrews 4:14-16* is one of four passages of scripture that prove that the Lord Jesus Christ is sinless. It says in part:

Hebrews 4:14–16

<sup>14</sup> Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. <sup>15</sup> For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. <sup>16</sup> Let us therefore come boldly unto the

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throne of grace, that we may obtain mercy, and find grace to help in time of need.

*Hebrews 4:15* joins with *2 Corinthians 5:20-21*, *Hebrews 9:28*, *1 Peter 2:21-22*, and *1 John 3:2-5* in declaring the sinless nature of the Lord Jesus Christ. The Lord Jesus Christ was not tempted because he could sin. He was tempted to show us that he could not sin. There have been some Baptists that taught that Jesus could sin. That is heresy. He could not sin because he IS God. Every believer is a priest if they will but take advantage of it. Not only can we go boldly before the throne of grace, but we have our High Priest that is sitting at the right hand of the God the Father as the GREAT INTERCESSOR. The very first time the word “intercession” is mentioned in our Bibles is in *Isaiah 53:12* where it refers to the intercession that was made at Calvary in the crucifixion of the Lord Jesus Christ. *Isaiah 53:12* and *Romans 8:34* put it this way:

Isaiah 53:12

<sup>12</sup> Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Romans 8:34

<sup>34</sup> Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

The Lord Jesus Christ took up the ministry of intercession at the cross and continues in that ministry because he is the Priest for ever after the order of Melchisedec who sits at the right hand of the God the Father making intercession for us believers. Next, we move on to Hebrews chapter 5.

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### HEBREWS 5

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Now let us look at *Hebrews 5:1-10*:

Hebrews 5:1–10

<sup>1</sup> For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins: <sup>2</sup> Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. <sup>3</sup> And by reason hereof he ought, as for the people, so also for himself, to offer for sins. <sup>4</sup> And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron. <sup>5</sup> So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. <sup>6</sup> As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec. <sup>7</sup> Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard **in that he feared**; <sup>8</sup> Though he were a Son, yet learned he obedience by the things which he suffered; <sup>9</sup> And being made perfect, he became the author of eternal salvation unto all them that obey him; <sup>10</sup> Called of God an high priest after the order of Melchisedec.

*Hebrews 5:1-4* sets up a contrast between the earthly Aaronic priesthood and the heavenly Melchisedec priesthood of the Lord Jesus Christ that follows in *Hebrews 5:5-10*. The earthly Aaronic priest not only had to offer for the sins of the people, but he had to offer for his own sins. According to *verses 1 and 4*, the Aaronic priest was both ordained and called of God. Verse 1 says that he was ordained FOR men and not OF men. Man did not call them. Man did not ordain them. That is Old Testament doctrine. There is no specific procedure set up in the New Testament for the formal ordinations of elders, preachers, missionaries, pastors, bishops, or deacons. Many churches will hold ordination services where they publicly examine those who are candidates to be bishops and/or pastors. Some churches hold ordination services for those who are sent forth as missionaries or evangelists. The practice of the laying on of hands is rooted in *Acts 6:6, Acts 13:1-3, 1 Timothy 4:14, 1 Timothy 5:2, and 2 Timothy 1:6*. In none of these passages is there any indication that an ordination service took place. Ordination is church tradition and not Scriptural dictate. Both Charles Spurgeon and Dwight L. Moody held three common denominators between them. (1) Both had no formal theological training amongst them. (2) Neither of them was ever ordained and both of them refused to be ordained. (3) Both of them refused to be called “Reverend”. Spurgeon preferred to be called “Pastor”. D. L. Moody preferred to be called “Mr. Moody”. Let me be clear, I am not advocating against examining men who aspire to be in positions of leadership in the church. There needs to be some kind of examination process for any men that are called to be deacons, bishops (pastors), elders, missionaries, evangelists, and teachers if they are to receive the official sanction of a New Testament Church upon their ministries. However, I do not believe that a formal ordination

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service is an absolute necessity because I do not see any examples of it in the Scriptures.

The only place where Biblical standards (qualifications) for bishops (called elders in *Titus 1:5*) and deacons are listed is in *1 Timothy 3:1-13* and *Titus 1:5-11*. Once again, those standards are only applied to bishops, elders, and deacons in the New Testament. The preeminent Biblical standard for deacons is almost always ignored or overlooked. The Holy Ghost gave them to us in *Acts 6:2-3* where he said:

Acts 6:2–3

<sup>2</sup> Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. <sup>3</sup> Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

We have many deacons in our churches that may be honest and some may even be full of wisdom, but not many are full of the Holy Ghost. Though the primary Biblical standard for a deacon, and a pastor for that matter, should be being full of the Holy Ghost there are few men in our churches today that are full of the Holy Ghost. Deacons are servants and not masters. Note in Acts chapter 6 that it was the church body as a whole who chose those who would be their **servers**. They were then sanctioned by the church leaders. There are no specific Biblical standards identified with the word “pastor” that occurs only once in the New Testament in *Ephesians 4:11*. There are also no specific Biblical standards identified with evangelists, missionaries, preachers, or teachers. Most Baptist churches call the presiding leader of their churches a pastor. Scripturally speaking that is not correct. Baptist churches should be calling their presiding leaders bishops. I suspect that Baptists forsook the Scriptural term “bishop” because of its association with the persecuting Roman Catholics and several Protestant denominations. We also see the term “overseer” in *Acts 20:28*. The overseers are set in the role of bishops.

The office of priest is non-existent in a New Testament church. The only priesthood ordained of God in the New Testament is the priesthood of the believer. Peter makes that plain in *1 Peter 2:5-9*. All believers are priests and saints. So much for the Roman Catholic heresies of celibate priests and exalted Saints that are ain'ts and haints. [Excuse my poor English, but it made perfect sense to me]. I think I killed that rabbit! Let us hasten back to the book of Hebrews.

In *Hebrews 5:2* we have a statement that it was a good thing that the Aaronic high priest had to deal with his infirmities because it cultivated empathy and compassion in him for those he ministered to. That same application is made to the Lord Jesus Christ in *Hebrews 2:14-18* and *Hebrews 4:15*. He was put into the Christian's shoes so that he could walk in them for a while. Hence, it is rightfully said the Lord Jesus Christ is touched with the feeling of our infirmities. He said, “I will not leave you comfortless: I will come to you” (*John 14:18*). He sent “the Comforter which is the Holy Ghost” (*John 14:26*). “Likewise the Spirit also helpeth our infirmities” (*Romans 8:26*).

*Hebrews 5:5-6* is quoted by the Holy Ghost from two Messianic Psalms. *Verse 5* is quoted from *Psalms 2:7* while *verse 6* is quoted from *Psalms 110:4*. You have to be careful when you are interpreting and applying the word “begotten” in *Psalms 2:7*. There are some study Bibles that cross reference *John 1:18* back to *Psalms 2:7*. That is a huge error. The “begotten” of *John 1:18* refers to

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the Incarnation of the Lord Jesus Christ while the begotten of *Psalm 2:7* refers to the resurrection of the Lord Jesus Christ. Six different times the Bible uses the terms “*begotten*”, “*firstbegotten*”, or “*firstborn*” to refer to the resurrection of the Lord Jesus Christ including *Psalm 2:7*, *Acts 13:33*, *Colossians 1:18*, *Hebrews 1:5*, *Hebrews 5:5*, and *Revelation 1:5*. Six different times the Bible uses the word “*begotten*” to refer to the Incarnation of the Lord Jesus Christ including *John 1:14*, *John 1:18*, *John 3:16*, *John 3:18*, *Hebrews 11:17*, and *1 John 4:9*. Our minds are conditioned such that when we see the word “*begotten*” we think conceived in the womb. To drive home the point about the resurrection of the Lord Jesus Christ we quote *Colossians 1:18* and *Revelation 1:5*:

Colossians 1:18

<sup>18</sup> And he is the head of the body, the church: who is the beginning, **the firstborn from the dead**; that in all *things* he might have the preeminence.

Revelation 1:5

<sup>5</sup> And from Jesus Christ, *who is* the faithful witness, *and* the **first begotten of the dead**, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

A few further comments on *John 1:18* are necessary here. Many editions of the New American Standard Bible and its supposed update, the Legacy Standard Bible (LSB), made the blunder of blunders when they translated *John 1:18* by referring to the Lord Jesus Christ as a “**begotten God**” with “*God*” capitalized. That is the same heresy embraced by the New World Translation which is the darling of the Jehovah Witnesses. The New World Translation uses the phrase “**begotten god**” with “*god*” in the lower case. Though still a damnable heresy, at least the Jehovah Witnesses’s use of a lower case “*g*” god is more honest because no “*begotten [G]god*” can be the GOD of the Bible. A “*begotten god*” is a created being and therefore cannot be the GOD of the universe. The use of the heretical term “*begotten God*” in *John 1:18* opens the door wide for the Incarnational Sonship heresy and the denial of the deity of the Lord Jesus Christ. Both the New American Standard Bible and the Legacy Standard Bibles are the darlings of John MacArthur who openly held to the Incarnational Sonship heresy for many years. After much justified criticism, he has “*moderated*” his position, but he is still hedging his bets because his “*new position*” is still not orthodox. I have found six other obscure English translations that also use the phrase “*begotten [G]god*” in *John 1:18*. All of that is the Unitarian heresy that denies the deity of both the Lord Jesus Christ and the Holy Ghost. It denies the Trinity which is the Biblical Godhead. The Holy Ghost used the apostle Paul to give us the three occurrences of the word “**Godhead**” in the King James Bible. Now, it would shock you how many Unitarians have infested the perverse translation committees of the English perversions of the Bible. I have used the phrase “*damnable heresy*”. Those are strong words, but the use of the phrase “*begotten god*” is a twofold heresy in that (1) it denies the deity of the Lord who has bought us and (2) it denies us our salvation because a “*begotten god*” cannot be our Saviour because he is not the God of the Bible. It is this very heresy that the Holy Ghost condemned in *2 Peter 2:1* when he stated:

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2 Peter 2:1

<sup>1</sup> But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

**Folks, what Bible you use is both indispensable and critical to a right relationship with the Lord Jesus Christ.** The doctrine of those who sit on translation committees is critical because most translation committees are chock full of heretical apostates, unbelievers, Unitarians, Roman Catholics, and fake Christians that deny every doctrine of the Bible. For years, I have vigorously applied *Titus 1:15-16* to the doctrinal heretics that sit on translation committees. Those verses read:

Titus 1:15–16

<sup>15</sup> Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled. <sup>16</sup> They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

What that means is that unto those who are defiled with heretical false doctrines and unbelieving hearts, nothing is pure. They cannot be trusted to translate a Bible. Their minds and consciences are defiled. They cannot be trusted to translate a Bible, They are reprobate unto every good work and that includes Bible translating. **They cannot be trusted to translate a Bible because they are unholy men [and women] that will not be moved by the Holy Ghost (2 Peter 1:19-21).** For years, I have stated that if God moved holy men of God to give us the Scriptures, then it is a cinch that he would also provide holy men of God to translate them. Those holy men are not the mixed multitude of men and women who are unbelieving apostates and heretics many of whom are Catholics. It is this mixed multitude that dominates the translation committees for modern English Bible translations. The following verses should be the clarion call of King James Bible believing, saved folk:

2 Corinthians 2:17

<sup>17</sup> For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

2 Corinthians 4:2

<sup>2</sup> But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

*Hebrews 5:7-9* is a reference to the agonizing events leading up to and including the crucifixion of the Lord Jesus Christ. *Verse 7* calls to remembrance his agonizing prayers in *Matthew 26:36-46* and *Luke 22:39-46* where "... being in agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" (*Luke 22: 44*). Three different times he prayed, "O my

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Father, if this cup may not pass away from me, except I drink it, thy will be done”(Matthew 26:42). What is “**this cup**” in the Gospels and the “**in that he feared**” in *Hebrews 5:7*? If you depend on commentaries to interpret the phrase “this cup” in the Gospels and the phrase “in that he feared” in *Hebrews 5:7*, you will get spiritually cross eyed. I really do not care a lot for commentaries. I will tell you that these two phrases have generated much discussion resulting in differing opinions in the various commentaries. The phrase “in that he feared” in *Hebrews 5:7* is said to be very difficult of interpretation. So, what is “this cup”? There are several viewpoints on that question. Many say that it was his coming death on the cross. I do not agree with that. I believe that the cup is the cross itself and that the contents of the cup is all the sins of mankind plus the wrath of God. I am not original with that interpretation. Now, what can be said of the phrase “**in that he feared**” in *Hebrews 5:7*? What was that fear? No where in any of the Gospel accounts leading up to and including the crucifixion is it said that the Lord Jesus Christ feared death. If you have not lately, go read all of the Gospel accounts describing these events in *Matthew 26:36-46*, *Matthew 27:46-50*, *Mark 14:32-42*, *Mark 15:34-38*, *Luke 22:39-46*, and *Luke 23:44-46*. Why would he fear death when he knew with an absolute assurance that he was going to be resurrected? Though he was not fearful in any of those accounts, he did say in *Matthew 26:38* and *Mark 14:24* “My soul is exceeding sorrowful, even unto death”. There is a big difference between sorrow and fear. I believe that that being “sorrowful unto death” was the grief that he felt because of the grief that was to come upon his disciples because of his death. Again, what is the fear referred to in *Hebrews 5:7*? Put succinctly, it is **reverential fear**. Several times in the Old Testament, both reverence and fear are translated from the same Hebrew word. Though not the case in Psalm 89:7, and obviously *Hebrews 12:28* I want you to note the following in those two verses:

Psalm 89:7

<sup>7</sup> God is greatly to be **feared** in the assembly of the saints, and to be had in **reverence** of all *them that are* about him.

*Hebrews 12:28*

<sup>28</sup> Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably **with reverence and godly fear**:

Here is the kicker folks. In *Hebrews 5:7*, the King James marginal note on the phrase “in that he feared” states “or for his piety”. The Oxford English Dictionary defines piety as “habitual reverence and obedience”. Do not miss the connection between that obedience and the obedience of *Hebrews 5:8*. Never forget that it is the Lord Jesus Christ that is the author of eternal salvation (*Hebrews 5:9*). There is nothing temporary about eternal salvation. It walks hand in hand with eternal life and everlasting life. You should reread *Philippians 2:5-11*, *Hebrews 2:5-18*, and *Hebrews 4:15-16* with *Hebrews 5:7-9* and it will drive home what the Lord Jesus Christ gave up for us in The Condescension and The Crucifixion. In closing this section you should spend a lot of time reading and meditating on this:

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Hebrews 12:1–3

<sup>1</sup> 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, <sup>2</sup> Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. <sup>3</sup> For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds

Folks, that will help you not to forget where you came from. With all that being said, let us get back to Melchisedec. Next up, we will deal with one of the strongest passages in the Bible dealing with folks who will not study their Bibles.

Throughout the decades of my ministry, *Hebrews 5:11-14* has been one of my go to passages when trying to motivate Christians to study the word of God. *Hebrews 5:11-14* states:

Hebrews 5:11–14

<sup>11</sup> Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. <sup>12</sup> For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. <sup>13</sup> For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. <sup>14</sup> But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

When Paul refers to the oracles of God in *verse 12*, he is talking about the words of God. I almost never quote *Hebrews 5:11-14* without also quoting *Isaiah 28:9-13*. So, here it is:

Isaiah 28:9–13

<sup>9</sup> Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. <sup>10</sup> For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: <sup>11</sup> For with stammering lips and another tongue will he speak to this people. <sup>12</sup> To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear. <sup>13</sup> But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

I believe Paul had *Isaiah 28:9-13* in mind when he had *Hebrews 5:11-14* written down. The verses from *Isaiah 28* speak for themselves without a lot of commentary necessary. In *Isaiah 28:9-13*, DOCTRINE is the overriding emphasis. Sound doctrine divides the wheat from the chaff. Sound doctrine is absolutely essential if our worship is not to be in vain (*Matthew 15:8-9*) How are we to

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teach doctrine? Precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little. Then, do it all over and over again and again. What happens to those who refuse to hear? They will fall backward; they will be broken; they will be snared; they will be taken. Whose snare will they be taken in? Let Brother Peter and Brother Paul tell you:

2 Timothy 2:26

<sup>26</sup> And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

1 Peter 5:8

<sup>8</sup> Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

It is the snare of the Devil that they will be taken in. A word of warning is in order here. In Bible believing churches where the members have been well taught, the Devil will tear down that church here a little, there a little, line upon line and precept upon precept in the same way we are instructed to build it up. That is why we must be for ever vigilant. Complacency is another name for the Devil. A little leaven will leaven the whole lump. We must constantly exercise our senses so that we can discern good and evil for we are not ignorant of Satan's devices (2 *Corinthians* 2:11). "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 *Timothy* 2:15).

A good companion passage for *Isaiah* 28:9-13 and *Hebrews* 5:11-14 is 2 *Peter* 3:15-17:

2 Peter 3:15–17

<sup>15</sup> And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; <sup>16</sup> As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction. <sup>17</sup> Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

It is the holy duty of everyone sitting under my voice today to read, study, and meditate upon the Scriptures. The responsibility to know doctrine is not applied just to preachers, pastors, missionaries, evangelists, deacons, and teachers. Every saved man and woman sitting in the pews has an obligation to God to study and learn doctrine. **Most Christians today need to get off of Facebook and get their FACE–IN–THE–BOOK.** Next, we jump into Hebrews chapter 6.

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### HEBREWS 6

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Hebrews 6:1–20

<sup>1</sup> Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, <sup>2</sup> Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. <sup>3</sup> And this will we do, if God permit. <sup>4</sup> For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, <sup>5</sup> And have tasted the good word of God, and the powers of the world to come, <sup>6</sup> If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame. <sup>7</sup> For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: <sup>8</sup> But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned. <sup>9</sup> But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. <sup>10</sup> For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. <sup>11</sup> And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: <sup>12</sup> That ye be not slothful, but followers of them who through faith and patience inherit the promises. <sup>13</sup> For when God made promise to Abraham, because he could swear by no greater, he sware by himself, <sup>14</sup> Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. <sup>15</sup> And so, after he had patiently endured, he obtained the promise. <sup>16</sup> For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife. <sup>17</sup> Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: <sup>18</sup> That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: <sup>19</sup> Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; <sup>20</sup> Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

*Hebrews 6:1-3* is an answer to that classic question of “what is that “therefore” there for?”. That “therefore” refers back to *Hebrews 5:11-14* which is one of the strongest statements in the Bible concerning the absolute necessity to develop a spiritual diet that is rich in the meat of the word of God. Quit drinking milk and eating spiritual hamburgers and hot dogs and start drinking and feasting upon the living waters and the spiritual Porterhouse steaks, Filet Mignon steaks, Ribeye steaks and Prime Rib steaks cooked to perfection by word of God. He that hath an ear, let him hear. The Holy Ghost is saying in *Hebrews 5:11* through *Hebrews 6:1* that now that you are saved, there is no

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excuse for you to keep drinking doctrinal milk. You must start eating doctrinal meat and build upon the foundation of your salvation which is faith and repentance.

Salvation can be likened to a coin that has repentance on one side and faith on the other side. We will call that coin the half shekel (See *Exodus 30:11-16*). When that half shekel coin is picked up, you will pick up faith and repentance at the SAME time. That half shekel coin is the only coin that the Lord will accept for your fare into heaven whether ye be rich or poor. The rich cannot add unto it and the poor cannot take away from it. If I take faith off of one side of the coin, then it is a counterfeit. If I take repentance off of one side of the coin, then it is also a counterfeit. If I add works to one side of the coin, then it is also a counterfeit. If I take faith and repentance off of the coin, then it is also a counterfeit.

In *Hebrews 6:1-2*, the Holy Ghost identifies six foundational doctrines. Those doctrines include repentance, faith, baptism, laying on of hands, resurrection from the dead, and eternal judgment. The Holy Ghost warns that those six foundational doctrines must **NOT** be preached and taught to the exclusion of all other Bible doctrines. That puts the vast majority of churches in America in deep trouble because most of their members do not have the two most important foundational materials upon which to build. Those two materials are faith and repentance.

Believe it or not folks, the majority of professing Christians are taught that you can lose your salvation or give it back. The book of Hebrews is the go to book for those who teach that you can lose your salvation. They use *Hebrews 6:4-6*, *Hebrews 10:26*, and *Hebrews 12:15* to teach that you can lose your salvation. THE BOOK OF HEBREWS DOES NOT TEACH THAT YOU CAN LOSE YOUR SALVATION. Rightly divided, the book of Hebrews is one of the strongest defenses of eternal security in the New Testament. As we get to *Hebrews 6:4-6*, *Hebrews 10:26*, and *Hebrews 12:15*, we will deal with them in context. We are now in Hebrews chapter 6 in our study.

Satan rears his ugly head when we pull a passage of Scripture out of its immediate context, or out of its doctrinal context, and use it to teach false doctrine. That is exactly what happens in *Hebrews 6*. *Hebrews 6:9* destroys any idea that *Hebrews 6* is about losing your salvation. That verse says: “But, beloved, we are persuaded better things of you, **and things that accompany salvation**, though we thus speak”. Verse 9 says that verses 4-8 are all about unbelievers. For years, I have taught that *Hebrews 6:4-6* destroys any doctrine that states that that you can lose your salvation and get it back again. I still believe that. *Hebrews 6:4-6* says that if you could lose your salvation it would be **IMPOSSIBLE** to be renewed unto repentance again. *Hebrews 6:6* says that if it were possible to renew someone to repentance, then the Lord Jesus Christ would have to be crucified for them again. *Hebrews 6:6* also states that if you believe someone can be renewed to repentance after they supposedly fall away, then you put the Lord Jesus Christ to open shame. That is a very strong statement.

Repentanceless faith sends you to hell. Faithless repentance sends you to hell. If you have not repented, that is evidence you have not exercised saving faith. Repentance is direct proof from the Holy Ghost that you have not believed a lie leading to a counterfeit salvation. Our churches are full of members who have made false professions. If you have been led in a faithless sinner’s prayer, you have a repentanceless, false profession that is going to lead you straight into the pits of hell. Faithless sinner’s prayers have become the Nehushtans of most churches in America. By the time of King Hezekiah, that brasen serpent of *Numbers 21:6-9* had become Nehushtan and was worshipped as an

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idol. The sinner's prayer is a deceptive religious symbol that needs to be destroyed just as the brasen serpent was in *2 Kings 18:4*. No one would deny that the brasen serpent was a good thing until Israel turned it into an idol. The real sinner's prayer is a good thing until it is turned into an idol that replaces the Lord Jesus Christ. It is a damnable heresy that has lost sinners place their faith in a sinner's prayer rather than the Lord Jesus Christ **False professions have become the leprosy of Independent Baptist churches**. That brings me to a second application of *Hebrews 6:4-9*.

In looking at *Hebrews 6:6* in my Bible, I noticed a cross reference to *Hebrews 10:29*. Why do you think that cross reference is there? Both verses are a severe warning to those who chronically reject the work of the Holy Ghost in attempting to bring them to salvation. It is a severe warning to those who claim you can lose your salvation. It is a severe warning to those who claim their habitual sin is backsliding when they are lost and they know they are lost. The Holy Ghost has told them that they are lost many times. Their problem is not backsliding. They never slid up to start with. I used to work with a lady who was a Pentecostal out of the Assemblies of God who said you Baptists believe you can get saved and live any way you want to because you believe in "once saved always saved". I told her that I did not believe you could get saved and live like you want to because if you did, you never got saved to start with. All of those who claim to be saved whose conduct screams "Hey, I am going to hell" are putting the Lord Jesus Christ to open shame. Their unholy conduct proves that they count the blood of Jesus to be an unholy thing. They have trodden under foot the Son of God

*Hebrews 6:4-15* also addresses three types of church goers. The first two types are those who say they are Christians and are not and those who have sit year after year on the pews of Bible believing churches under Holy Ghost anointed preaching and are still lost and on their way to a Devil's hell. In the first group, we have those who claim to be saved and are not. In the second group we have those who have been preached to for years and have never made a move toward God. In *verse 7*, they have the water of the word poured on them year after year after year and they produce nothing but thorns and briers whose end is to be burned (*verse 8*). That is a picture of hell. Put another way, instead of producing works that are the fruits of the repentance required in *verse 6* they produce the thorns and briers of *verse 8*. *Verse 9* is what drives the point home. It contrasts the fruits of the unsaved from *verse 8* with the fruits of the saved in *verse 7* and *verses 11-15*. What is the common denominator between these three groups: those three being (1) the saved Christian, (2) the unsaved professing Christian, and (3) those who have never made a move toward God? Can we also say who is the common denominator. That common denominator is the Person and work of the Holy Ghost. All three groups have seen the power of God manifested through the ministry of the Holy Ghost. They have felt the presence of the Holy Ghost. The light of the glorious gospel was shed upon them by the Holy Ghost. They tasted the sweetness of the fruits of that repentance that is the heavenly gift of the Holy Ghost. Saving repentance is both a work and a gift of the Holy Ghost. These folks in *Hebrews* were also made partakers of the convicting and drawing power of the Holy Ghost. These folks have also tasted the good word of God whose author is the Holy Ghost. Through the presence of the Holy Ghost, they have tasted but a little of the powers of the world to come. When we sense the presence of God through the power of the Holy Ghost, we are sensing the presence of pure love "because the love of God is shed abroad in our hearts by the Holy Ghost which is given us". It is love without dissimulation.

That Holy Ghost here in *Hebrews 6* is that same Holy Ghost that works mightily in any congregation

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that will not resist him. It is that same Holy Ghost that uses the sword of the Spirit to strike down the sword of contention, the sword of division, the sword of strife, the sword of bitterness, and the sword of unrepentant and unconfessed sin all of which are designed and wielded by Satan to cut a church asunder. Brother Sammy Allen use to start out many of his services by making people promise that they would not do anything to grieve the Holy Ghost because he was the most sensitive person on the congregation. Will you yield to the work of the Holy Ghost?? Or, will you be an offense to the Holy Ghost??

The consequences of the Jewish people rejecting the work of the Holy Ghost is one of the great themes of the book of Hebrews. We see it in *Hebrews 3, 4, 6, 10, and 12*. What we see happening here in *Hebrews 6* is somewhat akin to the events in *Matthew 12:22-32* where the blasphemy of the Holy Ghost is dealt with. Wow! I made that statement before I saw the marginal reference for *Hebrews 6:4* that cross referenced it to *Matthew 12:31*. I will deal with that issue in much greater depth later when studying *Hebrews 10*.

Though the admonishments of *Hebrews 5:11* through *Hebrews 6:9* are directed to all, I believe that the apostle Paul is directly addressing Timothy in *Hebrews 6:10-20*. Timothy is commended for his ministering to the saints in *verse 10*. Paul admonishes those who Timothy is ministering to follow after the example of Timothy and Abraham. Those Timothy was ministering to were to show the same diligence in their Christian life as Timothy. They were not to be slothful in their study and application of the word of God. Those who were dull of hearing in *Hebrews 5:11* were dull of hearing because they were slothful in their relationship to the word of God. In *Hebrews 6:14* we have a reference to *Genesis 22:1-19*. When Paul made his statement in *verse 14*, I am sure that his Hebrew audience could see Isaac being offered to God by his father Abraham. It was in that very passage in *Genesis 22* where God swore by himself and reconfirmed the unconditional everlasting Abrahamic covenant that *Hebrews 6* refers to. In *verse 17*, we have one of the many references to *Psalms 110:4* in the book of Hebrews. *When Hebrews 6:18* states that it is impossible for God to lie, it adds an exclamation point to *Titus 1:2* which states that God cannot lie. It is the immutability of that very covenant in *Genesis 22* that the Holy Ghost uses here in *Hebrews 6* to assure these Hebrew believers of their coming reward if they follow after the example of Abraham. Let me give you two definitive scriptural statements of the immutability of God:

Malachi 3:6

<sup>6</sup> For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

Hebrews 13:8

<sup>8</sup> Jesus Christ the same yesterday, and to day, and for ever.

Immutability is a statement of the unchanging nature of God. Because of the immutability of God, we can “Hold To God’s Unchanging Hand”:

Time is filled with swift transition—  
Naught of earth unmoved can stand—  
Build your hopes on things eternal,

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Hold to God's unchanging hand.

Refrain:

Hold to God's unchanging hand!  
Hold to God's unchanging hand!  
Build your hopes on things eternal,  
Hold to God's unchanging hand.

Trust in Him who will not leave you,  
Whatsoever years may bring,  
If by earthly friends forsaken,  
Still more closely to Him cling.

(Jennie Wilson)

I am sure that the hymn writer, Priscilla J. Owens, had *Hebrews 6:19* in mind when she wrote the words of "We Have An Anchor". "*We have an anchor that keeps the soul steadfast and sure while the billows roll, fastened to the ROCK which cannot move, grounded firm and deep in the Saviour's love*". *Hebrews 6* ends in *verse 20* with the Lord Jesus Christ, who is our High Priest after the order of Melchisedec, entering into the most holy place for us. That is, within the veil. He is that great forerunner who led the way for us that follow to enter into the most holy place. Next, we will study *Hebrews* chapter 7.

## STUDIES IN THE BOOK OF HEBREWS

### HEBREWS 7

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#### Hebrews 7

<sup>1</sup> For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; <sup>2</sup> To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; <sup>3</sup> Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. <sup>4</sup> Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils. <sup>5</sup> And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: <sup>6</sup> But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. <sup>7</sup> And without all contradiction the less is blessed of the better. <sup>8</sup> And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth. <sup>9</sup> And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. <sup>10</sup> For he was yet in the loins of his father, when Melchisedec met him. <sup>11</sup> If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? <sup>12</sup> For the priesthood being changed, there is made of necessity a change also of the law. <sup>13</sup> For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. <sup>14</sup> For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. <sup>15</sup> And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, <sup>16</sup> Who is made, not after the law of a carnal commandment, but after the power of an endless life. <sup>17</sup> For he testifieth, Thou *art* a priest for ever after the order of Melchisedec. <sup>18</sup> For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. <sup>19</sup> For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God. <sup>20</sup> And inasmuch as not without an oath *he was made priest*: <sup>21</sup> (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:) <sup>22</sup> By so much was Jesus made a surety of a better testament. <sup>23</sup> And they truly were many priests, because they were not suffered to continue by reason of death: <sup>24</sup> But this *man*, because he continueth ever, hath an unchangeable priesthood. <sup>25</sup> Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. <sup>26</sup> For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens; <sup>27</sup> Who needeth

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not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. <sup>28</sup> For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

Hebrews chapter 7 is the home of Melchisedec. In the New Testament, he is first introduced to us in *Hebrews 5:5-6* which we quote here again:

Hebrews 5:5–6

<sup>5</sup> So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. <sup>6</sup> As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

*Hebrews 5:6* is the New Testament introduction to the most cryptic entity in all of the Bible. His name is Melchisedec. One of the dominant themes of the book Hebrews is that Christ is “a priest for ever after the order of Melchisedec”. That idea is quoted six times in the book of Hebrews from *Psalms 110:4*. **So, who is this Melchisedec that we hear so much speculation about?** The other day I walked into a barber shop in Del Rio, Tennessee, and without greeting anyone, I asked if anyone knew who Melchisedec was because inquiring minds wanted to know. Of course, that led to an extended discussion. Melchisedec is an expression of the role of the Lord Jesus Christ in his priestly office. The Bible presents the Lord Jesus Christ in three offices. Those are Prophet, Priest, and King. Melchisedec is mentioned 11 times in the Bible; once in *Genesis 14:18*, once in *Psalms 110:4*, and nine times in the book of Hebrews. In *Genesis 14:18-20*, Melchisedec is presented as a type of the eternal priesthood and kingship of the Lord Jesus Christ. In *Genesis 14*, Melchisedec is offering blessing and not sacrifice. You do not see the Lord Jesus Christ offering a sacrifice in *Hebrews 7*. He presents himself as the blessing that his sacrifice has secured. That blessing is pictured in the work of the high priest in *Leviticus 9:1-24* who after having offered the sin offering, the burnt offering, and the peace offerings BLESSED THE PEOPLE twice. Then the glory of the LORD appeared and fire fell down from heaven. That glory is a manifestation of the Lord Jesus Christ who after having offered his blood on the altar in the most holy place in the Tabernacle in heaven came forth with the blessing of eternal redemption for us. The bread and wine that Melchisedec brought forth prefigured the coming sacrifice of the Lord Jesus Christ and it was but a symbol of the body and blood of the Lord Jesus Christ that was given on the cross of Calvary. It is that which we commemorate in the Lord's Supper. The Roman Catholic Mass is a bloodless commemoration of the sacrifice of the Lord Jesus Christ because those who sit in the pews are not allowed to partake of the cup. **See Appendix 1 for a brief discussion on the Roman Catholic Transubstantiation heresy and other heresies related to the administration of the Lord's Supper.**

In *Psalms 110*, the Lord Jesus Christ is declared to be both King and a priest for ever after the order of Melchisedec. He is also seen as a rod in *verse 2 (Isaiah 11:1-4)* and the judge in *verse 6 (Revelation 20:11-15)*. *Psalms 110:6* also calls to mind *Genesis 3:15* because “he shall wound the heads over many countries”. Who was it that is to bruise the head of Satan and in the case of *Psalms*

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*110:6*, Satan's emissaries? The answer is the Lord Jesus Christ.

Six times Melchisedec is mentioned in *Hebrews 7*. In *Hebrews 7:14-16*, we see a passage that plainly states that Melchisedec is a type of Christ. It reads:

Hebrews 7:14–16

<sup>14</sup> For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. <sup>15</sup> And it is yet far more evident: for that after the **similitude** of Melchisedec there ariseth another priest, <sup>16</sup> Who is made, not after the law of a carnal commandment, but after the power of an endless life.

That word “similitude” is one Bible term for the theological term “type”. So, Melchisedec is declared to be a type of Christ. In the Bible, a type is a symbol of an actual thing or an actual person. The antitype is the actual thing or actual person represented by the symbol. The Bible is full of types, figures, and shadows.

As I said earlier, *Hebrews 5:6* is quoted from *Psalms 110:4*. *Psalms 110* plays a huge role in our understanding of the book of Hebrews. We need to go read *Psalm 110*:

Psalm 110:1-7

A Psalm of David. <sup>1</sup> The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. <sup>2</sup> The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. <sup>3</sup> Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. <sup>4</sup> The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek. <sup>5</sup> The Lord at thy right hand shall strike through kings in the day of his wrath. <sup>6</sup> He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries. <sup>7</sup> He shall drink of the brook in the way: therefore shall he lift up the head.

When taken together, *verses 1 and 4 of Psalm 110* are quoted no less than 8 times in the book of Hebrews. In *Psalm 110:1*, we have God the Father communing with God the Son. He tells the Son to sit at his right hand. Then he says in *verse 5* that that Son “shall strike through kings in the day of his wrath”. The Son does that in his position as Lord of Lords and King of Kings. Then in the midst of all that, he declares his Son to be “a priest for ever after the order of Melchisedec”. In *Psalm 110* we have the Lord Jesus Christ exercising two of the three offices he has as THE Prophet (*Deuteronomy 18:15*), THE Priest, and THE King. Hallelujah! After a brief interlude, *Hebrews 6:20* reintroduces us to Melchisedec who opens chapter 7.

In *Hebrews 7:1-3*, Melchisedec is described with phrases that assign to him many attributes that can only apply to God. He can be none other than an Old Testament manifestation of God and yet *Hebrews 7:4* says this of him: “Now consider how great **this man** was”. Let us read in context what *Hebrews 7:4* says:

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Hebrews 7:1–4

<sup>1</sup> For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; <sup>2</sup> To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; <sup>3</sup> Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. <sup>4</sup> Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

Now, let us dig a little deeper. Who is the King of [Jeru]Salem. It is the Lord Jesus Christ who is the KING OF KINGS AND LORD OF LORDS (*Revelation 19:15*) who will rule and reign for a thousand years upon the literal throne of David in the literal city of Jerusalem. The Lord Jesus Christ will be elevated and exalted from “**The Prince of Piece**” (*Isaiah 9:6-7*) to the “**King of Peace**” (*Hebrews 7:2*). Melchisedec received the tenth part for tithes. That is God! He is without father and mother and grandfather and grandmother. That is God!. He has neither beginning of days nor end of life. That is God! He was **MADE** like unto the Son of God. That is God! (*John 1:14*)

**QUESTION:** What entity in the New Testament possessed all the attributes of God that we just described and yet dwelt in body that was **MADE** flesh. That entity would be the one and only Lord Jesus Christ. He is that “great man”: the everlasting God-Man. He is Emmanuel: God manifest in the flesh:

1 Timothy 3:16

<sup>16</sup> And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

John 1:14

<sup>14</sup> And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

In a very real sense, Melchisedec is THE ONLY PERFECT TYPE of the Lord Jesus Christ in the entire Bible. If you sit under a good Bible teacher for long, he will tell you that every earthly Bible type breaks down at some point and cannot be applied entirely to all points of that which it **incompletely** represents. I believe that the one exception to that rule is Melchisedec. Melchisedec is seen to dwell in the midst of Zion in *Psalms 110*. Zion is the city of God that is also called Jerusalem. This Melchisedec is seen as the King of [Jeru]Salem, the city of peace (Shalom). I want to call your attention to a recent event. I knew a man in Christ above 14 days ago who showed me something from the word of God that I had never seen before. I just about jumped out of my skin and probably would have, but for fear of breaking some slow healing bones! I do not know how many times I have read the book of Genesis and wondered why Melchisedec brought forth **BREAD AND WINE** instead of what I would consider more substantial food. Pastor Jeff Ledbetter pointed out its

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connection between the **BODY AND BLOOD** of the Lord Jesus Christ. Abraham gave tithes and God gave back the very symbols of the sacrificial offering of his Son on Calvary that we take in “REMEMBRANCE” of the greatest act of love that has ever burst forth onto humanity. Folks, you cannot out give God! Hallelujah! In *Hebrews 7:9-21*, after an extended comparison between the earthly temporal priesthood and the eternal priesthood, Melchisedec exits the pages of Scripture. As soon as Melchisedec makes his exit Jesus shows up in *verse 22*. **I believe it was Melchisedec in the person of the Lord Jesus Christ who sprinkled the sacrificial blood of Jesus on the altar in the tabernacle in heaven.** Hallelujah!

Some additional statements need to be made concerning the law, priests, and the priesthood in the New Testament. Saved folk are no longer under the condemnation of the law, but saved folk are under the governance of the law. What that means is that if you break the law, the government is going to lock you up and that is especially true today if you are a Christian. The grace that ends in salvation transcends the law. The Lord Jesus Christ did not set aside the law because for the unsaved, the law is their schoolmaster until they come to saving faith. *Galatians 3:23-25* reads:

Galatians 3:23–25

<sup>23</sup> But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. <sup>24</sup> Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. <sup>25</sup> But after that faith is come, we are no longer under a schoolmaster.

When you come to salvation, you are no longer kept under the law of condemnation. After you get saved, you need to be a diligent student of the Bible so that you can become a schoolmaster so that you can be used to bring the unsaved unto Christ.

Unlike priests who were under the law, Melchisedec did not come forth under the law. He came forth before the law. His priesthood was not under the law. His priesthood transcended the law. The priesthood of the Lord Jesus Christ transcends the law. Because the Lord Jesus Christ fulfilled the law, he puts the condemnation of the law behind all those who come to salvation. That transcends the requirements of the law. **For those who are saved from the condemnation of the law, the Lord Jesus Christ is our priestly intercessor. *Romans 8:34* says that Christ is at the right hand of God the Father making intercession for us.** One of the reasons that Melchisedec and the Lord Jesus Christ could not be priests after the order of Aaron is that neither was from the tribe of Levi. [So, yet again the type, Melchisedec, was like unto the antitype, the Lord Jesus Christ.] According to *Hebrews 7:11-14*, the office of the Levitical Aaronic priesthood has been shut down permanently and replaced by the Melchisedec priesthood of the Lord Jesus Christ. *Hebrews 7:11-14* says this:

Hebrews 7:11–14

<sup>11</sup> If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? <sup>12</sup> For the priesthood being changed, there is made of necessity a change also of the law. <sup>13</sup> For

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he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. <sup>14</sup> For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

The key verse is *verse 12*. The law of the priesthood has been changed. Therefore the Aaronic priesthood no longer exists. Since the Aaronic priesthood has been eliminated by a change of the law, any of the Scriptural commandments and rituals that governed the Old Testament Levitical priests cannot be applied to any New Testament pastor, preacher, elder, evangelist, missionary, or teacher. That also means that the Aaronic priesthood established by the Mormon Church is unscriptural and heretical. Then we have the blasphemous Melchisedec priesthood of both the Roman Catholic Church and the Mormon Church. The Bible is clear. There is but one priest after the order of Melchisedec and that is the Lord Jesus Christ. No mortal man can meet the qualifications of *Hebrews 7:3*. Also, to establish an earthly Melchisedec priesthood usurps the exclusive office and ministry of the Lord Jesus Christ. That should be no surprise coming from the Roman Catholics because their unholy father blasphemously calls himself the vicar of Christ. There is but one Vicar of Christ and that is God the Holy Ghost. In the earthly physical absence of the Lord Jesus Christ, he has sent the Holy Ghost to be both his representative to his church and the administrator of his Church. The Holy Ghost calls ministers to each local assembly. There is no scriptural authority outside of a local assembly that has a scriptural right to dictate to that local assembly how it has to govern itself or who it can call to be its pastor. Then we have the issues of apostles when there can be no apostles because no one alive today can meet the requirements. Then you have the companion unscriptural concept of “apostolic succession” as preached and practiced by the Roman Catholic Church, the Greek Orthodox Church, the Anglican Church, the Eastern Orthodox Church, the Lutheran Church, and the Episcopal Church. Another heresy of Roman Catholicism relates to their declaration that their sexually perverted celibate priests who pastor churches are the husband of the church they pastor. You really need to consider the wickedness of that doctrine. It is an attempt by them to sidestep the full implications of their already twisted doctrine concerning the qualifications for bishops in *1 Timothy 3:1-7*. The church only has one husband and his name is the Lord Jesus Christ and not some Satanic priest. In closing out this topic concerning priests, we state in the strongest possible terms that there is but one earthly priesthood that remains and that is the priesthood of the believer. Every believer is a priest if they will but take advantage of it. The Holy Ghost declared in *Hebrews 4:15-16*:

Hebrews 4:15–16

<sup>15</sup> For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. <sup>16</sup> Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

That should settle the issue of priests. Pray folks. Ye have not because you ask not (*James 4:2*). I want to take two brief doctrinal side trips to briefly deal with the meaning of the two words “eternal” and “everlasting” and the nature of the body of the Lord Jesus Christ as it relates to the Godhead. A

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brief aside is necessary here.

I want to make a distinction here to head off some possible confusion. In the course of this study, I have used the term “the everlasting God-Man”. What that means is that there was a specific point in time when the God-Man came into existence. That was at the Incarnation . At the birth of Jesus, the everlasting God-Man was born. At the birth of Jesus, the Son of God did not come into existence. He has always existed because he is an eternal being. A distinction must be made between the words “*eternal*” and “*everlasting*”. “*Eternal*” means without beginning or ending. The term “*everlasting*” means having a beginning point, but no ending point. In *John 3:15*, there is “*eternal life*”, which is the Lord Jesus Christ. Eternal life has always existed. Eternal life is both a person and a condition. In *John 3:16* we have “*everlasting life*” which is what we get when we come to salvation by receiving the Lord Jesus Christ who is “eternal life”. Everlasting life has a beginning but no end. It starts at the very moment the Lord Jesus Christ becomes your Saviour.

In recent years, I have become more and more reluctant to use the theological term “the Trinity” and have started using the King James Bible term “the Godhead” instead. The King James Bible uses the term “*Godhead*” three times. That is significant. When the Lord Jesus Christ was manifest in the flesh, **in his body dwelt all the fulness of the Godhead.** *Colossians 2:8-9* puts it this way:

Colossians 2:8–9

<sup>8</sup> Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. <sup>9</sup> For in him dwelleth all the fulness of the Godhead bodily.

What that means is that in the body of the Lord Jesus Christ dwelt God the Father and God the Holy Ghost. That means that the body of the Lord Jesus Christ was also God. That is but one of the reasons why that body could not see corruption. There were yet two other reasons. One was the promise of God from *Psalms 16:10* as applied to the Holy One in *Acts 2:25-31* and *Acts 13:29-37*. The Holy One is the Lord Jesus Christ. The Holy One is one of the great subjects of the prophet Isaiah where his name appears 30 different times. The third reason he saw no corruption is that **he knew no sin. He was sinless.** Shocker folks, but if Adam and Eve had not sinned they would still be alive today because they would have seen no corruption. Next up in our study is Hebrews chapter 8.

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### HEBREWS 8

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Now let us turn to *Hebrews 8:1-6*:

Hebrews 8:1–6

<sup>1</sup> Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; <sup>2</sup> A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. <sup>3</sup> For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer. <sup>4</sup> For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: <sup>5</sup> Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount. <sup>6</sup> But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Our Apostle and High Priest is seated at the right hand of the Father in heaven. In *Hebrews 8:1-5* we have the Lord Jesus Christ ministering in that perfect sanctuary and tabernacle that is in heaven. It is that Tabernacle not made with hands that is pitched by the Lord Jesus Christ himself. The earthly tabernacle is but an imperfect shadow ,or figure, of the real thing that is in heaven because that earthly tabernacle is built with man’s hands. The Holy Ghost in citing *Exodus 25:40* is contrasting the imperfect earthly tabernacle and its high priest with the perfect heavenly tabernacle that our heavenly eternal High Priest ministers in. In *verses 3-6*, there is also a contrast between the earthly high priest and our High Priest who sits not only as intercessor, but as mediator between God and man. “For there is one God, and one mediator between God and men, the man Christ Jesus” (*1 Timothy 2:5*). Three times in the book of Hebrews the Lord Jesus Christ is referred to as our mediator (*Hebrews 8:6, Hebrews 9:15, and Hebrews 12:24*). Next in chapter 8, we will briefly deal with the use of the words “*covenant*” and “*testament*” in the book of Hebrews. *Hebrews 8:6-13* states:

Hebrews 8:6–13

<sup>6</sup> But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. <sup>7</sup> For if that first *covenant* had been faultless, then should no place have been sought for the second. <sup>8</sup> 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: <sup>9</sup> 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. <sup>10</sup> For this *is* the

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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: <sup>11</sup> 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. <sup>12</sup> For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. <sup>13</sup> 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.

The word “*testament*” occurs 7 times in Hebrews (supplied once in italics). We see it first in *Hebrews 7:22*. The word “*covenant*” appears 14 times in Hebrews (supplied three times in italics). In Hebrews the word “*covenant*” first appears in *Hebrews 8:6*. I said all of that to say this: the English words “*covenant*” and “*testament*” are translated from the same Greek word (diatheke). So, why did the King James translators use two different words to translate the same Greek word? They wanted to make the text say loudly and clearly to us that there was a difference in application of the Greek word. **QUESTION:** Is the application of the word “*covenant*” strictly to Israel and the Jew, or, was it to be applied to the Christian and/or Church also. **QUESTION:** Is the application of the word “*testament*” strictly to the Christian and/or Church, or, did it apply to Israel and the Jew also. If you are heretical Replacement Theologian, you will say that it could not possibly be Israel because the church has replaced Israel. That is theological garbage that should be re-buried in the Satanic crypt that it came slithering forth from. If you want to look at the fruits of Replacement Theology you need look no further than the Holocaust of World War II and the Islamic attacks upon the nation of Israel on October 7, 2023.

*Hebrews 8:6-13* is a study that is well worth the time, but I do not have time to get into it here today in the depth that it deserves. However, I will give you a few clues. *Hebrews 8:6-13* is a New Testament restatement of the unconditional everlasting covenant promises given to Israel and the Jew again in *Jeremiah 31:31-34* and further amplified on in *Jeremiah 32:37-41* and *Jeremiah 33:20-26*. What is the lead in to the reaffirmation of the everlasting covenants promised to Israel in *Jeremiah 31:31-34*?? It is *Jeremiah 30:7*, the time of Jacob’s trouble. The fulfillment of Jeremiah chapters 31 through 33 follows that time of Jacob’s trouble. The time of Jacob’s trouble is the Great Tribulation of the book of Revelation. In the New Testament, these covenants need to be interpreted in the light of the entirety of the book of Hebrews and Ephesians chapter 2 and Romans chapters 9 through 11. Some years ago I done an exhaustive study of all the Abrahamic covenants starting from their roots in *Genesis 12:1-3* and going all the way to the end of the book of Hebrews in *Hebrews 13:20*. I looked at every occurrence of the word “covenant” and brought it into a document in context: studied it; analyzed it; meditated upon it. What an eye opener! It grew inside of me. The title of that study was “Israel, the Palestinians, and the Church”. A study of the Abrahamic Covenants is an absolute necessity if you are to understand and defend the role of Israel in Bible Prophecy. Studying and **BELIEVING** the Abrahamic Covenants will destroy Replacement Theology and the Jewish holocaust promoting doctrines of Islam . The Abrahamic Covenants are first of all God’s covenants. That means that they are unconditional. That means man has no part in insuring their fulfillment. That also means that their fulfillment can in no way be dependent upon the conduct or

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obedience/disobedience of any man. God also states in the Bible that those covenants are everlasting. That means that they are still in force today. Replacement Theology is the Jew hating and Israel hating heresy that says that the church has replaced Israel in God's plan for the end times.

In 2012, I did a 6 part series on Israel here in Newport on the radio. That same year I did a 9 part series on "The Curse and Wickedness of Islam". You do not do a series on Islam without touching much upon Israel. In 2017, I did a 9 part series on Israel in Sunday School at Camden Baptist Church. I have nothing but utter contempt for any doctrine that as a matter of course attacks Israel and the Jew. As you can see, over the years my ministry has had a heavy emphasis on the Jew and Israel. Some folks have experienced a sharp rebuke from me when they were critical of Israel and the Jew. An attack upon Israel and the Jew is an attack upon the Lord Jesus Christ. The ministry of that Baptist heretic Stephen Anderson is under the curse of God because of his hatred of the Jews and his radical promotion of Replacement Theology. Obviously, he does not understand *Matthew 25:31-46* where the Lord Jesus Christ issued a condemnation unto hell (*verse 41*) for any who would abuse his brethren, the Jews. If you know your Bible, you are going to know the Jew and Israel.

The word "*testament*" in the book of Hebrews also needs to be interpreted in the light of *Matthew 26:28*, *Mark 14:24*, *Luke 22:20*, *1 Corinthians 11:25*: all those are passages on the Lord's Supper. Ask yourself who is partaker of that testament? Is it strictly the Jew, or, strictly the Gentile, or, is it both? As a reminder, a testament is of none effect until the death of the testator (*Hebrews 9:16-17*). Now on to Hebrews chapter 9.

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### HEBREWS 9

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Before we enter into our brief studies on Hebrews chapters 9 we must tell you that there is no way you can thoroughly understand Hebrews chapters 9 and 10 without having a solid knowledge of the Old Testament tabernacle and the laws governing its construction and its use and the rules governing the Old Testament Aaronic priesthood. It would be very helpful in your study of the book of Hebrews to thoroughly study and meditate upon Exodus chapters 24 through 26; Leviticus chapters 1, 2, 3, 4, 5, 6, 7, 8, 11, 16, 17; and Numbers 19. A cursory reading of all those chapters will not do. You must be very attentive to all the details. It would be helpful to visualize the layout of the tabernacle and draw it out on a piece of paper. The Tabernacle is so rich in typology and there have been numerous books written on it. Many of those books I cannot recommend because of their strong inclination to correct the King James Bible, use other versions of the Bible, or to bounce back and forth between all of them and the unoriginal “original Greek”. However, there is one book that I can recommend by David W. Cloud whose title is “[A Portrait of Christ The Tabernacle, The Priesthood, The Offerings](#)”. It is 338 pages long and is available as a free PDF download. Considering the depth of the subject, what follows is but a very shallow overview.

In *Hebrews 9*, we have the earthly tabernacle with its priests and its continuing sacrifices contrasted with the heavenly tabernacle with its one priest and its one sacrifice. We have the description of the earthly tabernacle given in the first 10 verses of Hebrews 9. In those verses, we read the following:

Hebrews 9:1–10

<sup>1</sup> Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary. <sup>2</sup> For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary. <sup>3</sup> And after the second veil, the tabernacle which is called the Holiest of all; <sup>4</sup> Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant; <sup>5</sup> And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. <sup>6</sup> Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*. <sup>7</sup> But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people: <sup>8</sup> The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: <sup>9</sup> Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; <sup>10</sup> *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

In *verses 1-7*, we have a very broad description of the physical layout of the tabernacle including

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its vessels and furnishings with the general priests ministering in the first tabernacle and the high priest ministering in the inner tabernacle called the second tabernacle. The wording of these verses describes a tabernacle within a tabernacle. The first tabernacle would be what we call the sanctuary or the “holy place”. Both the priests and the high priest could enter into the first tabernacle, or the “holy place” (*verse 6*). That second tabernacle is what the King James Bible calls “**the Holiest of all**”. Only the high priest could enter into “**the Holiest of all**” (*verse 7*). The King James Bible NEVER uses the phrase “Holy of Holies”. We will discuss that issue in more depth later. Inside of the “**the Holiest of all**”, we have the ark of the covenant and its mercy seat (*verse 5*) and we are going to follow the example of the Apostle Paul and not speak of it particularly at this time. Though well worth the labour, we simply do not have the time. *Verse 8* is another statement proving the inspiration of the Scriptures. It was the Holy Ghost that gave, or signified how, the Old Testament tabernacle and all of its furnishings were to be built. *Hebrews 9:9-10* describes the temporal nature of the Old Testament sacrifices and ordinances. That tabernacle and the ark of the covenant have disappeared. Over the centuries, there has been much speculation and spectacular conjecture about where the ark of the covenant is since tradition has it that it was saved and is in hiding someplace. There have been movies and documentaries made about it. Next, we will briefly look at *Hebrews 9:11-28*:

Hebrews 9:11–28

<sup>11</sup> But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; <sup>12</sup> Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*. <sup>13</sup> For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: <sup>14</sup> How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? <sup>15</sup> 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. <sup>16</sup> For where a testament *is*, there must also of necessity be the death of the testator. <sup>17</sup> For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth. <sup>18</sup> Whereupon neither the first *testament* was dedicated without blood. <sup>19</sup> For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, <sup>20</sup> Saying, This *is* the blood of the testament which God hath enjoined unto you. <sup>21</sup> Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. <sup>22</sup> And almost all things are by the law purged with blood; and without shedding of blood is no remission. <sup>23</sup> *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. <sup>24</sup> For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the

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presence of God for us: <sup>25</sup> Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; <sup>26</sup> For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. <sup>27</sup> And as it is appointed unto men once to die, but after this the judgment: <sup>28</sup> So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

In *Hebrews 9:1-10* we have a broad overview of the type whereas in *Hebrews 9:11-28* we have a panoramic overview of the antitype. In *Hebrews 9:1-10*, we have a natural, earthly tabernacle with its corrupt priests and the blood of animals. In *Hebrews 9:11-28*, we have the supernatural heavenly tabernacle not made with hands that has our perfect, sinless High Priest, the Lord Jesus Christ, ministering within it. In *verses 12-15*, we have the temporal blood of animals contrasted with the eternal blood of Jesus Christ. Contrast *Hebrews 9:7* with *Hebrews 9:12*. In *Hebrews 9:7* you have a temporal high priest that is the only one who could enter into the “most holy place” in the earthly tabernacle to offer temporal blood that was but a temporary atonement. In *Hebrews 9:12* we have an eternal High Priest after the order of Melchisedec that enters into the “most holy place” in the heavenly tabernacle with the eternal blood of Christ that is the seal of the everlasting atonement that is “THE ATONEMENT” of *Romans 5:11*. In its only mention in the New Testament, It is called “THE ATONEMENT”. It is called “THE ATONEMENT” because it is exclusive to but one person and one time. That one person is the Lord Jesus Christ. That one time is the cross of Calvary. It was, and only will ever be, done once. That one time sacrifice is emphasized in *Hebrews 7:27*, *Hebrews 9:12*, *Hebrews 9:26*, *Hebrews 9:28*, *Hebrews 10:10*, *Hebrews 10:12*, and *Hebrews 10:14*. That makes the recurring, unbloody sacrifice of the Roman Catholic Mass an act of blasphemy for:

Hebrews 10:29

<sup>29</sup> 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?

We are made fit for heaven by the sinless blood of the Lamb of God that taketh away the sin of the world. There is more to come later on the blood of Jesus. The Lord Jesus Christ is our mediator here in *Hebrews 9:15* and also in *Galatians 3:19-20* and *1 Timothy 2:5-6*:

Galatians 3:19–20

<sup>19</sup> Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. <sup>20</sup> Now a mediator is not *a mediator* of one, but God is one.

1 Timothy 2:5–6

<sup>5</sup> For *there is* one God, and one mediator between God and men, the man Christ

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Jesus; <sup>6</sup> Who gave himself a ransom for all, to be testified in due time.

**That word “mediator” is only used seven times in our King James Bible; all of those in the New Testament. One of those occurrences is here in *Hebrews 9:15*. All seven of those are applied to the Lord Jesus Christ. Seven is the number of perfection. The sinless Lord Jesus Christ is perfection personified making him the perfect mediator!** The book of Hebrews emphasizes eternal things. Here in *Hebrews 9* we have the eternal Spirit (*verse 14*) that is the earnest of the eternal inheritance (*verse 15*) which is eternal redemption (*verse 12*). That “eternal Spirit” is a reference to both the ministry and the deity of God the Holy Ghost.

The only place where the word “everlasting” is used in Hebrews is in *Hebrews 13:20* where it is a reference to the eternal blood of the Lord Jesus Christ that is the seal and guarantee of the everlasting covenant. The blood of Jesus is eternal because it is God’s blood (*Acts 20:28*). That covenant in *Hebrews 13:20* is an everlasting covenant because there was a specific point in time when it became binding and that was at “the death of the testator” (*Hebrews 9:16-17*). So, the covenant promises of the new testament were of none effect until after the death of the Lord Jesus Christ who is the testator. In *Hebrews 9:18-26*, we have a contrast set up between the blood of Jesus and the blood of animals. In *Hebrews 9:18-23*, it was the sprinkling of the blood of animals that purified the earthly tabernacle. In *Hebrews 9:23-24*, it was the blood of Jesus that was sprinkled on the mercy seat in the most Holy place in the tabernacle that is in heaven. Notice again in *verse 23* that the Holy Ghost said that it was the blood of animals that purified those things in the earthly tabernacle, but it took the blood of Jesus to purify **the heavenly things**. So, I would ask you, WHAT THINGS IN HEAVEN REQUIRED PURIFICATION? Think on that. I cannot answer that question because to attempt to do so would be pure speculation on my part. *Hebrews 9:28* joins *2 Corinthians 5:20-21*, *Hebrews 4:15*, *1 Peter 2:21-22*, and *1 John 3:2-5* in declaring the sinless nature and sinlessness of the Lord Jesus Christ. That idea is a repeat from an earlier statement, but repetition is the rock solid foundation upon which memories are built.

Listen as we quote *Leviticus 17:11* and *Hebrews 9:22*:

Leviticus 17:11

<sup>11</sup> For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul

Hebrews 9:22

<sup>22</sup> And almost all things are by the law purged with blood; and without shedding of blood is no remission.

In 1978, in his book “Bob Thieme’s Teachings On Christian Living”, the heretic Robert Thieme argued that the “*blood of Christ*” as mentioned in the bible is a mere metaphor for his death, arguing that the real blood of Christ has no significance in the atonement. He was also joined in that heresy by that Bible correcting, blood denying, Calvinist John MacArthur. What do they not understand about the phrase “*without the shedding of blood is no remission*”?

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John MacArthur also denied the eternal sonship of the Lord Jesus Christ in several documents over many years during the 1990s. Those documents included his study Bible. Folks, the Lord Jesus Christ did not become the Son of God at the Incarnation when he was conceived of the Holy Ghost in the womb of the Virgin Mary. The Lord Jesus Christ became the everlasting God-Man at the Incarnation. The Lord Jesus Christ is the Eternal Son of God. He has always existed. We can prove those statements from *Hebrews 1:2*, *Colossians 1:16*, *Micah 5:2*, *Habakkuk 1:12*, *Proverbs 30:4*, and *Proverbs 8:1-36*. These passages less *Proverbs 8:1-36* state:

Hebrews 1:2

<sup>2</sup> Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Colossians 1:16

<sup>16</sup> For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Micah 5:2

<sup>2</sup> But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, yet out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.

Habakkuk 1:12

<sup>12</sup> *Art* thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

Proverbs 30:4

<sup>4</sup> Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?

Though I did not quote *Proverbs 8*, you should know that according to *Luke 11:49* the Lord Jesus Christ is WISDOM personified. *Luke 11:49* says that the Lord Jesus Christ is “the wisdom of God” because it is he that made the prophecy that Luke refers to in *Matthew 23:34-36*. Having dealt with the teachings of John MacArthur on the Incarnation, some further comments are necessary.

At the Incarnation, the Lord Jesus Christ did not become flesh, He did not morph into a body of flesh as a caterpillar into a butterfly. At the Incarnation, the Lord Jesus Christ did not put on a robe of flesh. A robe is something you can take on and put off on a moments notice. He is still in his body at the right hand of the Father. He is waiting for his appearance in *Revelation 1:7* so that those who have pierced him can visibly look upon him. See *Zechariah 12:10*, *John 19:37*, and *Revelation 1:7* and their context for this prophecy. According to *John 1:14*, the Lord Jesus Christ “was made flesh”.

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Why is all that important? Because there are heretics that teach that the Lord Jesus Christ put off his physical body at the crucifixion and was not bodily resurrected, but rather was only spiritually resurrected. The arch Bible correcting heretic of the infamous Westcott and Hort team, Brooke Foss Westcott, was one of the more prominent deniers of the bodily resurrection of the Lord Jesus Christ. The Lord Jesus Christ was **MADE** flesh. PERIOD. Now, why did I go after John MacArthur? Answer: He is one of the most popular Bible teachers in America and he is a heretic on so many levels and must be called out in obedience to the Scriptures.

We are going to close out our study of Hebrews chapter 9 by taking a look at verse 27. I have heard many sermons preached out of *Hebrews 9:27* and they need to be preached over and over again because people are dying and going to hell. *Hebrews 9:27* says: “And as it is appointed unto men once to die, but after this the judgment:”. That means there is coming a time of death and judgment. Are you ready for that judgment? Or, will you die in your sin and forever suffer in the agonizing flames of the lake of fire. Do you know for sure if you were to die today that you would not spend for ever in the lake of fire? Will you appear at the Great White Throne Judgment where you, death, and hell will be cast into the lake of fire to burn for ever and ever? If you do not know for sure that if you were to die today that you would not go to hell, I would encourage you to go home and read *Revelation 20:11-15* and *Luke 16:19-31* today. Then ask yourself the question: “Am I going to burn forever and ever? Are you doubting your salvation today? If you are, listen up. Over the years in many Independent Baptist churches I have heard folks say that the devil was making them doubt their salvation. I cringe every time I hear that. When people make that statement, they are usually unwittingly giving the Devil credit for the convicting work of the Holy Ghost. That is dangerously close to the classic definition of blasphemy of the Holy Ghost as defined by the Lord Jesus Christ in *Matthew 12:22-32*. Why would the Devil frequently make anyone doubt their salvation? That would run contrary to his purposes. That doubt might make someone seek the Lord. The Devil does not make anyone routinely doubt their salvation. If you routinely doubt your salvation one of two things is true. Either you are saved and in open sin and the Holy Ghost is convicting you of it so that he can restore you to full fellowship with God or, the mostly likely cause of your doubt is that you are lost and the Holy Ghost is convicting you of your need for salvation. Next, we will look at Hebrews chapter 10.

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### HEBREWS 10

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Hebrews 10:1–14

<sup>1</sup> For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. <sup>2</sup> For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. <sup>3</sup> But in those *sacrifices there is* a remembrance again *made* of sins every year. <sup>4</sup> For *it is* not possible that the blood of bulls and of goats should take away sins. <sup>5</sup> Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: <sup>6</sup> In burnt offerings and *sacrifices* for sin thou hast had no pleasure. <sup>7</sup> Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. <sup>8</sup> Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; <sup>9</sup> Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. <sup>10</sup> By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*. <sup>11</sup> And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: <sup>12</sup> But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; <sup>13</sup> From henceforth expecting till his enemies be made his footstool. <sup>14</sup> For by one offering he hath perfected for ever them that are sanctified.

Hebrews chapter 10 is loaded and a short overview cannot do it justice. However, that statement can be applied to every other chapter in Hebrews also. *Hebrews 10:1-14* contrasts the repetitive, continuing nature of the Old Testament sacrifices with the ONE TIME sacrifice accomplished by the Lord Jesus Christ on the cross of Calvary. These offerings are but types and shadows of the sacrifice of the Lord Jesus Christ. In the 111 verses in *Leviticus 1:1* through *Leviticus 6:7* there are five different offerings that were fulfilled at the crucifixion of the Lord Jesus Christ. These offerings are:

1. Leviticus 1: the BURNT OFFERING picturing the perfect death of the Lord Jesus Christ.
2. Leviticus 2: the MEAL OFFERING picturing the perfect life of the Lord Jesus Christ.
3. Leviticus 3: the PEACE OFFERING picturing the perfect work of the Lord Jesus Christ.
4. Leviticus 4: the SIN OFFERING for the guilt of sin.
5. Leviticus 5:1-6:7: the TRESPASS OFFERING for the effect of sin.

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It would do each of us well to study those offerings thoroughly because they shed much light on the New Testament passages that refer back to them. Usually, but not always, when the apostle Paul references those offerings, he has a specific offering in mind. When he has a specific offering in mind, the New Testament context will reveal which offering. Paul asks a rhetorical question in *Hebrews 10:2* for which there is an obvious answer. If the Old Testament offerings had been effectual in taking away sin, why did they continue to be offered? Answer, they did not take away the sin. They just temporarily covered the sin until the offering of the body and blood of Jesus was an accomplished fact. *Hebrews 9:26*, *2 Corinthians 5:21*, and *1 John 3:5* state:

Hebrews 9:26

<sup>26</sup> For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

2 Corinthians 5:21

<sup>21</sup> For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

1 John 3:5

<sup>5</sup> And ye know that he was manifested to take away our sins; and in him is no sin.

Thank God my sins have been taken away in Christ. *Hebrews 10 verses 5 and 10* speak to the sacrificial body of Jesus Christ. That body was a prepared body. That body was conceived and made by God in the womb of the virgin Mary. That earthly body, that crucified body, and that same resurrected body are the manifest physical presence of God because “in him dwelleth all the fulness of the Godhead bodily” (*Colossians 2:9*). I know I keep hammering this, but the Lord Jesus Christ did not become flesh, or morph into flesh. Neither did the Lord Jesus Christ put on a robe of flesh. You can put on and take off a robe at a moments notice. Again, why is that important? It is important because there are heretics that believe that the Lord Jesus Christ was not resurrected in his physical body. The Lord Jesus Christ did not put on a robe of flesh because if he did, he has never taken it off. The Lord Jesus Christ “**was MADE flesh**” (*John 1:14*). There are also those who deny the doctrine of the Incarnation by arguing that he assumed a body. That would make him no better and no different than a Satanic, disembodied spirit. All of those false doctrines are rooted in a denial of the deity of the Lord Jesus Christ. Folks, the Lord Jesus Christ is **GOD** manifest in the flesh. If he was not MADE flesh he cannot be our Saviour. Read it again in the following verses:

Matthew 1:23

<sup>23</sup> Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

John 1:14

<sup>14</sup> And the Word was made flesh, and dwelt among us, (and we beheld his glory, the

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glory as of the only begotten of the Father,) full of grace and truth.

1 Timothy 3:16

<sup>16</sup> And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

The Lord Jesus Christ is still in his body (*Zechariah 12:10, Revelation 1:7*). So, why am I so picky in how I choose my words when dealing with the Incarnation. Here is why. When we look at doctrine in the Bible, it is so very, very important how we parse our words in our teaching, preaching, and writing. Parsing deals with the finer points of how we speak and write. Many times, perhaps even most of the time, false doctrine is based upon changing the finer points of the word of God by removing, or adding, or changing a jot here, or a tittle there, or a letter here, or a word there. God has made it easier for us by giving us a perfect King James Bible. Our doctrine is based upon an incorruptible word of God: Our charge is to study it and rightly divide it. Many try to correct the word of God by stuttering in the non-existent “original Greek”. We are not to correct the word of God. The word of God is to correct us. Let us get back to our study in *Hebrews 10*.

*Hebrews 10:5-9* is quoted by the Holy Ghost from *Psalms 40:6-8* and applied to the Lord Jesus Christ though the initial words themselves were stated by King David making *Psalms 40* a Messianic Psalm. *Verse 7* states that the Lord Jesus Christ comes in the volume of the book. He is still in the volume of the book because “his name is called The Word of God” (*Revelation 19:13*). He still exists in the volume of the book and is personified as the Living Word of God. “In the beginning was the Word, and the Word was with God, and the Word was God” (*John 1:1*).

In *Hebrews 10:10*, the Holy Ghost says: “By the which will we are sanctified through the offering of the body of Jesus Christ once for all”. Yet again we see the one time sacrifice of Jesus Christ emphasized in the book of Hebrews. *Hebrews 10:10* once again joins *Hebrews 7:27, Hebrews 9:12, Hebrews 9:26, Hebrews 9:28, Hebrews 10:12, and Hebrews 10:14* in declaring that the sacrifice of the Lord Jesus Christ was a one time event. *Hebrews 10:18* adds an exclamation point to the one time sacrifice of Jesus Christ when it says, “...there is no more offering for sin”. *Hebrews 10:12* says that it was the man Jesus Christ that sat down at the right hand of God. That means he is still in his body as the God-Man. *Hebrews 10:13* is a reference to *Psalms 110:1* where he talks with God the Father who declares the Lord Jesus Christ to be King and High Priest after the order of Melchisedec. The main message that we should get from *Hebrews 10:1-14* is that the one-time sacrifice of the Lord Jesus Christ has superceded and set aside all the Old Testament offerings for sin. All of these passages taken together prove that the offering of the body and blood of the Lord Jesus Christ was a one-time event.

Yet again, we remind you that the Roman Catholic harlot has a perpetual, daily, unbloody, sacrifice that she offers upon her pagan altars to the Queen of Heaven and Satan himself. The Catholics deify the virgin Mary by making her the pagan Queen of Heaven from the Old Testament. They call their perpetual offering the Mass. They take their heresy a step further by denying the “laity” (think the wicked Nicolaitan) access to the cup. The practice of denying the cup to those in the pews has been an on again and off again process in the history of that pagan religion That cup is symbolic of the

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blood of Jesus. *Hebrews 10:29* gives a very stern warning to anyone who would pervert the sacrifice of the Lord Jesus Christ into an Old Testament pagan ritual. For emphasis, we quote it again:

Hebrews 10:29

<sup>29</sup> 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?**

In one sense, it should not surprise us that they would advocate for a perpetual, daily sacrifice of the Lord Jesus Christ on their altars since the Vaticanus manuscript is missing everything in the book of Hebrews after *Hebrew 9:14*. There are no surprises there. In a sarcastic application of *Ezekiel 23*, I call Vaticanus Aholah and Sinaiticus Aholibah because they are both harlots in the brothel of Roman Catholicism. The Catholics are still without excuse because even their corrupt Roman Catholic New American Bible is clear enough to understand that Christ's sacrifice was a one time sacrifice (not to be repeated). However they make it up to the Devil by completely corrupting one of the four Biblical references to the fact that the Lord Jesus Christ is sinless. In *Hebrews 9:28*, instead of the King James phrase "without sin" they have "without reference to sin". Whoa!! That is a huge difference. The Roman Catholic heresy of a continual sacrifice of the Lord Jesus Christ on their pagan altars also violates the Spirit of *Romans 5:11* which states: "And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement". There is a reason that the word "*atonement*" only occurs once in the New Testament. It is a one time event not to be repeated. Both the repetitive nature of the Roman Catholic Mass and its stated description as being unbloody is blasphemy. In our church, we just observed the Lord's Supper and were rightly reminded that both elements in the Lord's Supper are purely symbolic and are taken in remembrance. The Roman Catholic Transubstantiation heresy that states that the elements in the Lord's Supper are turned into the actual body and blood of the Lord Jesus Christ is utter blasphemy. **See Appendix 1 for a brief discussion on the Roman Catholic Transubstantiation heresy and other heresies related to the administration of the Lord's Supper.** Martin Luther could not quite get away from his Roman Catholic roots because the Lutherans practice a doctrine called Consubstantiation whereby they maintain that Christ is spiritually present in the elements of the Lord's Supper. The only place that God is spiritually present during the observation of the Lord's Supper is in the person of the Holy Ghost in born again believers. The Roman Catholics are not the only Satanic religious cult that holds to heresy concerning the blood of Jesus. The Mormons use water in their perversion of the Lord's Supper. The Mormon devils also hold that there are certain sins that you can commit that the blood of Jesus cannot atone for. You must shed your own blood to atone for those sins. That is a doctrine set on fire of hell! I call the Mormons devils because they are teaching and preaching "doctrines of devils" (*1 Timothy 4:1*). Next. We will deal with *Hebrews 10:15-23*:

Hebrews 10:15–23

<sup>15</sup> *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, <sup>16</sup> This *is* the covenant that I will make with them after those days, saith the Lord, I will

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put my laws into their hearts, and in their minds will I write them; <sup>17</sup> And their sins and iniquities will I remember no more. <sup>18</sup> Now where remission of these *is, there is* no more offering for sin. <sup>19</sup> Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, <sup>20</sup> By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; <sup>21</sup> And *having* an high priest over the house of God; <sup>22</sup> Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. <sup>23</sup> Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)

In *verses 15-17*, the Holy Ghost takes us back to the events described in *Hebrews 8:6-13* and *Jeremiah 31:31-34*. We have already talked about those events when we discussed *Hebrews 8:6-13*. In *verse 18*, we see a transition from the sins that the Jews still had laid to their charge in *verse 17* to the remission that is had in the Lord Jesus Christ. The blood of Jesus has been shed for their sins. That veil that prevented them from entering into the holiest of all has been rent from top to bottom (*Matthew 27:51*). The Jews are being encouraged to enter into the holiest of all by the blood of Jesus. Knowing their inbred fear, it is almost as if Jesus is standing right outside of the most holy place and telling them: “Be not fearful. It is okay for you to go in. In fact, you can go in with boldness”. When the Jews in the book of Hebrews were told that they could enter into the most holy place, it was probably the most amazing statement that they had ever heard considering they had been conditioned all of their lives that for anyone other than the high priest to enter the most holy place meant certain death. The Holy Ghost was also telling the Jews in Hebrews that they had a new High Priest over the house of God (*Hebrews 10:21*). In a very real sense, because of the blood of Jesus they have become priests in a “kingdom of priests” as in *Exodus 19:6*:

Exodus 19:6

<sup>6</sup> And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

That is the same message that Peter was preaching to the Jews that he was ministering to in *1 Peter 2:5* and *1 Peter 2:9*:

1 Peter 2:5

<sup>5</sup> Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

1 Peter 2:9

<sup>9</sup> 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:

In *Hebrews 10:19* we see the phrase “*the holiest*”. It refers to the innermost sanctum of the

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Tabernacle or the Temple. It is a place that is referred to five times in Hebrews. In *Hebrews 9:3* and *Hebrews 9:8* it is called “*the [H]holiest of all*”. In *Hebrews 9:12* and *Hebrews 9:25* it is referred to as “*the holy place*”. The innermost sanctum of the tabernacle and the Temple is never referred to in the King James Bible as “*the Holy of Holies*”. That is a phrase that is extracted from commentaries or English perversions of the Bible. It is a term that is most favored by the Living Bible (19 times), the Roman Catholic New American Bible (13 times), the New American Standard Bible 1995 (8 times), and Young’s Literal Translation (17 times). The innermost sanctum of the Tabernacle and the Temple is referred to at least 19 times in the King James Bible. It is called “the holy place” (twice), “the holiest” (once), “the [H]holiest of all” (twice), “the most holy place” (ten times), “the most holy” (once), “the place most holy” (once), and “the most holy house” (twice). In *Exodus 40:10*, there is a marginal note on the phrase “an altar most holy” that further defines that altar as “holiness of holinesses”. Perhaps you could twist that into “Holy of Hollies”.

Are you trying to motivate someone to get into church where they belong? In *Hebrews 10:24-27* we have one of the most quoted passages of Scripture in Independent Baptist churches. Here it is:

Hebrews 10:24–27

<sup>24</sup> And let us consider one another to provoke unto love and to good works: <sup>25</sup> 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. <sup>26</sup> For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, <sup>27</sup> But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

It is one of the most quoted passages less verse 26 and 27. I do not know how many times I have heard *Hebrews 10:24-25* quoted since I was saved on August 21, 1992. Folks, laying out of church is serious business. For many years when teaching on the church I would quote *verse 24* and *verse 25*, but not *verse 26* and *verse 27*. That was a big blunder. It is *verse 26* and *verse 27* that adds the necessary strength to the warning. In my almost 33 years in church since I got saved, I do not know that I have ever heard *Hebrews 10:26-27* preached in the context of a warning about laying out of church. Laying out of church is a wilful sin that could bring judgment and fiery indignation upon you (*verses 26-27*). Laying out of church is very serious business. It may even be akin to the sin unto death called out in *1 John 5:16*. I do not say that lightly: nor, am I using hyperbole. Reread *Hebrews 10:26-27* and judge for yourself. Next, we take a look at *Hebrews 10:28-31*:

Hebrews 10:28–31

<sup>28</sup> He that despised Moses’ law died without mercy under two or three witnesses: <sup>29</sup> 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? <sup>30</sup> 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. <sup>31</sup> *It is* a fearful thing to fall into the hands of the living God.

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We have quoted *Hebrews 10:29* several times now and have made application of it to Gentile apostates and heretics. There are scriptural principles though uniquely directed to the Jew, or the Gentile, or the Church, that can be generally applied to all three groups. At the time the book of Hebrews was written, its primary application was to saved and unsaved Jews. When the book of Hebrews was written, very few Gentiles would have understood its many symbols and direct references, and allusions to the Old Testament. If we did not have the Old Testament included in our Bibles, the book of Hebrews would leave us Gentiles in a ball of confusion. Without the Old Testament, the book of Hebrews would be an enigma to us. We would be almost spiritually dumbfounded. That being said, *Hebrews 10:28-31* is a dire warning of impending judgment specifically directed at the Jews who had defamed and rejected the work of the Holy Ghost in trying to bring them to faith and repentance. Read again *Hebrews 10:28-31* followed by all the following passages: *Matthew 12:31-32*, *Acts 7:51-52*, *Hebrews 3:7-8*, and *Hebrews 6:4-6*:

Matthew 12:31–32

<sup>31</sup> Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men. <sup>32</sup> And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

Acts 7:51–52

<sup>51</sup> Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye. <sup>52</sup> Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

Hebrews 3:7–8

<sup>7</sup> Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, <sup>8</sup> Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

Hebrews 6:4–6

<sup>4</sup> For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, <sup>5</sup> And have tasted the good word of God, and the powers of the world to come, <sup>6</sup> If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

Hebrews 12:15–17

<sup>15</sup> Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled; <sup>16</sup> Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. <sup>17</sup> For ye know how that afterward, when he would have inherited the blessing, he was

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rejected: for he found no place of repentance, though he sought it carefully with tears.

*Matthew 12:31-32* is a teaser. To get full benefit of those two verses, you need to read and *study Matthew 12:22-32* and *Mark 3:22-30*. Take a close look at the first four passages just quoted and add *Hebrews 10:29* to them. That is five passages total. Each of those passages involve some aspect of the ministry of the Holy Ghost to the Jewish people. In *Matthew 12:31-32*, they did despite to the work of the Spirit of grace by blaspheming the Holy Ghost who is the possessor of the Spirit of grace. The Jews blasphemed the Holy Ghost. Folks, put simply, blasphemy of the Holy Ghost is giving credit to the Devil for the works that the Holy Ghost has accomplished. The Jews rejected the works of the Holy Ghost. What followed in *Matthew 27:24-25* is the most tragic application in the history of the world of the warning that you had better be careful what you ask for: They asked that the blood of Jesus be on them and my how it has been.

To reap the full benefit of *Acts 7:51-52*, you need to read *Acts 7:37-54*. In *Acts 7:51-52*, the Jews did despite to the Spirit of grace by resisting the work of the Holy Ghost. The Jews well understood the consequences of their actions when Stephen called out their uncircumcised heart and their uncircumcised ears. That would have immediately driven their thoughts back to *Jeremiah 6:10-19* where we see one of the most tragic consequences in the Bible of rejecting the word of God. *Jeremiah 6:10* says that they could not harken unto the warning of the prophet because they had uncircumcised ears. Those uncircumcised ears were the fruit of an uncircumcised (unbelieving) heart. What followed their rejection of the word of God was death. What eventually followed the Jews resisting the Holy Ghost in *Acts 7:51-52* is the judicial blinding of the NATION of Israel and all the bloodshed and death that has followed the Jew in the last 2,000 years.

In *Hebrews 3:7-8*, the Jews in the wilderness hardened their hearts against the work of the Holy Ghost in the wilderness. The consequence of that hardening was once again death. All the Israelites but two died in the wilderness being denied entry into the Promised Land. The cause of the hardness of their heart was that they had again rejected the word of God. In unbelief, they rejected the preaching of the word of God. *Hebrews 4:2* says that the preached word of God did not profit them because it was not mixed with faith. When you continuously reject the word of God it works in a vicious circle of condemnation. "So then faith cometh by hearing, and hearing by the word of God" (*Romans 10:17*). But, you have rejected the word of God. So, where is the faith coming from? That is the vicious circle. When you reject the word of God, it is a soul damning offense to the Holy Ghost who is the author of the word of God. To reject the word of God, does despite to the Spirit of grace. If you do not repent of your rejection of the word of God, you will die and go to hell. To get a better understanding of the consequences of Israel hardening their hearts against the Holy Ghost read and study *Hebrews 3:7* through *Hebrews 4:11*. We have already spoken in much more detail on *Hebrews 3:7* through *Hebrews 4:11*.

In *Hebrews 6:4-6*, we see an offense to the Holy Ghost that is closely akin to that in *Hebrews 10:29*. In both cases severe judgment is pronounced upon those guilty of rejecting the Holy Ghost because in the one case their rejection puts the Lord Jesus Christ to open shame and in the other case they have trodden under foot the Son of God by counting his blood as an unholy thing. Rejecting the blood of Jesus puts us under the condemnation of **HELL FIRE**. It is either the blood of Jesus or hell. In *2 Peter 2:20-22* we have a parallel to *Hebrews 6:4-6*:

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2 Peter 2:20–22

<sup>20</sup> For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. <sup>21</sup> For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. <sup>22</sup> But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

Now, Let us move on to *Hebrews 10:38-39* which says this:

Hebrews 10:38–39

<sup>38</sup> Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him. <sup>39</sup> But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Part of *Hebrews 10:38* is quoted from *Habakkuk 2:4*. *Habakkuk 2:4* is also quoted in *Romans 1:17* and *Galatians 3:11*. It states that “*the just shall live by faith*”. Justification (the just) is by faith. “*Whatsoever is not of faith is sin*” (*Romans 14:23*). The faith that is talked of in *Hebrews 10:38* is soul saving faith. It is a warning to those who are unbelieving false professors. They will be drawn back into perdition because they have never exercised saving faith. These are like the disciples of *John 6:66* that no more walked with Jesus. It is obvious that Paul is talking about those who say they are saved and are not. The repentance of the unsaved is as the repentance of Esau and Judas Iscariot because it is not the work of the Holy Ghost. What I am about to say gets me into trouble in some circles, but you cannot repent unto salvation if you have not exercised saving faith because repentance is both the gift and the work of the Holy Ghost. If you have not exercised saving faith, then the Holy Ghost is not in you! Here is why I get into trouble. Many say that repentance must come before faith. That makes repentance a work of your intellect and your flesh. Years ago, I gave Brother Sammy Allen my testimony and his response to me was that **I was repenting before I got saved**. I emphasize before I got saved. I could have kept on repenting and still gone to hell. Where is the Bible proof of that? *2 Corinthians 7:9-10* very pointedly states:

2 Corinthians 7:9–10

<sup>9</sup> Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. <sup>10</sup> For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

If you have not exercised saving faith, you are not going to repent unto salvation. You are still going to hell. Repentance is a fruit of the indwelling Holy Ghost in those who have exercised saving faith. Repentance is both a fruit and an evidence of having exercised saving faith. If you have not repented, then you are not saved. Brother Sammy Allen use to say: “no fruit, no root”. Bible believing

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repentance is rooted in faith because “without faith it is impossible to please him” with any work(s) that we might do.

Those who say that repentance must come before faith use *Acts 20:21* to defend their position because the word “repentance” comes before the word “faith” in that verse. While in that verse that is literally true, there should be no inference drawn from the fact that the word “repentance” comes before the word “faith” in that verse. No where in the Bible do you see a statement that says repentance comes before faith in salvation. No where in the Bible do you see a statement that says faith must come before repentance in salvation. You have to understand who performs the work of repentance in salvation. Repentance is a work. Since God will not accept our works for salvation, **WHO** must perform the work of repentance that is absolutely necessary to salvation? Answer, it is God the Holy Ghost that both grants and works saving repentance in the believer. When does the Holy Ghost enter an unsaved sinner. That can only occur **AFTER** the unsaved sinner exercises saving faith in the Lord Jesus Christ. Then, and only then, does the Holy Ghost enter a person. Some folks confuse Holy Ghost conviction with Holy Ghost wrought repentance. Holy Ghost conviction is not Holy Ghost wrought repentance. Those who state that repentance must come before faith are rightfully accused of either advocating a works based salvation or Lordship Salvation. The extremes of Lordship Salvation has individuals repenting of all their sin and making the Lord the Lord of their life before they can get saved. **For the record, the Lord is already Lord whether you make him your Lord or not.** *Hebrews 10:38-39* is an application of the principles of *Hebrews 6:1-9*. Two more companion passages for *Hebrews 10:38-39* would be *2 Peter 2:18-21* and *Matthew 12:43-45*. False professions of faith have become the leprosy of our Independent Baptist churches. I have prepared a 42 page document that I wish I could get every Bible believing Christian to read. It is simply titled “Biblical Repentance”. Our next study is in Hebrews chapter 11.

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### HEBREWS 11

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#### Hebrews 11

<sup>1</sup> Now faith is the substance of things hoped for, the evidence of things not seen. <sup>2</sup> For by it the elders obtained a good report. <sup>3</sup> Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. <sup>4</sup> By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. <sup>5</sup> By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. <sup>6</sup> But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him. <sup>7</sup> By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. <sup>8</sup> By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. <sup>9</sup> By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: <sup>10</sup> For he looked for a city which hath foundations, whose builder and maker *is* God. <sup>11</sup> Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. <sup>12</sup> Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. <sup>13</sup> These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. <sup>14</sup> For they that say such things declare plainly that they seek a country. <sup>15</sup> And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned. <sup>16</sup> But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. <sup>17</sup> By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*, <sup>18</sup> Of whom it was said, That in Isaac shall thy seed be called: <sup>19</sup> Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure. <sup>20</sup> By faith Isaac blessed Jacob and Esau concerning things to come. <sup>21</sup> By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff. <sup>22</sup> By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. <sup>23</sup> By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were

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not afraid of the king's commandment. <sup>24</sup> By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; <sup>25</sup> Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; <sup>26</sup> Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. <sup>27</sup> By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. <sup>28</sup> Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. <sup>29</sup> By faith they passed through the Red sea as by dry *land*: which the Egyptians assaying to do were drowned. <sup>30</sup> By faith the walls of Jericho fell down, after they were compassed about seven days. <sup>31</sup> By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. <sup>32</sup> And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: <sup>33</sup> Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, <sup>34</sup> Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. <sup>35</sup> Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: <sup>36</sup> And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment: <sup>37</sup> They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; <sup>38</sup> (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth. <sup>39</sup> And these all, having obtained a good report through faith, received not the promise: <sup>40</sup> God having provided some better thing for us, that they without us should not be made perfect.

*Hebrews 11* is referred to as the "*Hall of Faith*" by folks who study the Bible. Chapter 11 mentions by name fifteen (15) heroes of the faith. It is a march down through the halls of time. The key verse in *Hebrews 11* is *verse 6* which states:

Hebrews 11:6

<sup>6</sup> But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

Abel, Enoch, Noah, Abraham, Sara, Isaac, Jacob, Joseph, Moses, Rahab, Gedeon, Barak, Samson, Jephthae, David, and all the unnamed heroes in *verses 34 through 40* are all there because they exercised faith. The exercise of **FAITH** will:

1. show you that faith is the substance of things hoped for the evidence of things not seen (*verse 1*, and *2 Corinthians 4:18*).

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2. get you a good report from God (*verses 2 and 39*)
3. help you to understand that the worlds were formed by the word of God (*verse 3, Romans 4:17, and 2 Peter 3:5*).
4. help you to know and understand that God had already set up molecular science as the creation was taking place because the things that are seen are made up of things not seen including molecules, atoms, neutrons, protons and electrons. (*verse 3*).
5. get you a witness that you are righteous (*verse 4 and Genesis 4:3-8*). = Abel
6. have you speaking from the grave (*verse 4 and Genesis 4:3-8*). = Abel
7. have you pleasing God (*verse 4 and Genesis 5:22-24*). = Enoch
8. have you translated to higher ground (*verse 5 and Genesis 5:22-24*). “Lord lift me up and let me stand, By faith on Heaven’s tableland, A higher plain than I have found; Lord, plant my feet on higher ground”. = Enoch
9. have you building an ark for the saving of your house and the saving of humanity (*verse 7 and Genesis 6:13-22*). = Noah
10. make you and heir of righteousness (*verse 7 and Genesis 6:13-22*). = Noah
11. make you venture into the unknown wildernesses of this world looking for that heavenly city, Jerusalem, whose builder and Maker is God (*verses 8-10 and Genesis chapters 12-18*). = Abraham
12. make you a mother of nations through the seed born from the miraculous quickening of the deadness of Sara’s womb (*verses 11-12, Genesis 17:15-21, Genesis 18:11-15, Genesis 21:1-8, and Romans 4:19*). = Sara
13. have you forgetting where you came from while looking for a better heavenly country with a better city prepared of God *verses 12-16, Genesis 22:15-19, and Romans 4:16-22*). = Abraham: Here is the promise of Jesus concerning that place

John 14:1–3

<sup>1</sup> Let not your heart be troubled: ye believe in God, believe also in me. <sup>2</sup> In my Father’s house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you. <sup>3</sup> And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

14. have you giving up your only son or only daughter by putting their lives into hands of God (*verses 17-19, Genesis 22:1-14*). After having given them to God, if we would but take our hands off of our children, then God could, if they would allow it, put his hands upon them and mold and make them into the image of his dear Son (*Romans 8:29*). = Abraham
15. allow you to have enough to give a double blessing : one to the younger son, Jacob, and one to the eldest son, Esau (*verse 20, Genesis 27:1-46*). = Isaac

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16. have you worshipping God even in death (*verse 21*). = Jacob
17. have you making plans to move your dead bones into the valley of dry bones until they be resurrected unto a glorious nation (*verse 22*). = Joshua
18. have you refusing exalted regal status preferring rather to suffer affliction with the people of God (*verses 24-25*). = Moses
19. have you forsaking the world (Egypt) and in its place embracing the reproach of the Lord Jesus Christ (*verses 26-27*). = Moses
20. have you looking to the blood of the passover LAMB that taketh away the sin of the world (*verse 28*). That passover LAMB is the Lord Jesus Christ.
21. have you walking on dry ground in wet sea beds (*verse 29*).
22. walk around your walls of Jericho until God takes them down as if they had never been there (*verse 30*), leaving a perfect foundation which to build upon. = Israel
23. not have you perishing for ever with those who believe not. You will not perish because of that scarlet thread representing the blood of the Lord Jesus Christ (*verse 31*, and *Joshua 2:18*). = Rahab
24. allow you to use an army of 300 men to totally annihilate and utterly destroy an army of 120,000 men (*verse 32*). = Gideon
25. have the sword of the LORD discomfiting your enemies (*verse 32*). = Barak
26. have you ripping apart a lion with your bare hands, slaying 1,000 men with the jawbone of an ass, ripping down the gates to a city and carrying them away on your shoulders, and pulling down the house upon yourself and your enemies (all in *verse 32*). = Samson
27. allow you to overcome being an illegitimate son of an harlot and rise up to become a great military general in Israel who killed 42,000 in one battle (*verse 32*). = Jephthah
28. have you being declared a man after God's own heart and to be the greatest King in Israel's history. Allow you to slay your Goiliaths (*verse 32*). = King David
29. have you being one of God's greatest prophets of all time (*verse 32*). = Samuel
30. have you stop the mouth of lions (*verse 33*). = Daniel: see *Daniel 6:10-28*.
31. have you walk through fires and not even get singed (*verse 34*). = Hananiah, Mishael, Azariah, and the Son of God: see *Daniel 3:8-30*.
32. have your children resurrected from the dead (*verse 35*) picturing the resurrection to everlasting life. = The widow woman and Elijah: see *1 Kings 17:8-24*. See also the woman and Elisha in *2 Kings 4:18-37*.

Have you ever thought about why certain famous Biblical characters are not listed in Hebrews chapter 11? One example would be King Solomon. In *Hebrews 11:37*, it is stated that some were sawn asunder. Tradition has it that the prophet Isaiah was sawn asunder at the order of King Manasseh when he crawled inside a hollow tree.

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In *Hebrews 11:35-38*, we have a vivid description of incidents of torture and murder that had already taken place in the history of Israel and they were but a foreshadowing of greater atrocities that were to come. Since the crucifixion of the Lord Jesus Christ, Christians and Jews have been the victims of Satan's endless vile attempts to wipe them off of the face of the earth. There have been over 50,000,000 Christians tortured and brutally murdered at the bloody hands of the Roman Catholic harlot. That does not count the untold millions of Jews that have been tortured and murdered at the bloody hands of the Roman Catholic harlot. Add to that the untold millions of Christians and Jews that have been murdered and tortured at the hands of those peace loving Muslims. The Muslims have killed over 270,000,000 people in their practice of religious carnage. Many of those 270,000,000 who were tortured and murdered at the hands of the Islamic devils were Hindus, Roman Catholics, and other pagans. Islam is the bloodiest religion on the face of the earth. We would be neglectful if we did not mention the Christians and Jews that have been tortured and murdered at the hands of the Communists in the Soviet Union, China, and Cuba. *Hebrews 11:35* is both a historical and a prophetic statement concerning those who had not, and would not, recant their FAITH under the extreme pain and horrors of the torture that they experienced. *Hebrews 11:35* says in part: "and others were tortured, not accepting deliverance; that they might obtain a better resurrection:". In other words, they were given the opportunity to recant their faith and refused to do so.

Rule by religious despots is about as ungodly as it gets. Much of what I have said here about the persecutions, murders, and other atrocities of the Catholics and the Protestant Reformers who I have not mentioned here could be accused of gross understatement. It is a whole lot more ugly than what just a few sentences here can describe. If you do not believe it, read and study John Foxe's work "**The Acts and Monuments of the Christian Church**" commonly known as "**Foxe's Book of Martyrs**". It is, to say the least, a monumental work totaling 5,574 pages. It is composed of 14 volumes. If you want to find out how wicked and vile unsaved professing Christian religious and political leaders can be, read and study it. Many of the persecuted Protestants that fled the persecutions of Europe brought their persecutions with them to America. That spirit of persecution precipitated a battle. Where they could, they set up state run churches. Many of those churches used the power of the state to deny religious freedom to Christians who were not a part of their state sponsored denomination. They also used the power of the state to persecute and jail those Christians outside the state sponsored church denomination. The book "**America In Crimson Red**" by James R. Beller documents much of that sordid history in its 607 pages. All that said, here is the bottom line of it all: Nowhere in the New Testament does God sanction or authorize the use of force and violence as a weapon against someone who does not hold the same doctrinal or religious beliefs of those who would be the persecutors of Bible believing Christians and Jews. In fact, *2 Corinthians 10:3-4* states this:

<sup>3</sup> For though we walk in the flesh, we do not war after the flesh: <sup>4</sup> (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) *2 Corinthians 10:3-4*

The Lord Jesus Christ had the following to say in *John 16:1-3* on the subject before us:

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<sup>1</sup> These things have I spoken unto you, that ye should not be offended. <sup>2</sup> They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. <sup>3</sup> And these things will they do unto you, because they have not known the Father, nor me. John 16:1-3

At the bottom line, persecution and murder in the name of religion is at the heart of not knowing God the Father or God the Son. It is an issue of unbelief. The sordid and bloody history of Roman Catholicism has been one of murder and torture in the name of God. It is an ungodly religious system headed up by an unholy "Holy Father" who is the Vicar of Satan. Islam thinks they do God a service when they kill Jews and Christians. Such is the nature of an Islamic theocratic kingdom ruled by wicked religious men who do not have a clue who God is. Islam and Roman Catholicism are the preeminent whores in Satan's Babylonian brothel. Today we have huge numbers of apostate and heretical Baptists and Protestants that have taken up residence in Satan's Babylonian brothel.

In closing out Hebrews chapter 11, note the promise of *Hebrews 11:39-40*. After extolling the faith of the Old Testament saints, we are reminded that all those saints have not yet received the promise. Verse 40 says that those Old Testament saints cannot be made complete (perfect) without the addition of all those saved between the crucifixion and the Second Coming of the Lord Jesus Christ in *Revelation 19*. *Hebrews 11:39-40* is yet another statement of that great truth that the Lord Jesus Christ has torn down that middle wall of partition between the Jew and the Gentile (*Ephesians 2:14*) He hath made of twain one. Hallelujah! *Hebrews 12* is up next.

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### HEBREWS 12

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Hebrews 12:1–4

<sup>1</sup> 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, <sup>2</sup> Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. <sup>3</sup> For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. <sup>4</sup> Ye have not yet resisted unto blood, striving against sin.

*Hebrews 12:1* is the home of the besetting sin. Down through the years, I have heard much speculation in teaching and preaching as to what that besetting sin is. Among the list of verses about which there has been much speculation, *Hebrews 12:1* would be joined by Paul's thorn in the flesh in *2 Corinthians 12:7* and the blasphemy against the Holy Ghost in *Matthew 12:22-32*. I have had numerous questions over the years as to what the unpardonable sin is. A study of the entire context of *Matthew 12:22-32* will show plainly that the unpardonable sin is blasphemy against the Holy Ghost. So what is blasphemy against the Holy Ghost? The context proves that it is giving credit to the Devil for works that have been accomplished by the Holy Ghost.

So, what is the besetting sin of *Hebrews 12:1*. The clue is in the "wherefore" of *verse 1*. The "wherefore" refers back to all of Hebrews chapter 11. The great subject of *Hebrews 11* is faith. The phrase "by faith" occurs 17 times in *Hebrews 11*. The Holy Ghost cites 15 specific individuals by name and numerous unnamed people as examples of what faith ought to look like. With all of the examples of great faith that the Holy Ghost cited in chapter 11, we can discern there was an issue with a lack of faith in these Hebrew Christians. They were beset by a lack of faith. Therefore, their besetting sin was unbelief.

*Hebrews 12:2* says that Jesus is the author and finisher of our faith. Its companion verse is *Hebrews 5:9*:

Hebrews 12:2

<sup>2</sup> Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Hebrews 5:9

<sup>9</sup> And being made perfect, he became the author of eternal salvation unto all them that obey him;

What are they to obey? They are to obey the gospel (*Romans 10:16*). That act of obedience is not a

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work as some would have you to believe. In *Hebrews 12:2-4*, we have a statement of that which the Lord endured upon the cross. The contradiction of sinners against himself was the cup of which he partook on the day of his crucifixion. That cup contained the contradiction of the sinners that was laid against the Lord Jesus Christ and the wrath of God against that sin. That contradiction was the sin of the sinner that was placed upon Christ at the cross. At Calvary, the contradiction of complete wickedness met the perfection of holiness and the Lord Jesus Christ arose from it having won complete victory over sin and the death that it conceives. The Lord Jesus Christ resisted unto blood at Calvary. Question? Since the Lord Jesus Christ resisted unto blood, is it an unreasonable request for you to "...present your bodies a living sacrifice, holy, acceptable unto God..." (*Romans 12:1*). I think I can safely make this statement. "Ye have not yet resisted unto blood, striving against sin" (*Hebrew 12:4*). That is the ultimate sacrifice. Would you suffer temporal death in exchange for eternal life? Well, you do not have to because the Lord Jesus Christ did.

*Hebrews 12:5-7* is quoted from *Proverbs 3:11-12*. *Hebrews 12:5-11* has one of the most quoted verses in it. That verse is *verse 8*. Let us quote it in context:

Hebrews 12:5–11

<sup>5</sup> And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: <sup>6</sup> For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. <sup>7</sup> If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? <sup>8</sup> But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. <sup>9</sup> Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? <sup>10</sup> For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. <sup>11</sup> Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

When the Holy Ghost uses the word "bastard" in *verse 8*, it is a very strong warning to those who claim to be a child of God and yet their wicked conduct never meets with chastisement from the Lord. The Holy Ghost is saying that those who never meet with chastisement do not have God as their Father. When your conduct screams that you have not repented, then you are an illegitimate child; a great pretender, if you will. Religious unbelievers are always flying high in their sin. You will not see them come under the chastening hand of God. We have already quoted *Titus 1:15-16*, but here it is appropriate to quote it again:

Titus 1:15–16

<sup>15</sup> Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled. <sup>16</sup> They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

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The salvation they claim to have cannot keep them out of the bars, out of adulterous relationships, out of fornication, off of the alcohol, off of the marijuana and other drugs, off of pornographic internet sites, away from filthy television programs, away from ungodly music of all types, away from bitterness, in their Bibles, in fellowship with Christians, in church, and so forth. If you are an unsaved professing Christian, you will reach the point where your conduct will scream, “Hey, I am going to hell”. Now, we will read Hebrews 12:12-17:

Hebrews 12:12–17

<sup>12</sup> Wherefore lift up the hands which hang down, and the feeble knees; <sup>13</sup> And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. <sup>14</sup> Follow peace with all *men*, and holiness, without which no man shall see the Lord: <sup>15</sup> Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled; <sup>16</sup> Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. <sup>17</sup> For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

In *Hebrews 12:12-13*, the Holy Ghost makes application to these Hebrew Christians of both *Isaiah 35:3-4* and *Proverbs 4:23-27*. Those verses state:

Isaiah 35:3–4

<sup>3</sup> Strengthen ye the weak hands, and confirm the feeble knees. <sup>4</sup> Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you.

Proverbs 4:23–27

<sup>23</sup> Keep thy heart with all diligence; for out of it *are* the issues of life. <sup>24</sup> Put away from thee a froward mouth, and perverse lips put far from thee. <sup>25</sup> Let thine eyes look right on, and let thine eyelids look straight before thee. <sup>26</sup> Ponder the path of thy feet, and let all thy ways be established. <sup>27</sup> Turn not to the right hand nor to the left: remove thy foot from evil.

*Hebrews 12:12-13* is a warning, an exhortation, and an encouragement by the Holy Ghost to stand in the old paths. It is a warning against sin, compromise, and apostasy that has so plagued the Jewish people throughout their history. It has also been the greatest malady plaguing apostate and heretical Christianity. The Baptist byword for our age is compromise. In that sense, we Baptists are exactly like the Jewish people. These Hebrew Christians were well aware of the Old Testament warnings and consequences of going their own way against the LORD. One of the saddest commentaries on God’s people in the Bible is given in *Jeremiah 6:15-17* where the Holy Ghost says:

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Jeremiah 6:15–17

<sup>15</sup> Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the LORD. <sup>16</sup> Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*. <sup>17</sup> Also I set watchmen over you, *saying*, Harken to the sound of the trumpet. But they said, We will not hearken.

Would to God that we as God's people would yield to the work of the Holy Ghost in trying to keep us in the straight and narrow ways and paths where there is true peace. We as Christians would experience much greater joy if we would put on spiritual blinders that would keep us from looking to the right or to the left and having us to "press toward the mark for the prize of the high calling of God in Christ Jesus". "Watch ye, stand fast in the faith, quit you like men, be strong" (*1 Corinthians 16:13*).

That holiness of *Hebrews 12:14* is an imputed holiness that can only come from that salvation that is only realized in the Lord Jesus Christ.

The Holy Ghost makes an application of *Deuteronomy 29:10-29* to Esau in *Hebrews 12:15-17*. We will specifically quote verses 18-21 of that chapter:

Deuteronomy 29:18–21

<sup>18</sup> Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood; <sup>19</sup> And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: <sup>20</sup> The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven. <sup>21</sup> And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law:

*Hebrews 12:15-17* warns us that if you are an illegitimate child that claims to be saved that you will eventually find yourself in the place of Esau who sinned away his day of grace: Esau failed of the grace of God. Esau failed of the grace of God because he never put his faith in God. It was not that he was saved and then fell away. When the Holy Ghost said that Esau was a PROFANE PERSON, that means that Esau was an unsaved man. Esau sought repentance with tears, but it could not be found because the Holy Ghost was not in him. Neither would the Holy Ghost ever be in him. He was condemned to hell. He had been rejected and turned over to a reprobate mind. If you are under my voice today, and if you have rejected the conviction of the Holy Ghost over and over again, where will it end? Will it end at the Great White Throne judgment where the unsaved, death itself, and hell

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itself are cast into the lake of fire where they will burn for ever, and ever, and ever, and ever?? *Isaiah 33:14* asks the question: “Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?”. Am I talking to you today friend. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap (*Galatians 6:7*). If you sow unto hell, you are going to be reaped into hell and the lake of fire. The apostle Paul also issued the following warning in *Hebrews 10:26-27* and *2 Thessalonians 1:7-8*:

Hebrews 10:26–27

<sup>26</sup> For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, <sup>27</sup> But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

2 Thessalonians 1:7–8

<sup>7</sup> And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, <sup>8</sup> In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

If you have any doubts about the reality of hell, I would encourage you to read, study, and meditate upon *Revelation 20:11-15* and *Luke 16:19-31* again and again letting those verses and the Holy Ghost rattle your spiritual cage. If you do not put your faith in the Lord Jesus Christ and repent of your sin, you are going to die and go to hell where you will burn for ever. Is that what you want?? Will you be the one of those among us that dwells in the everlasting burnings. The doctrine of hell is mentioned 54 times in the King James Bible. When we include hell, the doctrine of eternal punishment is mentioned at least 88 times in the King James Bible. Are you ready for hell? The next time you start thinking hell is not real why don't you turn on the largest burner on your kitchen stove, sit down on it, and meditate upon hell for a while!! Do you know for sure that if you were to die today that you would not go to hell? You can know. “These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God” (*1 John 5:13*).

In *Hebrews 12:18-29*, a contrast is set up between the events that took place at Mount Sinai in *Exodus 19* and the coming events that will take place at Mount Sion (Zion) and the heavenly Jerusalem. In *Hebrews 12:22-24*, we have a huge gathering of angels and the saints of all ages. That gathering includes an innumerable company of angels, all of the born again folk of the church age, and all of the Old Testament saints who are just men made perfect. Those just men have been perfected (completed) in their salvation by the blood of Jesus. *Hebrews 12:29* warns us that our God is a consuming fire. It is the third time that God has warned that he is a consuming fire (See *Deuteronomy 4:24* and *Deuteronomy 9:3*). *Hebrews 12:26* is a reference to a prophetic event in *Haggai 2:6-7*. That event in Haggai is another statement of the massive earthquakes that are prophesied of in *Isaiah 13:13*, *Ezekiel 38:19-20*, and *Joel 2:10*. Those are all prophetic judgment events that take place during the tribulation. In relation to Mount Sion see *Revelation 14:1*. As somewhat of a humorous side bar, *Hebrews 12:10* tells me my parents were deceiving me when they told me before they whipped me that it was going to hurt them more than me, I did not get

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spankings as a boy. I got whuppings. *Hebrews 12:10* says that my parents did it after their own pleasure. Next, we will look *Hebrews 13*.

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### HEBREWS 13

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Hebrews 13:1–25

<sup>1</sup> Let brotherly love continue. <sup>2</sup> Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. <sup>3</sup> Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body. <sup>4</sup> Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. <sup>5</sup> *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. <sup>6</sup> So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me. <sup>7</sup> Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation. <sup>8</sup> Jesus Christ the same yesterday, and to day, and for ever. <sup>9</sup> Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. <sup>10</sup> We have an altar, whereof they have no right to eat which serve the tabernacle. <sup>11</sup> For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. <sup>12</sup> Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. <sup>13</sup> Let us go forth therefore unto him without the camp, bearing his reproach. <sup>14</sup> For here have we no continuing city, but we seek one to come. <sup>15</sup> By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name. <sup>16</sup> But to do good and to communicate forget not: for with such sacrifices God is well pleased. <sup>17</sup> Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you. <sup>18</sup> Pray for us: for we trust we have a good conscience, in all things willing to live honestly. <sup>19</sup> But I beseech *you* the rather to do this, that I may be restored to you the sooner. <sup>20</sup> Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, <sup>21</sup> Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen. <sup>22</sup> And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. <sup>23</sup> Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you. <sup>24</sup> Salute all them that have the rule over you, and all the saints. They of Italy salute you. <sup>25</sup> Grace *be* with you all. Amen.

*Hebrews 13:1* is a reference to the events in *Genesis 18:1-22* where Abraham and Sarah are told of the coming miraculous birth of their son Isaac. *Hebrews 13:1* is also a reference to *Genesis 19:1-29*

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where Sodom and Gomorrah were destroyed. The message of *Hebrews 13:1* is that you better be very careful about how you treat strangers.

**“Marriage is honourable in all”**. *Hebrews 13:4* is a slam in the face to the promiscuous, fornicating society that is America today. When it comes to Biblical marriage in America, things are turned upside down. We have a reprobate society that openly advocates against Biblical marriages between a man and a woman and yet aggressively advocates for sodomite relationships between men and men and between women and women that they insist on being called marriages. What hypocrisy!! The sodomites in America also want to be married to our children. The environment in America is so vile, that we cannot even blush at the abominations that are being perpetrated upon our women and children by the devils that claim to be men : biological males who have become so blinded by their perverted lusts that they think it is okay to manipulate and use children as objects of their Satanic, perverted sexual desires. Our nation as a whole has been given over to a reprobate mind. Even those who are not given over to open sexual perversion think it is okay for men and women to fornicate together. Fornication and adultery are also perversions of God’s gift to the BIBLICAL marriage institution. A Biblical marriage is a covenant relationship that is established between a virgin man and a virgin woman. That does not rule out Scriptural second marriages. I hope you can figure out what I am about to say without my being explicit, but a biblical marriage is established by a blood covenant. That blood covenant can only be consummated between a biological male and a biological female who have never had sex. Because of open fornication in America, most marriages today cannot be established with a biblical blood covenant. Now that we have established what a Biblical marriage is, I am going to say some things that are controversial.

First of all, there are no specific requirements in the Bible for marriage ceremonies and marriage licenses. The only document in the Bible that is associated with a [failed] marriage is a bill of divorcement (*Deuteronomy 24:1*). Secondly, calling fornication “premarital sex” is a biblical misnomer. Stated another way, “premarital sex” is not a biblical term. Here is what is really controversial. By Biblical definition, any sexual relationship between a man and a woman constitutes a marriage. I did not say that of my own accord. That is what the Bible says. I know that is a slap in the face to my fundamentalist brethren, but that is what *1 Corinthians 6:15-16* teaches:

1 Corinthians 6:15–16

<sup>15</sup> Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid. <sup>16</sup> What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

*1 Corinthians 6:16* is but one verse of five others that quote, or directly reference, *Genesis 2:24* which states:

Genesis 2:24

<sup>24</sup> Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

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*Malachi 2:15, Matthew 19:5, Matthew 19:6, Mark 10:8, 1 Corinthians 6:16, and Ephesians 5:31* all quote *Genesis 2:24*. Before you reject out of hand what I say at the front end of this paragraph, please read the entire paragraph before you do so and consider what I have said previously. That being said, do you think for a moment that an harlot has any intentions of establishing a Biblical covenant relationship between themselves and the man they are fornicating with? There is no way! Yet God says that that harlot and that man become one flesh: that is the Biblical definition of a marriage. When you become one flesh, you are married in the eyes of God. If you are a fornicating or adulterous pastor, bishop, preacher, deacon, teacher, or church member, God considered your sin to be an act of treachery that was worthy of the death penalty in the Old Testament. So, preacher, pastor, bishop, elder, deacon, teacher, or church member how many times did you become one flesh with another woman before you were legally “married” to your present wife? The problem is that most Biblical fundamentalists, including Independent Baptists, do not take fornication even remotely as seriously as God does. **When a man and a women enter into a sexual relationship they announce an intent before God to establish a Biblical, covenant relationship. When a man and a woman do not enter into that covenant relationship, God considers it as an act of treachery against himself.** That is why the death penalty was demanded for fornication and acts of adultery in the Old Testament. I believe that the Lord Jesus Christ abrogated the death penalty for sexual sins in *John 8:1-11*. I realize that there is much more to a Biblical marriage than what I have briefly stated here. I have a twofold purpose here: (1) I want you to see how dangerous and how ungodly casual sexual relationships are; (2) I want to motivate you to study what God has to say about sexual relationships and marriage. The marriage doctrine of most churches is not Scriptural. Many Baptist churches, including Independent Baptists, corrupt the scriptural doctrine of marriage in much the same way as the Roman Catholics. Because the scriptural doctrine of marriage is so misunderstood, I feel compelled to expand upon and reiterate some of the things that I have already stated about scriptural marriage.

**Let me state at the outset that a Biblical marriage is much more than a sexual relationship.** We can state from Malachi chapter 2 that a Biblical marriage exists in a covenant relationship. Without getting into the specific physical details, at the outset, God established the marriage relationship as a blood covenant. Think about it. Need I say anymore? The whole idea of premarital sex is both a scriptural misnomer and a scriptural oxymoron. God takes this whole pagan idea of premarital sex very seriously. In fact, God takes it much more seriously than most Baptist preachers. In the Old Testament, God ordained the death penalty for what people today wrongfully refer to as “premarital sex”. The terms “premarital” and “sex” are Biblically contradictory and redundant when used together. God refers to “premarital sex” as **FORNICATION, WHOREMONGERING, HARLOTRY, WHOREDOME, AND A WHORING AROUND**. Regardless of intent, or whether you realize it, or acknowledge it, if a man and a woman have a sexual relationship, they are announcing their intent before God to live as husband and wife. There are no one-night stands with God.

From the Scriptures we can state that God had at least a five-fold purpose in ordaining a husband and wife relationship: (1) To populate the earth; (2) To subdue the earth; (3) To have dominion over every living thing; (4) To provide Adam with companionship; (5) To provide Adam with an help

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meet. We can find this five-fold purpose stated in Genesis 1:27-28 and Genesis 2:18 where we see:

Genesis 1:27-28

<sup>27</sup> So God created man in his own image, in the image of God created he him; male and female created he them. <sup>28</sup> And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Genesis 2:18

<sup>18</sup> And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

The first three purposes are contained in *Genesis 1:28* with *Genesis 2:18* containing the last two purposes. God did not create woman that man might have an adversary or a robot (slave). That is the way the Devil would have it. God intended that a man might be submitted to her in the same manner as a woman is to be submitted to her husband. It is a chain of command that was created in love. God created woman that the man might have companionship and a help meet for carrying out God's purpose. It is in fulfillment of three of those purposes that God created the institution we call "the family". Marriage was the act that God ordained to establish the family. God's first commandment to mankind was to be fruitful and multiply (*Genesis 1:28*). That commandment was obeyed in the act of becoming one flesh and God producing the fruit thereof. The act of becoming one flesh established the husband and wife relationship according to *Genesis 2:24*:

Genesis 2:24

<sup>24</sup> Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

*Genesis 2:24* is at least partially quoted five more times in the Bible with the scriptural definition of marriage as being "one flesh" never being changed. *Genesis 2:24* is also partially quoted in *Malachi 2:15* with the use of the phrase "And did he not make one?". *Genesis 3:24* is quoted in the following passages:

Malachi 2:14-15

<sup>14</sup> Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy companion, and **the wife of thy covenant**. <sup>15</sup> **And did not he make one?** Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

Matthew 19:4-6

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4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be **one flesh**? 6 Wherefore they are no more twain, but **one flesh**. What therefore God hath joined together, let not man put asunder.

Mark 10:6-8

6 But from the beginning of the creation God made them male and female. 7 For this cause shall a man leave his father and mother, and cleave to his wife; 8 And they twain shall be one flesh: so then they are no more twain, but **one flesh**.

Ephesians 5:31-32

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be **one flesh**. 32 This is a great mystery: but I speak concerning Christ and the church.

1 Corinthians 6:15–17

<sup>15</sup> Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid. <sup>16</sup> **What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.** <sup>17</sup> But he that is joined unto the Lord is one spirit.

This particular passage is quoted in *1 Corinthians 6:16* in the context of the longest passage on marriage in the New Testament with that being 1 Corinthians chapter 7. The law of first mention defines a wife as woman who has become one flesh with a man in *Genesis 2:24*. The word “**marry**” sees its first mention in *Genesis 38:8* where the word “**marry**” is defined as a man going in unto a woman for the purpose of producing seed: that is, producing children. This verse states:

Genesis 38:8

<sup>8</sup> And Judah said unto Onan, Go in unto thy brother’s wife, and **marry** her, and raise up seed to thy brother.

Unmarried people become guilty of fornication when they come together sexually and then do not live together as husband and wife as commanded in the Scriptures. God considered the sexual relationship to be of such importance that the law required death for those who violated Biblical commandments concerning it. Married people who come together sexually with someone they are not in a Biblical covenant with commit fornication and adultery. Adultery comes under the broad umbrella of fornication in the New Testament. (We understand that adultery and fornication come from two different Greek words, but don’t pull out your Greek sword yet. You may give yourself a deadly wound). Now, *Genesis 2:24* and *Genesis 38:8* would normally be enough to convince most Bible students that a husband and wife relationship, or marriage, is established by the act of

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becoming one flesh, but that is not the case in the subject before us. Tragically, many men in our pulpits and men and women in our pews have been blinded by teaching and preaching that is more holy than the Scriptures. In fact, it is a teaching that exceeds the righteousness of the Scriptures.

The words marriage and wedding are used interchangeably in the New Testament. The word “marriage” is used 17 times in the New Testament while the word “wedding” is used 7 times. Most of the time, the two terms are used to refer to the marriage supper and the wedding feasts that followed the man and woman becoming one flesh. That is true of the marriage (supper) in *John 2:1-11* and of the marriage supper in *Revelation 19:7-9*.

**WARNING, it should now be abundantly clear that mass confusion is the result of mankind separating the act of marriage from the institution of the family. God never intended for them to be separated. In fact, God in effect *married* the word “marriage” to the word “family” when he ordained and established the relationship between Adam and Eve.** When you start discussing the Biblical concept of marriage, you have to be very careful how you parse your words because the Biblical definition of marriage does not agree with the pagan and the legal definition of marriage.

**Many Baptist and fundamentalist preachers, teachers, and pastors hold to a very Roman Catholic doctrine of what constitutes a scriptural marriage.** Here is why we say that. The Roman Catholic Church holds that a marriage is a ceremony to be presided over by the church which is the same view held by many Baptists including many Independent Baptists. That doctrine will not stand the test of the Scriptures. Marriage is one of the seven sacraments of the Roman Catholic Church. Because they unscripturally declare marriage to be a sacrament, they feel that they are the only earthly authority divinely authorized to dispense marriage. This makes the authority to contract a marriage to be vested in the Roman Catholic Church. The custom of requiring a ceremony with a priest, pastor, or preacher present came slithering up out of the crypts of Roman Catholic theology. Here is the proof:

Those who shall attempt to contract marriage otherwise than in the presence of the parish priest, or of some other priest by permission of the said parish priest, or of the Ordinary, and in the presence of two or three witnesses; the holy Synod renders such wholly incapable of thus contracting and declares such contracts invalid and null, as by the present decree It invalidates and annuls them. Moreover It enjoins, that the parish priest, or any other priest, who shall have been present at any such contract with a less number of witnesses (than as aforesaid); as also the witnesses who have been present thereat without the parish priest, or some other priest; and also the contracting parties themselves; shall be severely punished, at the discretion of the Ordinary. (Council Of Trent, Seventh Session, Decree On Reformation Chapter 1, July 15, 1563)

**The authority to contract marriage is not Scripturally vested in any church including the Roman Catholic Church.** Neither does the Roman Catholic Church have any scriptural authority to annul marriages. If you are a New Testament preacher or pastor, you do not have the scriptural power or authority to state: “By the power vested in me, I pronounce you husband and wife”. A church or state authority may have wrongfully granted you that authority, but it is not scriptural. The

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authority to contract marriage is scripturally vested in the family and its individuals. For those of you who will not marry divorced couples, you do not have the scriptural authority or mandate to “marry” anyone regardless of whether they have been divorced. Though civil authorities regulate marriage, they have no scriptural authority to contract marriages. In the Old Testament, it was generally the father of the Bridegroom that sought out a Bride for the Son. You never see an Old Testament priest in that role. Nor do you see an Old Testament priest officiating at any marriage ceremony, period. Nor is the king’s representative there officiating! The same pattern is repeated in the New Testament. We are not opposed to weddings and marriage ceremonies, but they are not required in the eyes of God for a marriage to be Scripturally valid and binding. It is the sexual act that makes a marriage scripturally binding. While we are not opposed to weddings, we have seen many so called Christian brides on their wedding days dressed in the most ungodly fashion that leaves little to the imagination. God’s standards for Christ honouring dress do not get thrown out of your bedroom into the public arena on your wedding day.

As a brief aside, in Roman Catholic and Protestant theology the so-called sacraments are considered to be channels to God’s saving grace. We would remind our readers and listeners that Baptists are not Protestants. The English word “*sacrament*” is a transliteration of the Latin word “*sacramentum*”. The Latin word “*sacramentum*” is the term used to describe the “mysteries of a pagan religion”. These mysteries were/are considered to be initiation rites into pagan religions. In our case, that pagan religion is “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS” (*Revelation 17:1-18*).

Throughout this study, I have continued to rebuke the idea that it is a ceremony that makes for a Biblical marriage. You will not find one commandment in the Old Testament to a priest or in the New Testament to a pastor or preacher that directs them to conduct marriage ceremonies. Neither will you find one example in either Testament of a religious or governmental official conducting a marriage ceremony or vows. What you will find in the Old Testament is that all instructions, commandments, and charges regarding marriage are given to the parents. There is no scriptural authority vested in the church or in the government to institute marriages. In *Exodus 22:16-17*, the father even had the right to refuse to allow a man to live with his daughter as his wife even when the man had taken her virginity away!

In closing this discussion of “What Constitutes A Scriptural Marriage”, I must say that I have studied and written in much, much greater detail on this subject than I can document in these brief five pages on the subject before us.

Now, we go back to *Hebrews 13*.

*Hebrews 13:5-6* is a statement of the faithfulness of the Lord Jesus Christ. He is our helper who will never leave or forsake us. We can say this about God, greatest is thy faithfulness.

In *Hebrews 13:7*, *Hebrews 13:17*, and *Hebrews 13:24* we have God’s charge to congregations as to how they are to treat their pastors and elders. The congregations are to remember, follow, obey, submit to, and to salute those who have the rule over them. We are to follow our pastors and elders to the extent that they follow the Scriptures. Many congregations abuse their pastors, but there are also pastors that abuse their congregations. The nightmares and injustices abound on both sides of those relationships. The Bible gives clear direction on how a pastor and a congregation are to handle sin, error, and offenses in the body.

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The Bible also gives very clear direction on what the Scriptural requirements are for the office of bishop (pastor). There are 22 distinct requirements given for bishops in 1 Timothy chapter 3 and Titus chapter 1. Many are repeated in Titus chapter 1. I do not list the duplicates in Titus 1. Here are the 22 distinct requirements for a bishop:

1. blameless
2. the husband of one wife
3. vigilant
4. sober
5. of good behaviour
6. given to hospitality
7. apt to teach
8. not given to wine
9. no striker
10. not greedy of filthy lucre
11. patient
12. not a brawler
13. not covetous
14. one that ruleth well his own house, having his children in subjection
15. not a novice
16. of good report of them which are without

Items 1-16 are taken from *1 Timothy 3:1-7*.

17. not self-willed
18. not soon angry
19. just
20. holy
21. temperate
22. doctrinally sound

Items 17-22 are unique to *Titus 1:5-9*. I quote both of those passages immediately below:

1 Timothy 3:1–7

<sup>1</sup> This *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

<sup>2</sup> A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; <sup>3</sup> Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; <sup>4</sup> One that ruleth well his own house, having his children in subjection with all gravity; <sup>5</sup> (For if a man know not how to rule his own house, how shall he take care of the church of God?)

<sup>6</sup> Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. <sup>7</sup> Moreover he must have a good report of them which are without; lest he fall

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into reproach and the snare of the devil.

Titus 1:5–9

<sup>5</sup> For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: <sup>6</sup> If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. <sup>7</sup> For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; <sup>8</sup> But a lover of hospitality, a lover of good men, sober, just, holy, temperate; <sup>9</sup> Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

In addition to the normal disciplinary requirements for all church members, pastors (elders) are also subject to the requirements of *1 Timothy 5:17-22*. *1 Timothy 5:17* specifically applies those verses to elders. Here is what *1 Timothy 5:17-22* states:

*1 Timothy 5:17–22*

<sup>17</sup> Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. <sup>18</sup> For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward. <sup>19</sup> Against an elder receive not an accusation, but before two or three witnesses. <sup>20</sup> Them that sin rebuke before all, that others also may fear. <sup>21</sup> I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. <sup>22</sup> Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

By my count, there are 17 requirements in *1 Timothy 3:1-7* and 16 requirements in *Titus 1:5-9*. Many of those are duplicated between both passages. *1 Peter 5:1-3* gives directions on what is to be the spirit of a man's pastoral leadership. *1 Peter 5:1-3* states:

*1 Peter 5:1–3*

<sup>1</sup> The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: <sup>2</sup> Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; <sup>3</sup> Neither as being lords over *God's* heritage, but being ensamples to the flock.

A pastor who demands unquestioned loyalty regardless of his unscriptural conduct and his sin is guilty of violating the letter and the Spirit of *1 Peter 5:1-3*. In addition to normal disciplinary requirements for members, a pastor is subject to the disciplinary requirements of *1 Timothy 5:17-22*. Let me say this about the code of conduct for bishops (pastors). I could take the requirements in *1 Timothy 3:1-7* and *Titus 1:5-9* and disqualify every woman preacher or pastor in America. Here is

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what *1 Timothy 2:12* says about woman preachers and teachers: “But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence”. That is not open to interpretation unless your rebellion leads you to correct the Scriptures. Furthermore, every requirement in *1 Timothy 3* and *Titus 1* is specifically addressed to a man. A woman cannot be “the husband of one wife”. I could also take *1 Timothy 3* and *Titus 1* and disqualify at least 90% of the men pastors in Baptist pulpits because most of them are guilty of violating multiple of those requirements. Those requirements are not standards of past or present perfection. They are ALL given in the context of present conduct because they “**must be**” (continuous present tense) in *1 Timothy 3:1-7* and “**be**” in *Titus 1:5-9* (again in the continuous present tense). If you will justly apply those two continuous present tense verbs to ALL of the standards in *1 Timothy 3* and *Titus 1*, you will not kick a divorced man out of the pastorate and leave a whoremonger behind the pulpit who is running around on his wife feeding his unholy sexual desires. But, but ,but, at least he has not been divorced!

There is a two-edged sword when we talk of church discipline. On the one edge, is the congregation and on the other edge is the pastor. If the sin and error of either is shunned or neglected the division that is caused thereby can cut a church asunder. If the sin or error of either is not dealt with, then the other becomes a partaker in the evil deeds that are not judged. (*1 Timothy 5:22* and *2 John 11*). *Hebrews 13:8* is a statement as to the unchanging nature of the Lord Jesus Christ. It mirrors the unchanging nature of the LORD in *Malachi 3:6* and *Hebrews 6:17-20*:

Hebrews 13:8

<sup>8</sup> Jesus Christ the same yesterday, and to day, and for ever.

Malachi 3:6

<sup>6</sup> For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

Hebrews 6:17–20

<sup>17</sup> Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: <sup>18</sup> That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: <sup>19</sup> Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; <sup>20</sup> Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

All of these verses are statements of what the Bible calls the immutability of God. It simply means that God is unchanging. Well spoke the hymnist, Priscilla Owens in her song “We Have An Anchor”:

We have an anchor that keeps the soul  
Steadfast and sure while the billows roll,  
Fastened to the Rock which cannot move,  
Grounded firm and deep in the Saviour’s love.

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Since I am saved, I can “Hold To God’s Unchanging Hand” because “His Hand Is In Mine”.

In the closing chapter of the book of Hebrews, Paul warns about the dangers of being caught up in divers and strange doctrines. Paul states:

Hebrews 13:9

<sup>9</sup> Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

After having studied the Bible for decades now, I would have to say that the apostle Paul’s overriding burden was doctrine. In its first occurrence in *Deuteronomy 32:1-2*, doctrine is defined as God’s words. Immediately after Paul was saved he started dealing with doctrine in the rebuke of Elymas the sorcerer in *Acts 13:12*. In *Acts 17:16-32* he dealt with the doctrine of the person of Jesus, the resurrection of Jesus, idolatry, the Godhead, repentance, and the resurrection of the dead. Paul dealt with doctrine at least 26 times in the Pauline Epistles and 2 times in the book of Acts. I include the book of Hebrews in the Pauline Epistles. The word doctrine is used 56 times in our King James Bibles. If you consider the size of Paul’s writings relative to the rest of the Bible, it is amazing that Paul uses half of those 56 occurrences in his statements in Scripture. Paul uses the word doctrine in Romans (2 times), 1 Corinthians (2 times), Ephesians (1 time), Colossians (1 time), 1 Timothy (9 times), 2 Timothy (4 times), Titus (4 times), Hebrews (3 times), and in Acts (2). The book of Acts was penned by Luke. It is compelling that the Pastoral Epistles that include 1 Timothy, 2 Timothy, and Titus include over 65% of Paul’s teachings on doctrine. The Pastoral Epistles are God’s charge to any who would be leaders in the church. Church leaders must teach doctrine. *Hosea 4:6* says that God’s people are destroyed for lack of knowledge. It reads:

Hosea 4:6

<sup>6</sup> My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

Though the charge and responsibility to teach and preach doctrine is given to pastors and teachers in the New Testament church, the responsibility for learning doctrine rests squarely on the shoulders of each and every member of a local assembly. You must read, study, learn, and meditate upon your Bible. The vast majority of Baptist congregations today are ill prepared if they have to call a pastor because they are Biblically illiterate. That is especially true when we start talking about doctrine. Biblically illiterate congregations call weak pastors, apostate pastors, and heretical pastors. All you have to do to prove that statement is to look at churches in America today who are teaching nothing but the philosophies and traditions of men that are consumed with doctrines of devils, secular humanism, rank paganism, and sexual perversion. Hence we have dens of iniquity (houses of Satan) falsely called churches that are openly promoting sexual perversion in their sanctuaries in front of our children.

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In *Hebrews 13:10-14* we have yet another contrast between the temporal blood of animals and the eternal blood of Jesus. In his first mention of blood in *Hebrews 13*, Paul reminds the Hebrews that God's people are sanctified by the blood of the Lord Jesus Christ (*verse 12*). Paul's last mention of the blood in *Hebrews 13:20* stands to remind us that the blood of Jesus is the blood of the everlasting covenant. It is either the blood of Jesus or hell! **What can wash away my sin? Nothing but the blood of Jesus; What can make me whole again? Nothing but the blood of Jesus. Oh precious is the flow that makes me white as snow; No other fount I know, Nothing but the blood of Jesus.** For a short discussion on the blood of Jesus see Appendix 2 which I have titled "Let Us Take A Walk Into Heaven Through The Precious Blood Of Jesus". We know that the apostle Paul was a long winded preacher because at the close of the 13 chapters of the book of Hebrews he said that he had "written a letter unto you in few words". See also Acts 20:7-9 for a testimony to the endurance of Paul in preaching.

## CLOSING COMMENTS

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I want to close out our study in the book of Hebrews with a brief defense of Israel and the Jewish people. In chapter 8, after having reassured his Jewish audience that their Old Testament covenant promises were still sure, Paul in the closing moments of the epistle to the Hebrews exhorts his Jewish brethren to offer the "sacrifice of praise to God". I am sure that Paul had *Jeremiah 33* in mind when he made that statement.

Jeremiah 33:11

<sup>11</sup> The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD *is* good; for his mercy *endureth* for ever: **and of them that shall bring the sacrifice of praise into the house of the LORD.** For I will cause to return the captivity of the land, as at the first, saith the LORD.

Hebrews 13:15

<sup>15</sup> By him therefore let us offer **the sacrifice of praise to God continually,** that is, the fruit of *our* lips giving thanks to his name.

We have already had reference to Jeremiah chapters 30 through 33 when we spoke to the time of Jacob's trouble. When Paul spoke the words of *Hebrews 13:15*, his Jewish audience knew he had reference to the prophetic events that were to take place in Jeremiah chapters 30 through 33 and yet in the midst of all the trouble that was to come they were to "bring the sacrifice of praise into the house of the LORD". That should be the attitude of all Christians. If you will read and study those chapters, you will find that they document the extreme ups and downs in Israel's and Judah's relationship with the LORD because of their wickedness, their idolatry, and their unfaithfulness. Yet, in the midst of all of that, we hear the LORD speak to his covenant with Israel and Judah nine (9)

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different times in Jeremiah 31, 32, and 33. In the context of *Jeremiah 33:11*, where I believe Paul quotes from, the LORD makes the following statement:

Jeremiah 33:19–26

<sup>19</sup> And the word of the LORD came unto Jeremiah, saying, <sup>20</sup> Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; <sup>21</sup> *Then* may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. <sup>22</sup> As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me. <sup>23</sup> Moreover the word of the LORD came to Jeremiah, saying, <sup>24</sup> Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. <sup>25</sup> Thus saith the LORD; If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth; <sup>26</sup> Then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

Now, if you promote the wickedness of Replacement Theology, how are you going to handle that passage of Scripture? You say, but the church has replaced Israel because they crucified and rejected the Lord Jesus Christ. Where did you get that? Those are man's words and not God's words. If the church has replaced Israel because of their rejection and crucifixion of the Lord Jesus Christ, then how do you explain the Holy Ghost reiterating the promises given to Israel by *Jeremiah 31:31-34* as reiterated in *Hebrews 8:6-13* since the book of Hebrews was written somewhere between 30 and 35 years **AFTER** the crucifixion. So was God confused, or, is your theology corrupted by Satan? Many folks have been deceived by apostates and heretics that hate Israel and the Jew because that is what they have been taught to do. It has been said that ignorance is bliss, but there are times of ignorance that God winks at for a while and then commands people to repent of their ignorance because there is coming a day of judgment. If you hate Israel and the Jew, you need to be warned that they are "the apple of God's eye" (*Zechariah 2:8*). You need to be warned that "<sup>14</sup> He suffered no man to do them wrong: yea, he reprov'd kings for their sakes; <sup>15</sup> *Saying*, Touch not mine anointed, and do my prophets no harm" (*Psalms 105:14-15*). Down through the years I have heard *Psalms 105:14-15* applied exclusively to the abuse of preachers and pastors, but I have never heard it applied in its primary context which is the abuse of the congregation of Israel. It has an application to the church congregations also. Even much more seriously, in *Matthew 25:31-46*, the Lord Jesus Christ, who is God manifest in flesh, decreed a condemnation to hell for anyone who mistreated his brethren, the Jew. If you are a professing Christian that hates the Jew and Israel you need to read *Matthew 25:31-46* and repent of your wickedness. That passage reads:

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Matthew 25:31–46

<sup>31</sup> When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: <sup>32</sup> And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: <sup>33</sup> And he shall set the sheep on his right hand, but the goats on the left. <sup>34</sup> Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: <sup>35</sup> For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: <sup>36</sup> Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. <sup>37</sup> Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink? <sup>38</sup> When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? <sup>39</sup> Or when saw we thee sick, or in prison, and came unto thee? <sup>40</sup> And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. <sup>41</sup> Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: <sup>42</sup> For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: <sup>43</sup> I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. <sup>44</sup> Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? <sup>45</sup> Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. <sup>46</sup> And these shall go away into everlasting punishment: but the righteous into life eternal.

If you are in a church that attacks and/or looks down their noses at Israel and the Jew, you need to get out of it because it is under the curse of God. We have entire denominations in America that are actively promoting the so-called Boycott, Divest, and Sanctions (BDS) movement that was organized to financially destroy Israel and the Jew. It might surprise you, but the viewpoint that is held by many Independent Baptists on Israel and the Jew is the minority view within professing American Christianity. If you are one of those professing Christians that hate those Jewish bankers, you need to take it up with God because when the Jew is in the will of God Deuteronomy 15:6 is God's promise to them:

Deuteronomy 15:6

<sup>6</sup> For the LORD thy God blesseth thee, as he promised thee: and **thou shalt lend unto many nations, but thou shalt not borrow;** and thou shalt reign over many nations, but they shall not reign over thee.

It is God's will that the Jews be bankers. If you have a problem with it, repent and get over it. Most American denominational churches teach and preach Replacement Theology. Replacement Theology came slithering up out of the Satanic crypts of corrupt Roman Catholic theology. It is

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antichrist to its putrid, degenerate core. Its godfather is the unsaintly Saint Augustine. It is the same Saint Augustine, the “Father of Corrupt Theology”, that John Calvin and the master Anti-Semite, Martin Luther, plagiarized their detestable heresies of Replacement Theology and Calvinism from.

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### APPENDIX 1

#### THE ROMAN CATHOLIC TRANSUBSTANTIATION HERESY AND OTHER HERESIES RELATED TO THE ADMINISTRATION OF THE LORD'S SUPPER.

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On my computer, I have a 16 page document that was extracted from the 1994 Roman Catholic Catechism concerning what they call the Eucharist. The Eucharist is a perversion of what we call the Lord's Supper. That 16 page document covers Canons 1322-1419 of the catechism. The first 100 pages of the March 28, 2002 Roman Catholic Missal deals with nothing but the rules and regulations governing the administration of the Eucharist. It is nothing but heretical rote and ceremony. To describe it as ritualistic would be a huge understatement. Transubstantiation is one of the major heresies associated with the Catholic Eucharist. Here it is stated in Canons 1376 and 1378 in their own words:

1376 The Council of Trent summarizes the Catholic faith by declaring: "Because Christ our Redeemer said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation."

1378 Worship of the Eucharist. In the liturgy of the Mass we express our faith in the real presence of Christ under the species of bread and wine by, among other ways, genuflecting or bowing deeply as a sign of adoration of the Lord. "The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only during Mass, but also outside of it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession."

It was these two heresies in addition to infant baptism and re-baptism that led to the death of millions upon millions of Bible believing Christians during the Dark Ages and the Roman Catholic Inquisitions. Over 50 million Christians have been murdered by the blood thirsty harlot of Rome.

The Council of Trent referenced in the above quotes was a Catholic council held from 1545-1563 in an attempt to destroy the progress of the Protestant Reformation. This council denied every Reformation doctrine, including Scripture alone, and grace alone. Trent hurled 125 anathemas (eternal damnation) against Bible-believing Christians, including these:

"If any one shall deny that the body and blood together with the soul and divinity of

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our Lord Jesus Christ, and therefore entire Christ, are truly, really, and substantially contained in the sacrament of the most holy Eucharist; and shall say that He is only in it as a sign, or in a figure, or virtually--let him be accursed" (Canon 1).

"If any one shall say that the substance of the bread and wine remains in the sacrament of the most holy Eucharist, together with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, the outward forms of the bread and wine still remaining, which conversion the Catholic Church most aptly calls transubstantiation--let him be accursed" (Canon 2).

"If any man shall say that Christ, the only begotten Son of God, is not to be adored in the holy sacrament of the Eucharist, even with the open worship of latria, and therefore not to be venerated with any peculiar festal celebrity, nor to be solemnly carried about in processions according to the praiseworthy, and universal rites and customs of the holy Church, and that he is not to be publicly set before the people to be adored, and that his adorers are idolaters--let him be accursed" (Canon 6).

I could go on and on because it is a subject that I have taught on many times in Sunday School classes and Bible Institute classes.

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### APPENDIX 2

## LET US TAKE A WALK INTO HEAVEN THROUGH THE PRECIOUS BLOOD OF JESUS

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For those who either deny the blood of Jesus, or think that his blood is not important, you need to read and meditate upon all of the following verses. There are those who claim that it was not the blood of Jesus that made the atonement, but his death. This appendix was prepared specifically for them. For those of you who are advocates for the blood of Jesus, you need to read all of the following verses and shout and rejoice. Those verses are *Leviticus 17:11, Matthew 26:28, Mark 14:24, Acts 20:28, Romans 3:24-25, Romans 5:9-10, Ephesians 1:7, Ephesian 2:13, Colossians 1:13-14, Colossians 1:20, Hebrews 9:11-12, Hebrews 9:14, Hebrews 9:22, Hebrews 10:19, Hebrews 13:12, Hebrews 13:20, 1 Peter 1:18-19, 1 John 1:6-7, Revelation 1:5, Revelation 5:9, Revelation 7:14, and Revelation 12:11* which we now quote:

Leviticus 17:11

<sup>11</sup> For the life of the flesh *is* in **the blood**: and I have given it to you upon the altar to make an atonement for your souls: for it *is* **the blood** that maketh an atonement for the soul.

Matthew 26:28

<sup>28</sup> For this is **my blood** of the new testament, which is shed for many for the remission of sins.

Mark 14:24

<sup>24</sup> And he said unto them, This is **my blood** of the new testament, which is shed for many.

Acts 20:28

<sup>28</sup> Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with **his own blood**.

Romans 3:24–25

<sup>24</sup> Being justified freely by his grace through the redemption that is in Christ Jesus:

<sup>25</sup> Whom God hath set forth *to be* a propitiation through faith in **his blood**, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Romans 5:9–10

<sup>9</sup> Much more then, being now justified by **his blood**, we shall be saved from wrath

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through him. <sup>10</sup> For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Ephesians 1:7

<sup>7</sup> In whom we have **redemption through his blood**, the forgiveness of sins, according to the riches of his grace;

Ephesians 2:13

<sup>13</sup> But now in Christ Jesus ye who sometimes were far off are made nigh by **the blood of Christ**.

Colossians 1:13–14

<sup>13</sup> Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: <sup>14</sup> In whom we have redemption through **his blood**, *even* the forgiveness of sins:

Colossians 1:20

<sup>20</sup> And, having made peace through the **blood of his cross**, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

Hebrews 9:11–12

<sup>11</sup> But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; <sup>12</sup> Neither by the blood of goats and calves, but by **his own blood** he entered in once into the holy place, having obtained eternal redemption *for us*.

Hebrews 9:14

<sup>14</sup> How much more shall **the blood of Christ**, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Hebrews 9:22

<sup>22</sup> And almost all things are by the law purged **with blood**; and **without shedding of blood is no remission**.

Hebrews 10:19–20

<sup>19</sup> Having therefore, brethren, boldness to enter into the holiest by **the blood of Jesus**,  
<sup>20</sup> By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

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Hebrews 13:12

<sup>12</sup> Wherefore Jesus also, that he might sanctify the people with **his own blood**, suffered without the gate.

Hebrews 13:20

<sup>20</sup> Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through **the blood of the everlasting covenant**,

1 Peter 1:18–19

<sup>18</sup> Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; <sup>19</sup> But with **the precious blood of Christ**, as of a lamb without blemish and without spot:

1 John 1:6–7

<sup>6</sup> If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: <sup>7</sup> But if we walk in the light, as he is in the light, we have fellowship one with another, and **the blood of Jesus Christ his Son cleanseth us from all sin**.

Revelation 1:5

<sup>5</sup> And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in **his own blood**,

Revelation 5:9

<sup>9</sup> And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by **thy blood** out of every kindred, and tongue, and people, and nation;

Revelation 7:14

<sup>14</sup> And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in **the blood of the Lamb**.

Revelation 12:11

<sup>11</sup> And they overcame him by **the blood of the Lamb**, and by the word of their testimony; and they loved not their lives unto the death.

We have just quoted 29 verses that state the absolute necessity of the blood of Jesus in salvation. Now, take everyone of those passages of Scripture that I just quoted and plug the word “death” into the places where you see the word “blood” or underlined phrases containing the word “blood”. Any doctrine that states that the blood of Jesus is not required for salvation is under the condemnation

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of every one of those verses. Any doctrine that states that the blood of Jesus is not necessary for salvation came slithering up out of the fiery pits of hell. If we could pull but seven conclusions from these verses and the crucifixion of our LORD and Saviour we could say that we are:

1. **Saved by the Blood of His Cross:** All 29 of the verses just quoted.
2. **Justified by the Blood of His Cross:** Romans 5:8-9
3. **Redeemed by the Blood of His Cross:** Revelation 5:9 and Colossians 1:14.
4. **Forgiven by the Blood of His Cross:** Ephesians 1:7 and Colossians 1:14.
5. **Made Nigh by the Blood of His Cross:** Ephesians 2:13.
6. **Cleansed by the Blood of His Cross;** Revelation 7:14.
7. **Victorious by the Blood of His Cross:** Revelation 12:11.

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I wonder what would be the response of those who reject the blood of Jesus as being necessary for salvation would say if they were asked if they were ashamed of the blood of Jesus. Are you ashamed of the blood of Jesus?!?