

Book of Hebrews Part 22: 6:1-6; 10:26-29; Laying on of Hands; Willfully Sinning and Falling Away (3/2/2019)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/kpnfxg3/book-of-hebrews-part-22>.

***Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

Today we are going to continue in our study in the book of Hebrews. We are going to spend this lesson and others exploring the topic we are discussing today in order to extrapolate the things the writer had intended his reader to understand. Before we do that, we have one more elementary principle to deal with, which is, the laying on of hands.

This concept has been instrumental throughout the narrative of the faith. You will find, as you research it, that it is not simply a New Testament or Old Testament phenomenon. This is something that is prevalent throughout Scripture. What we find, as we look at the examples, is this laying on of hands happens at pivotal and defining moments. It is the precursor to tell you something radical is about to happen.

In times past, before I really studied the topic, I was apathetic towards the laying on of hands. I, like many of you, laid hands on people and prayed for them, but I did not appreciate the truth, weight, or depth behind this principle. This is why when you go to lay hands on someone, I want you feel the weight of it and know exactly what to expect; I want you to feel the gravity of the situation.

Given all that, we're going to look at a variety of different examples from Scripture of the laying on of hands. One thing you're going to notice is the laying on of hands is not exclusive to one specific context or one specific situation. There are actually a variety of contexts that apply and by which we see the laying on of hands employed. Therefore, we are going to look at the broad context so we get a greater understanding of this particular elementary principle.

I want to begin by taking you to the book of Genesis where we find the story of Jacob. Jacob had moved to Egypt, he was preparing to die, and he calls for Joseph because he wants to bless his grandchildren. These were Manasseh and Ephraim, Joseph's children, who Jacob claimed for his own sons. These are two boys the LORD had blessed Joseph with while in Egypt. This is what we read in Genesis 48:13-14 ¹³ And Joseph took them both, Ephraim with his right hand toward Israel's left hand, and Manasseh with his left hand toward Israel's right hand, and brought them near him. ¹⁴ **Then Israel stretched out his right hand and laid it on Ephraim's head, who was the younger, and his left hand on Manasseh's head, guiding his hands knowingly, for Manasseh was the firstborn** (emphasis added).

In other words, Joseph, being an astute man, grabs his two sons and intentionally puts his firstborn in his left hand. He puts his younger in his right hand knowing he's going to walk straight to his father, and he's going to make it as easy as possible so that all his father has to do is go out stretch out his hands straight forward, and his right hand will come upon the firstborn who will then receive the blessing. He would also put his left hand on the younger, but he would not receive the blessing of the elder brother.

Here is what is interesting; God's plan was actually for the blessing to go to Ephraim, who is the younger brother. So when the two boys were presented before Jacob, he crossed his arms so his right hand was on the head of Ephraim. At this point, Joseph tried to correct Jacob, but Jacob was intentional in placing his right hand on the head of Ephraim, who was the younger son.

So what was the purpose? We get our answer as we continue in Genesis 48:15-16—¹⁵ **And he blessed Joseph, and said: "God, before whom my fathers Abraham and Isaac walked, The God who has fed me all my life long to this day, ¹⁶ The Angel who has redeemed me from all evil, bless the lads; let my name be named upon them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth"** (emphasis added).

So what we see here is the context of laying on of hands. What was it? It was for the blessing. That's why Jacob laid his hands on the boys. I want to be very clear because I don't want you to reduce this to a crust of bread. When Jacob laid his hands on the boys and blessed them, they were blessed. This impacted their lives forever.

That's how dramatic this situation was. Jacob wasn't going to die until he did this. This is critical to understand. This kind of goes back to something we talked about last lesson when we were talking about baptism and why all these people were bringing their children to Yeshua. Why were they doing that? Well, let's go back there and look at this in Matthew 19:14-15—¹⁴ **But Jesus said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven."** ¹⁵ **And He laid His hands on them and departed from there** (emphasis added).

I want you to understand this is the reason these parents were bringing their young children and infants to Yeshua. They knew from their heritage and the story of Jacob that when Yeshua laid hands on their children, they would be blessed. There was no question about it. If He blesses them, they were going to be blessed. That is a radical change which totally impacts their lives. So this is the context. We see clearly there is a time when the laying on of the hands is in the context explicitly of blessing.

I want to take you to another story in Mark 6:4-5 to show you another context which is very powerful. ⁴ **But Jesus said to them, "A prophet is not without honor except in his own country, among his own relatives, and in his own house."** ⁵ **Now He could do no mighty work there, except that He laid His hands on a few sick people and healed them** (emphasis added).

That information is very interesting. Why didn't Mark simply say, "Yeshua could not do as much work there, but He healed a few sick people"? That would have more than conveyed the message. Instead, Mark is very specific to include a specific detail, which is the laying on of hands. Yeshua laid hands on them, and that's when they were healed.

Do you feel the weight of that? There's a reason Mark included that detail in his testimony. Luke does the same thing in Luke 4:40—**When the sun was setting, all those who had any that were sick with**

various diseases brought them to Him; and **He laid His hands on every one of them** and healed them (emphasis added).

Isn't that amazing? You find there is transference of power, and it happens through the conduit of the laying on of hands. At that moment, they were healed.

Yeshua does this many times, but let me just show you one more from Luke 13:11-13—¹¹ **And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up.** ¹² **But when Jesus saw her, He called her to Him and said to her, "Woman, you are loosed from your infirmity."** ¹³ **And He laid His hands on her, and immediately she was made straight, and glorified God** (emphasis added).

So we can see Yeshua was in the habit of laying His hands on people and healing them. Does that mean this was always His means of healing? No. There are times He simply spoke the word and the people were healed; however, oftentimes, what you see is He laid His hands upon them.

Why did He do that? This was His way. I want you to think about this; He is laying His hands on that person intentionally. This is orchestrated. This is how He wants it to be done. The person was to receive healing through the laying on of hands, which really puts this into a very weighty context for us. Then, of course, every one of these people experienced a life-altering event after this laying on of hands. The more we begin to dig into this topic, the bigger deal it becomes.

I want to take you to Acts 8:9-12—⁹ **But there was a certain man called Simon, who previously practiced sorcery in the city and astonished the people of Samaria, claiming that he was someone great,** ¹⁰ **to whom they all gave heed, from the least to the greatest, saying, "This man is the great power of God."** ¹¹ **And they heeded him because he had astonished them with his sorceries for a long time.** ¹² **But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized.**

What we just read isn't even the point I want to get to, but it is another example of baptism. The gospel is going out, and what is the next thing you read? You read that the people who believe are getting baptized; there was no delay. Here in chapter 8 you can see the urgency.

Moving on to Acts 8:13-17—¹³ **Then Simon himself also believed; and when he was baptized he continued with Philip, and was amazed, seeing the miracles and signs which were done.** ¹⁴ **Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them,** ¹⁵ **who, when they had come down, prayed for them that they might receive the Holy Spirit.** ¹⁶ **For as yet He had fallen upon none of them. They had only been baptized in the name of the LORD Jesus.** ¹⁷ **Then they laid hands on them, and they received the Holy Spirit** (emphasis added).

So the context is there are righteous men of God, such as Jacob, laying their hands on people, and they receive a blessing. We have the context where Yeshua is laying His hands on people, and they're being healed. Now we have this context where we see the Apostles laying their hands upon people, and they're receiving the anointing of the Holy Spirit.

This is an amazing thing! It is also a pivotal moment. When you see this act of laying on of hands, something radical is about to happen. Something monumental is going to take place, and this we see right here in this verse, which is the anointing of the Holy Spirit, and the conduit is the laying on of hands.

Moving on in Acts 8:18—**And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money.** Think about what he just said. Simon is looking at what the Apostles are doing, and he is recognizing the people received the Spirit as a result of the laying on of hands. Talk about a weight of emphasis. He sees this; he wants this. The verse continues in Acts 8:19—¹⁹ **saying, "Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit."** He knows there's power here, and he knows the conduit is the laying on of hands.

Look at Acts 19:6—**And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied** (emphasis added). They were not speaking in tongues and prophesying; but when he laid his hands on them, that's when the anointing came. So we see this anointing come upon them in Acts chapter 8, and in Acts 19 we see the power come upon them. In both cases, it is the same instrument which makes this happen. This conduit is the laying on of hands.

Look at 1 Timothy 4:14—**Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership** (emphasis added).

Now I have to stop and say one thing. Obviously, when you're getting in situations like this where the person who is laying hands upon the other person has no anointing from most high, he cannot transfer anything to the person he's laying hands on. This is very important to recognize. So when people, like Simon, think they can run around and start laying hands on people with the result being healing, that may not be the result. You have to have the anointing. You can't transfer something you don't have.

Look at it like a bank account. If someone wants to transfer you money, they have to have money in their account to transfer. It's the same way with the laying on of hands. It is not just anyone; it is the Apostles and elders. It is the ones who have been called to have authority.

This leads us to our next two things I want to point out here in regard to the laying on of hands. I want to take you to the Torah where I want you to see an interesting context that is a little bit different. Reading from Numbers 8:10-11—¹⁰ **So you shall bring the Levites before the LORD, and the children of Israel shall lay their hands on the Levites;** ¹¹ **and Aaron shall offer the Levites before the LORD, like a wave offering from the children of Israel, that they may perform the work of the LORD** (emphasis added).

The first thing I want to mention here is the context. The context is dedication. It's an inauguration. People are being dedicated for a specific work for the Kingdom of God, and this is done through the laying on of hands.

The second thing I want to point out is it was commanded. The LORD is commanding and instructing Moses how to do this. God is commanding that Israel lay their hands upon the Levites. So if you wonder why we see all this activity in the New Testament of righteous men of God going out laying hands on people, it is because that is the mind of the LORD. It's what His will is and how He has orchestrated people to receive anointing, blessing, be committed into the ministry, and to be committed into the Kingdom of God. It's through the laying on of hands.

This isn't the only example we have. We can look at Acts 6 for more examples. The background is that the Hellenists come to the Hebrews in Jerusalem, and they start making a big stink about the fact their widows are being neglected. So the apostles instruct them to go find seven men filled with the Holy

Spirit and dedicate them to the distribution of the widows. The Apostles did not feel it would be right for them to leave the word of God and prayer for this task, so the instruction was given to find seven righteous men, Stephen was one of them, and they bring those seven before the Apostles. This is what we read in Acts 6:6—**whom they set before the apostles; and when they had prayed, they laid hands on them** (emphasis added).

Do you understand for them to be commissioned, to be brought into the ministry just as Israel did with the Levites, and be dedicated for the work of the Kingdom, happened because of the laying on of hands? The beautiful thing about this is, this is one of the things you see many churches doing well. If they're going to send off a missionary or dedicate anyone to ministry, what you typically see is they call people up, lay hands on them, and pray. It is an awesome thing to do because that's exactly how they did it biblically. It is the mind and will of the LORD. This is how He has orchestrated this.

Moving on to Acts 13:2-3 where we find the same thing happened to Paul and Barnabas—² **As they ministered to the LORD and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them."** ³ **Then, having fasted and prayed, and laid hands on them, they sent them away** (emphasis added).

Think about this! This is Paul and Barnabas. These men were anointed, and the way they sent them out into ministry, dedicated for the Kingdom, for the specific work of the LORD, was with the laying on of hands. We need to pick up on this so we make sure we're incorporating these things. We need to make sure we understand these things regarding the moments we're supposed to be doing this and the moment we're not supposed to be doing this.

In Numbers 27:18-20, we probably have the most well-known example of this. ¹⁸ **And the LORD said to Moses: "Take Joshua the son of Nun with you, a man in whom is the Spirit, and lay your hand on him; ¹⁹ set him before Eleazar the priest and before all the congregation, and inaugurate him in their sight. ²⁰ And you shall give some of your authority to him, that all the congregation of the children of Israel may be obedient** (emphasis added).

So at the command of the LORD, Moses was to inaugurate Joshua to take his position as a leader of Israel. The way Moses was to do this was to lay hands on him. What do we see happening? When Moses lays his hand on Joshua, part of his authority goes to Joshua. A transference happens. When you lay your hands on someone, there's a conduit. Moses transferred part of his authority to him.

Moving to Numbers 27:23—**And he laid his hands on him and inaugurated him, just as the LORD commanded by the hand of Moses** (emphasis added).

Now I want to go to the end of the Torah in Deuteronomy 34:9 because there's something else that happened to Joshua the moment Moses laid his hands on him. This is huge because this is very New Testament like, if you will— ⁹ **Now Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him** (emphasis added). Joshua received wisdom. He received an anointing of the Holy Spirit. This was explicitly through the laying on of hands.

I want to give you one more example from Leviticus 16. Most of you already know this chapter is dedicated to Yom Kippur, which is the holiest day of the year in the Jewish calendar. On this day a very special ceremony took place, which was the central point of the whole day. Two of the biggest figures in the ceremony were two identical goats. One was for the LORD, and one was called *`aza'zel*. The priest

would put his hands in this lottery box and he would pull out two lots. One lot would say, *La Adoni*, for the LORD, and one would say *La'ázāzêl*. The priest would put these lots on their respective heads. The one named *La Adoni*, for the LORD, was to be killed as a sacrifice. However, the other one, *La'ázāzêl*, was to become the scapegoat, and there was something specific the priest was to do to this goat.

This is what we read in Leviticus 16:21-22—²¹ **Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send it away into the wilderness by the hand of a suitable man. ²² The goat shall bear on itself all their iniquities to an uninhabited land; and he shall release the goat in the wilderness** (emphasis added).

Now, this is a very different context than the blessing, the power, the healing, and the commissioning and dedication into ministry. This is a completely different context here. We see the High Priest lays his hands on the head of the goat, and there is transference. This time, however, it is the transference of sins.

There is a special prayer in the Mishnah the High Priest would say as he's laying his hands over the head of the goat confessing all the sins of Israel. The sins of Israel would be placed on the head of the goat, and the goat would be let out of the city never to come back again. Remember what is said in - Scripture— **As far as the east is from the west, So far has He removed our transgressions from us** (Psalm 103:12). We know Yeshua bore our sins. He is that scapegoat who bore the sins of Israel. That's an amazing thing all done by the laying on of hands.

So when we look at this passage in Hebrews 6:2 regarding the elementary principle of the laying on of hands, this gives you a little broader perspective, and understanding of what this entails. However, having said that, I do want to submit to you this specific context by which the writer is referring to laying on of hands would be that of Acts 8 and Acts 19. In other words, when they get baptized, the next thing that is happening is there is a laying on of hands and a receiving of the Holy Spirit. This is the context by which the writer is conveying this laying on of hands.

So this is something you need to think about when you lay hands on someone. It is not you; it is you doing the will of God. It is you being submissive and humble before Him with faith in the power of Yeshua. That's when you start laying hands on people and things begin to happen because in and of ourselves we have no power. It's all Yeshua; it is His power. Amen?

With that said, I'm excited to break into some new ground. We are going to continue in Hebrews 6:4-5—⁴ **For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, ⁵ and have tasted the good word of God and the powers of the age to come** (emphasis added).

I want to stop here because to finish reading his statement, you need to recognize something. He is describing a particular group of people. Look at these descriptions; enlightened, tasted the heavenly gift, partakers of the Holy Spirit, tasted the good word of God, and the powers of the age to come. Let me ask you this; who is he talking about? He's talking about the redeemed. These are the holy ones who Yeshua has bought at a price. These are the ones who walk with the Son of the Living God, and he is living inside of them. There is no debate here about who we're talking about. Unless you understand this, you will not feel the weight of what we're going to read next.

So here the writer says in Hebrews 6:4-6—⁴ **It is impossible for those who were once enlightened (believers)...**⁶ **if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame** (emphasis added).

This is one of the most terrifying passages in all of Scripture next to Matthew 7 where Yeshua is describing a particular group of people, believers, and they had an anointing because they cast out demons, prophesied, and they did many works all in the name of Jesus, all in the name of Yeshua. As you read into Matthew 7:23, you find Yeshua telling them—**depart from Me you who practice Lawlessness.**

He tells them, “You who practice Lawlessness; get away from me.” The writer of Hebrews is expressing the very same message Yeshua expresses in Matthew 7:21-23. They were anointed, and we read in Hebrew 6:6 something happened. They fell away.

What makes one of the scariest passages in Scripture even scarier, if that's possible? It's the fact today many Christians do not believe this. When they are confronted with passages like this, it gets too real. It's too heavy. It's too extreme. They tell you, “No, no, no. That doesn't make sense. You can't be understanding the writer correctly. We're living in a dispensation of grace. I don't see any grace in those verses. Where is the grace?”

What do you do with a passage like this? I'm going to tell you this is one of the most hotly debated passages in the New Testament within Christendom, especially in light of our Calvinist brothers and sisters, the reformed theology, which states if you have an authentic experience with Yeshua, you've committed your life to Him, and you are walking with Him, then no matter what you do or say in the future, your salvation is locked. You cannot lose your salvation.

They will tell you, “Yes. It may be true that our gifts are going to dwindle. You will not be as wealthy in heaven, but you don't have to worry if you sin.” These reformed theologians and pastors metaphorically tuck their congregants in bed and they tell them, “Sleep tight. Your salvation is locked in. It is guaranteed. There's nothing to worry about.” That is until you read a passage like this passage in Hebrews 6:4 and realize, “Wait a second. Something in the reformed theologian's proposition does not work when compared to this verse.” All you have to do is read this verse at face value. It is terrifying!

Because of the controversy and nature of what we just read, we are going to be peeling back layers of this. Again, let me reiterate, in this lesson, we are not coming full circle with this topic. I do not want you to leave today and say, “Oh, that's the complete thought. I got it. It's all good.” No it is not! What we cover today is just one layer, and we're going to be looking at other layers as we move forward.

This is very controversial. There are scholars debating this issue. There have been reformed scholars who have tried to destroy this passage by saying, “We are reading it wrong in the Greek.” I actually have copies of some of these discussions. Then there are other scholars who push back and say, “Whoa. Time out! What are you doing? You're absolutely destroying this verse. What you're saying is not even accurate.”

You wouldn't believe the debates going on behind the scenes because there's a war against truth. There's a war against passages like this. Typically, these passages are not being taught from the pulpits today because there are pastors who don't want to deal with it. I've talked to them. They don't want to deal with this. They will read passages like this and say, “Let's move on. We will keep going because it's

heavy. It's too extreme." The very thought of it goes against most people's understanding of the dispensation of grace message.

Because of that, we're going to dig in and look at this. The first thing I want to do is take you to another part in Hebrews. We actually have a second witness to what the writer of Hebrews is saying, and we find he says the exact same thing here in Hebrews chapter 6 that he says in chapter 10, but he uses different terminology. I'm going to tell you as we go to chapter 10, we're giving greater clarity of exactly what he means and doesn't mean. A huge component of digging into this passage is not just looking at what he says, but it's also about understanding what he does not say.

Then of course what solidifies it all is burying this thing in Scripture because this is a life-and-death situation. The writer is trying to warn his own brethren against a great deception. There's a great deception amongst believers. We're not talking about unbelievers; we're talking about a specific group of believers who are falling away, and it's through lies and deception.

So with that said, I want to take you to Hebrews 10:26—**For if we sin willfully after we have received the knowledge of the truth** [this is the same group of people found in Hebrews 6; believers], **there no longer remains a sacrifice for sins** (emphasis added). We're dealing with believers. And again, just like in Hebrews 6:6 where we find—**if they fall away, to renew them again to repentance**.

You know, there are some preachers who could take the pulpit today teaching this, and people would say he was a heretic. They would say he doesn't believe in the grace message and is coming against the grace of God. This is a reality, because this is happening.

So does what we just read sound familiar? **It is impossible for believers if they fall away to renew them again to repentance**. It is the same statement only using different terminology. Therefore, we can look at this and understand plainly, there is no atonement for a person who willingly sins against God. As a believer in Yeshua, it matters what you do. What you do makes a difference; it has an impact on your salvation.

Believe me; I am not popular for saying these things, but I just want to understand exactly what the writer says. I don't want to twist it. I don't want to contort it. I just want to receive it. No matter how much our flesh doesn't like it, when you read something like this you are going to have to change. You will have to crucify the flesh. No longer can you use grace as this get-out-of-jail-free card that you look at and tell yourself, "I'm okay doing this because I always have this reboot button over here." Thinking like that is the ultimate perversity. If you have the grace of God in view as you accept sin in your life that is vile rebellion. I'm not to think myself above you all; we ought not to think for one second we are in a state of grace which allows us to sin at will. God forbid!

I want to share with you some ancient Jewish knowledge. This comes from the Mishnah. The Mishnah was redacted by Yehuda Hanasi in 200 ad, but all these teachings of the Mishnah existed at the time the writer of Hebrews wrote his letter to the Hebrews. There are specific understandings the rabbi's had and taught in regard to repentance and relationship to grace.

I want to share something with you from the Mishnah. Ironically, this comes from Yoma 8:9, which is the tractate all about Yom Kippur. It's all about mercy and grace. This is what we read—**He who says, "I shall sin and repent, sin and repent"—they give him no chance to do repentance. ... [he says,] "I will sin and the Day of Atonement will atone,"—the Day of Atonement does not atone** (Mishna, Yoma 8:9).

In other words, what the rabbis are saying is if in your mind you are saying, “I know the Day of Atonement is coming. I have the grace of God there. I can sin and be okay.” You are willfully embracing sin with this ideology that you'll just lean upon grace. Later on the rabbis even teach exactly what the writer of Hebrews is teaching in that this ideology is a perversity and deception.

If you do this, you will die in your sins. You've already made your choice. Part of the problem is many believers today are horizontal believers. In other words, they look at what other Christians are doing and do the same. Their reasoning is, “What they are doing is a little bit liberal, but you know what? They're Christians. They believe in Jesus. It's okay to do the same things they do, and I am going to do it because it is all about grace.”

What does it say in Exodus 23? We are not to be led astray with the wicked. We're not to go with the multitude of the crowd no matter how much peer pressure. Our faith is to be vertical. We are either looking down at His word, or we are looking up at Him? We are not to be horizontal believers. And this is what has happened.

It is because of these false ideologies, verses like Hebrews 6:4-5 are negatively impacted. There are people totally twisting and contorting these verses. By doing so, you will never receive the truth of those verses, and therefore, you will never develop the fear of God and fear of sin. You need to know what this fear does and the power given as a result of that fear if you accept it. If you accept sin, there will be consequences. Do not allow the devil or your flesh to tell you otherwise.

That being said, I want to take you to the Torah. I want to show you what the rabbis have said; I want to show you what the writer of Hebrews has said. All of it is completely consistent with the Torah. This is what we read in Numbers 15:30—'**But the person who does anything presumptuously** [In the Hebrew, it means defiantly. They know something is a command of God, but they decide they want to sin anyway. So this is defiance and rebellion. They know right from wrong], **whether he is native-born or a stranger, that one brings reproach on the LORD** [In other words, you become a blasphemer; you blaspheme His Holy name], **and he shall be cut off from among his people** (emphasis added). You are to die; you are to be killed. We're talking about eternal judgment. Anyone Jew or Gentile who does anything rebelliously with the mindset of knowing they are breaking a Commandment of God, but justify it as being okay because you have grace, you are a dead man. Remember this comes straight out of the Torah!

Moving to Psalms 68:21—**But God will wound the head of His enemies, The hairy scalp of the one who still goes on in His trespasses** (emphasis added). He will not turn back. There is no repentance. He's looking at it and he is lying to himself. This is exactly what we do when we—**walk according to the dictates of my own heart**. Jeremiah prefaces the same thing in Jeremiah 23 because this is a real threat. Our heart is so deceitful, and it does not want to obey. It wants to sin; it wants to go against the Commandments of God. God is going to destroy the person who gives in to sin.

Look at Proverbs 13:13—**He who despises the word will be destroyed, But he who fears the commandment will be rewarded**. The word despised is the same word you find in Jeremiah 23 when Jeremiah comes against the people rebuking them for giving heed to the false prophets who are telling them they're going to have peace even though they walk according to the dictates of their heart. In response to their acts, the LORD said, “They despise me. They're not listening to Me.”

Amos 2:4—**Thus says the LORD: "For three transgressions of Judah, and for four, I will not turn away its punishment** (emphasis added). There is no forgiveness. This is what we read right here from one of the prophets. Why is there no forgiveness? **Because they have despised the Law of the LORD, and have not kept His commandments. Their lies lead them astray, Lies which their fathers followed** (emphasis added).

It is terrifying when you start to compare other Scripture with what the writer of Hebrews said, and you find out its consistent. That's when the terror of the LORD comes in. If you throw away the Old Testament, you can get away, to a point, of really manipulating what the writer of Hebrews says, but not when you allow the Torah and the prophets to speak. That is when it gets really scary and you are thinking, "God, have mercy on my soul. May I never willingly go against and sin against Your Great Name."

Exodus 32:33—**And the LORD said to Moses, "Whoever has sinned against Me, I will blot him out of My book.** In our world today, those words seem ridiculous. They are too harsh. We can't accept these words. However, these words haven't gone anywhere. These words are in the same context as what the writer of Hebrews is sharing. We are supposed to have death and hell, literally scared out of us through the righteousness, purity, love, and compassion of God's word.

In Joshua 24:15—**And if it seems evil to you to serve the LORD, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the LORD.**

This is a passage we looked at earlier when we covered Psalm 95. There is an urgency to receive the gospel and the truth of the gospel. We are to do it today. Today, we need to receive Yeshua in our hearts. There is to be no delay. Do you understand that?

Here, however, is the thing. Joshua tells the people—**choose for yourselves this day whom you will serve**—then the people respond—**we also will serve the LORD, for He is our God** (Joshua 24:18). Now listen to how Joshua responded because this is amazing— ¹⁹ **But Joshua said to the people, "You cannot serve the LORD, for He is a holy God. He is a jealous God; He will not forgive your transgressions nor your sins** (emphasis added, Joshua 24:19).

The context of Joshua's statement is the identical context the writer of Hebrews is sharing in Hebrews 10:26—**For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins.** This is exactly what's being conveyed.

Ezekiel 18:24—**But when a righteous man turns away from his righteousness and commits iniquity.** Again, what group of people are we talking about? It is believers. This is the theme the writer is presenting. Continuing in Ezekiel 18:24—**and does according to all the abominations that the wicked man does, shall he live?** [That is the million-dollar question] **All the righteousness which he has done shall not be remembered; because of the unfaithfulness of which he is guilty and the sin which he has committed, because of them he shall die** (emphasis added).

It is amazing to read some of the commentaries and comments you find in regard to Hebrews chapter 6 and Hebrews chapter 10. It is mind-blowing. You will see comments such as—If I believe what you're saying, and I'm to take at face value what the writer of Hebrews is saying, then that's just ridiculous. No

one can do that; no one is perfect. This is not even fair. This doesn't work at all. Where is grace in this message?"

Here's what's interesting. When you read verses like these, the LORD lays it out specifically; it's crystal clear. A man such as this is not going to live; he's going to die if he turns from his righteousness and accepts iniquity.

So how did the children of Israel respond to all of this? This will blow your mind. Ezekiel 18:25—**The way of the LORD is not fair.**

It's not fair was their cry. In all honesty, we can read passages in Hebrews chapter 6 and 10, and your flesh is going to tell you just that, this is crazy. This is too extreme. The LORD is asking too much of me in asking me to stop living completely in the world. For me to sacrifice some worldly things is one thing, but to have my whole heart, soul, and body dedicated to Yeshua is weird and too extreme.

Then the devil comes in and peddles his lies and hits each one of us in our weak spots. He exploits our weak spots. The things you are weakest in is what he will magnify. He will pursue that area until he gets you to succumb to where you lay your head down at night and say "I'm saved so I'm okay" when in fact you're not okay. It is not to say you can't have that confidence of walking with the LORD when you have the anointing of the Holy Spirit. When you're walking in faith in Yeshua, you should be able to have that confidence. There is no question about that. However, the issue is, as a believer you're walking that walk, and then you start to get a palette for sin and yet there's no fear in your life. That is not going to work.

You're going to come to judgment, and you will loathe the decisions you have made in this life. You will loath these things you pursued in the world whether it's money or any of the various idols you coveted. You will loath the things of the word, of the flesh, that you covet and affected your life and allowed to soaked up your time. You will loath these things on the Day of Judgment. You do not want them to be a part of your life.

We can finish up the LORD's response in Ezekiel 18:25—**Hear now, O house of Israel, is it not My way which is fair, and your ways which are not fair?** This is how the LORD responds to this. This is how we need to respond to Hebrews 6 and to Hebrews 10. His ways are fair.

Let me take you into the New Testament in I Corinthians 3:16-17—**¹⁶Do you not know that you are the temple of God and that the Spirit of God dwells in you? ¹⁷If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are** (emphasis added).

So again, the context is you're a believer, and you're identified as the temple of God. The Spirit of God is dwelling within you. Paul makes the same statement the writer of Hebrews does multiple times. What does Paul say? If you sin; if you defile this temple, you die.

Is that extreme? Is that crazy? Yes! What does this verse cause us to do when we read it and allow the context to penetrate into our heart? It makes us think twice about sinning. Sinning is not worth it. It makes you feel the weight of the death that sin promotes. The wages of sin is death.

So returning to Hebrews 10:26-27—²⁶ **For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, ²⁷ but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries** (emphasis added).

If you have a sin you are struggling in right now, I'm telling you, get out of it! Whatever it takes, fasting and praying, get out of it now because the only expectation you have as a believer in Yeshua is death if you are in fact embracing sin.

Moving on to Hebrews 10:28-29—²⁸ **Anyone who has rejected Moses' Law dies without mercy** (emphasis added). You need to think about that statement. You can go to both the Torah and the Prophets and find those who rejected His Law died without mercy. They rejected God's Law, which is also referred to as the Law of Moses, and they died without mercy—**...on the testimony of two or three witnesses. ²⁹ Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?** (Emphasis added).

The writer of Hebrews is telling you, it was one thing for you to sin prior to the coming of Yeshua. However, now that God's grace has been poured out, it is a worse offense to commit that same sin. We are not to insult the Spirit of Grace. Amen?

We're going to end here today. This is just one layer. There's much more to dig into in regard to this topic. So I don't want you to think this is all there is to say about Hebrews 6: 4-6. There is much more we will be covering in the next lessons.