



## [Decoding Hebrews 6: Proof that Baptism is NOT Christian!](#)

- Jim Staley

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Stop talking about the gospel of Jesus Christ and Him crucified. Stop talking about the end times, the doctrine of baptism. We need to get over all of that baby stuff and get on to the meat of the Word. Did you know I just quoted **Hebrews chapter 6 verse 1**? That's right, we're going to talk about all of that and we're going to break down the Hebrew pictograph and talk about how it relates to water and the Word and instruction and shooting arrows. We're going to dive into it all. This is going to be a good one right after this.

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Hello everyone, welcome back. Jim Staley here, **Passion for Truth Ministries**. We are walking through the book of Hebrews verse by verse from the original Jewish Hebraic perspective. We're not going into Protestant theology, Western Greco-Roman ideas and doctrine. We're going way past that, past Roman Catholicism and even past the church fathers of the 2nd, 3rd and 4th century. We're going back to the 1st century. You're going to hear things you likely have never heard before on this channel. If this is what you're looking for, if you're looking to want to understand the Bible so that you can grow closer to Christ, closer to God and deepen your walk with others, then this is the channel for you. We're diving into everything Hebraic here because that's the author's background.

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That's right, every single of these authors were Jewish from the New Testament perspective and that's where we're going. So hit that subscribe right now and be ready to take notes as we continue in the book of Hebrews. We are now in chapter 6. Leaving off here in chapter 5, this entire book is built around the

concept of the temple service. It's built around the high priesthood. If we don't know anything about the temple, the Torah, high priesthood, our Judaism of the 1st century, the different players, their audiences, what they believed, their backdrops, we're really going to read into it what we already believe. We're going to miss major tenets of what the author is really trying to say. That's why understanding 1st century culture is so important. It is not even so much about the language as it is about the culture. Just knowing the people groups, the debates, what's going on, what they believed really sets the backdrop to understand everything. It's like watching a play that is set in the time of Jesus but the backdrop is New York City. It just doesn't make sense. You're going to interpret everything differently if you change that backdrop. So now, let's move on over to chapter 6 with that in mind and let's begin.

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All right, it says this, ***“Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith towards God and <sup>2</sup> of the doctrine of baptisms,”*** plural, that's interesting, ***“of laying out of hands of resurrection of the dead and eternal judgement, <sup>3</sup> and this we will do if God permits.”*** Now, this is fascinating because He's literally naming off things that we don't understand largely here in mainstream Christianity in the 21st century. We argue about all of this stuff. We don't fully understand. If you pick up somebody off the street in any particular church and ask them, give me the doctrine on eternal judgement or the resurrection of the dead, help me understand the difference between the resurrection of the just and the resurrection of the unjust, they would look at you cross-eyed.

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If you say, what is the doctrine of baptisms? They would say, wait a minute, you mean the doctrine of baptism? No, the doctrine of baptisms. You see, this is something the author of Hebrews is totally expecting his entire readership to already know. He's talking to Jewish believers. He's trying to get them to stay on task, and He knows that they already understand the basic tenets of faith, the same tenets that here in 21st century Christianity, we don't so much understand. So we're going to kind of walk through this. I'm kind of excited about this. I could go literally an hour on each one of these, but I'm just going to give you a basic overview here so you can kind of get an idea on what He's talking about.

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First of all, this is nothing to do with Christian theology being superior to Judaism. So what the author is not saying is He's not saying, hey, let's just get past all of these Jewish ideas and get on to the Christian ideas. No, Christianity doesn't even exist at this point in time. When the New Testament was written, there was two things that didn't exist, Christianity and the New Testament. That's right. It was just the Hebrew scriptures. These are just letters that were being passed around, and it took hundreds of years before people actually put them into what we call the canon of the New Testament. So in that text or

context, I should say, it's important to say that that's not what the author is trying to do. He just wants his audience to mature past basic theology that every Jew knew.

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So let's walk through and give you some context. So first of all, elementary doctrine. What does that mean? Elementary doctrine in first century Jewish culture would be the first principles. It's called *Yesodot* or foundations, right? Or *Yesod*, right? *Yesod* is the Hebrew word for foundation. It is the foundational principles. These align with basic Jewish doctrine, repentance, faith, purity, resurrection. Those are major tenets of Judaism. Let me say that again. Repentance, the doctrine of repentance, faith, purity, and resurrection. Those things were major tenets of first century Judaism, so much so the Sadducees fought with the Pharisees constantly, not only on all of those, but especially the last one where the Sadducees didn't believe in the resurrection, the Pharisees did.

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That's why Jesus or Yeshua, as I like to call Him in the Hebrew, He more aligned with pharisaical doctrine, not in the metaphorical sense of He's a hypocrite, but the Pharisees were kind of more conservative in their doctrine. They were really kind of the doctrine creators, if you will. They really were the lawyers and the scribes. And for that, that's why you see a lot of interaction between Yeshua and the Pharisees themselves. All right, now moving on to repentance from dead works. What does this mean? This phrase literally mirrors rabbinic usage. In Judaism, this phrase, *ma'asim metim*, or dead works, were ritual actions done without the heart or deeds apart from covenant faithfulness.

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Now look, I know in Christianity we think like everything in Judaism, like there's no, really there's, they're all hypocrites, right? All Pharisees, like nobody, it's all dead religion. No, it's not true. There are people that absolutely love God, just like Zacchaeus from the New Testament. We see just this many, many Pharisees that came to know Christ, they really had a heart for God and they didn't like all of the religion that had been infused in it. The entire Essene community in Qumran, from which we get the Qumran scrolls, they pulled out of first century Judaism from the entire Jerusalem area because they could not stand the political environment. They wanted to just serve God. And so there's this idea in rabbinic Judaism that any kind of action, any kind of work that doesn't have the right heart, you don't even get credit for. It's called a dead work. Think about that. What's the opposite of that? An alive work. This is why James says in his book, show me your faith without works and I'll show you my faith by what I do. In other words, He's saying that faith and works are intimately connected. They're two sides of the same coin. Unfortunately, today we've completely divorced them in many ways. But in the first century, dead works in this context means doing things, but you don't have the right heart.

- 0:08:00 All right, move on to the next phrase, faith towards God. The root here is the word *emunah*. I love this word *emunah* or some people pronounce it *emuna*. It is the idea of real faith. It is every single thing that happens to me. God is so sovereign that He's allowing it to happen. Even if I'm in sin, He's allowing the enemy to chastise me. I'm reaping what I'm sowing and that is designed to draw me closer to God. So therefore, everything that happens, I will bow the knee and submit to God. I will submit to the *emunah*. In my household, I remember there were many years that went by where no matter what happened, when somebody got frustrated, we would say *emunah*, *emunah*, meaning trust God. We have faith that God is sovereign.
- 0:08:51 It's covenantal loyalty and trust. It's far more than belief. You can believe in God. James says that's great. Even the demons believe in God. But covenantal loyalty and trust, that's different. That brings us to a place that no matter what happens in our life, we don't doubt the *Mosiah*. We don't doubt our covenant creator. We don't doubt our judge, our best friend, our father. We need to stop calling Him father, a good father, if we doubt His sovereignty in our lives. What happens to us, He's in full control of. That's **Romans 8:28** is so powerful when it says, ***"all things work together for good for those who love the Lord and are called according to His purpose."*** It didn't say some things, it says all things.
- 0:09:40 Let's move on to verse two, which talks about washings, the baptisms. In the Greek, it is plural, *baptismal*. This is pointing directly to the Jewish *mikvah*. What is the *mikvah*? The *mikvah* is the ritual immersion baptism. Thousands have been found all throughout Israel. This is not talking about the Christian baptism that would evolve hundreds of years later. This is directly connecting to the Torah during second temple period, where all of these ritual immersion baths were practiced for all kinds of purity. You can see the Dead Sea Scrolls in the Qumran sect. They have all kinds of quotes on this and discussions on this.
- 0:10:23 As a matter of fact, I'll just read one for you. **1QS, In the community rule three, six through nine**, it says, *"he will not be cleansed by mere water until he turns from evil."* This shows that this ritual immersion bath, it's not just ritualistic. They just weren't doing it. There was an understanding in the spirit, in the emotional and the religious realm that you have to have repentance. You have to have a conscience that feels bad. There has to be a sorrow and a *teshuva*, a returning back to God in your heart, or the ritual immersion bath meant nothing. It's the idea of when Moses came out of Egypt, went through the Red Sea first, Jordan River 40 years later, but that Red Sea represented the baptism of Israel. It was a new beginning. This is not a Christian concept that John the Baptist came up with. This was a very Jewish idea of something becoming brand new.

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Now, where do all these requirements come from? They come from the Torah, the first five books of the Bible. Torah means instructions in English. The Torah commands immersions in situations where someone becomes ritually impure. The Hebrew word there is *tameh*. After childbirth is one contact with a corpse, skin disease, seminal emission, etc. This is out of **Leviticus 11 through 15** and **Numbers 19**. The key idea here is that impurity does not mean and is not equal to sin. Having a baby is certainly not sin, but it does create a barrier to entering sacred space like the temple in the first and second temple periods. Why is that? Because the temple itself comes from the tabernacle, which was God's inhabitable place on earth. It was the only clean place that was on earth. There was no death at all. Even if you just had a child, what happens? There is blood that is coming out of that woman. When you touch a dead body, there is death. Anything related to death, disease, or even seminal emission where the seeds of life are dead, anything that is related to death, whether it is a sin or not a sin, causes that individual to not be able to come close to God. I love the symbolism. I love that parallel in the mind's eye that today when we do things that are sin, it literally creates a barrier to entering sacred space. When we are in fornication, when our thoughts are impure, when there is something that happens that we shouldn't be involved with, something slips out of our mouth, we're disobedient to our parents, disrespectful to authority, anything that's breaking a commandment creates a barrier to entering that sacred space with God.

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We all want to enter into a deeper walk with God, but we don't always want to do what it takes and what is required for us to do that. In the first century, there was the concept of the ritual immersion bath where they would go down into this *mikvah*. Think of a small hot tub or a bathtub. The water level would rise and anything that was impure on the outside of the body would go out the little groove and new water would come in. It's this beautiful symbolism of new water, water of the word, washing us with the water of the word. That's where the concept came from, ladies and gentlemen. Think about this. When they say being washed by the water of the word, what's it talking about? There's a direct allusion in every Jewish mind of the *mikvah*. They knew exactly what it was. The water came in, it washed you clean, the dirty water went out, you walked out brand new. It was a spiritual thing that had a reset button for covenant participation.

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Unfortunately, in Christianity today, it's not like a typical Hebrew thought where there was an action behind every doctrine. It wasn't just philosophical things of, I'm just going to ask Jesus, will you please forgive me for this? No, it cost you something. There was a moment. Every time that you sinned, you had to go take a bath. The amount of time it took to turn the faucet on and fill up the water and fill up the tub and all of those things just to go in there for 15 minutes and stop for a moment and repent of your sin and then come out and get dried off

and go back to your day. Imagine that. It's this amazing moment that causes you to stop and realize the significance of your sin. Then on top of that, you might have been required to take an animal and sacrifice it. All of that was not archaic. It was a beautiful physical, you had to do something when you sinned. It wasn't just lip service. Isaiah says, these people worship Me with their lips, but their hearts are far from Me.

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This concept of a ritual immersion bath was this beautiful reset button. That's why the author says we need to understand the doctrine of baptisms. Every kind of thing that the Torah required for you to get *mikveh* in, the early believers still understood this, except for now, He was connecting this to an end times connection, an overarching *mikveh*. All of these internal *mikvehs* were fine. They were going to continue to do this. All the early believers did these things when they learned of them, because there was so much richness in doing this, that you had to be immersed for this and immersed for that. It wasn't this roll the eyes. Oh my gosh, I can't believe I have to get immersed. You felt the conviction. You wanted to be immersed in the water. It was like dying and coming back and being reborn.

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As a matter of fact, rabbinic thought compared it to returning to the womb, the amniotic water. This is what the ancient rabbis believed. They believed it was rebirth. This is not a Christian concept. My friends, the early believers were Jewish and they borrowed these Jewish ideas and said, look, guys, the author of Hebrews is, hey, when you do these ritual immersion baths, remember Christ is the head of all of it. Don't do anything without the understanding that you are baptized salvation wise once and for all. So as you're doing these immersion baths to help you repent and to remember the depths of your sin and that you're starting over again, and God's giving that opportunity, remember that it's through the blood of Christ, the real word of God. So by the time John the baptizer came along, it was beautiful prophetic innovation. What John did was took the *mikvah* practice out of the temple synagogue, moved it into the wilderness, the Jordan River. This had never been done before. It was always done inside of a synagogue. When somebody was baptized, they would be baptized or immersed is what the word would have been used. But in the name of their rabbi, it was in the authority of their rabbi. So when someone wanted to follow a new rabbi, they wanted to be a *talmudim*, students of a rabbi. They would get *mikvah* in his name. What did that mean? It means what they went under it. They're dead to their own interpretation or understanding of Torah. And they come out and they are going to follow this rabbi's interpretation of an authority of the Torah. So they're going to follow His interpretation of the scriptures. That's what it meant.

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That's why when people are baptized in the first century, they would be baptized in the name of Yeshua. What does that mean? In the name of rabbi Yeshua,

we're going to be baptized in His authority, His authority, and how He interprets scripture. That's why He says, take on my yoke. That was a first century Jewish Hebrew idiom that meant interpretation of Torah. It didn't mean anything else. Every Jew knew that the yoke was a rabbi's interpretation of Torah. It's what He put on your neck to keep you in line as you're ploughing your field. And He says that the rabbis in the first century, the pharisaical rabbis, their yoke is so heavy, it's breaking the necks of these *talmudim*, of these disciples. But if you take on my interpretation, it's simple. It goes back to basic Bible 101. What was the original intent of God? When God said, keep the Sabbath on the seventh day, Friday night to Saturday night, it's simple. Don't buy, don't sell, don't work, don't let anybody else work for you. What'd they do? They came along and said, oh, you can't take a piece of wheat and rub it between your fingers. That's why He did it in front of them, by the way, to mock them. You can't walk 2000 steps or you're going too far. You can't do this. You can't, they made up all kinds of extra laws that was causing a chokehold on the people of God. That's the power of what Yeshua was doing and why John the baptizer got it out of the synagogue and said, we're going to baptize people for the commoner because not everybody had access to a *mikvah*. Not everybody had one in their house. And, and so even the poor people would come out and they were being baptized or immersed in the Jordan river, river of life for repentance of sin. It was causing people to prepare. What was preparing the way of the Lord even mean? It means to prepare for God to touch you. You first have to, to repent, to prepare the way of the Lord was to repent. If you want God to touch you right now in your life, repent, find something to repent of. If you don't have anything, repent of your father's sins, your forefather's sins, allow the power of God to work in your life through repentance. The crowds understood what John the Baptist was saying because immersion was already a common Jewish practice. John's call to immerse as a sign of national repentance, it resonated with everyone deeply. He set the way of the Lord and it was just repentance where all of the rabbis were focused on do this and do that. John came along and said, look, I'm telling you right now, the number one thing that, that Christ, that Messiah is going to need, which you guys don't even know exist right now is He needs you to repent. The moment you do that, you clean the temple and you open up opportunity for God to work. All right. As we move into the next section, we move into what? The sacrifices, the blessings, the laying on of hands. What is this laying on of hands? It's *Semikah*. *Semikah* is the idea of, of leaning. It comes from *Semek* or really the Hebrew letter *Samek*, which is to lean on. It's, it's this beautiful idea of leaning on like a staff, right? Or laying on of hands. This idea comes directly from the sacrifices. The worshipper would lay hands on the animal to identify with it.

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There could not be a better example in all of scripture of this than on Yom Kippur, the holiest day of God's calendar. On Yom Kippur, the high priest would place his hands on the Azazel goat and He would transfer all the sins of the

people onto that goat and then they would lead the goat out into the wilderness. That is the power of laying on of hands. All the patriarchs laid hands to transfer blessing and authority. Moses laid hands on Joshua. Every rabbi went through ordination and it was descended from this practice of laying on of hands. So by the time you get to the New Testament, this is not a new concept either. It was borrowed right out of Judaism. There's no new religion that's being started. They're taking rich, beautiful, deep, meaningful ideas that God gave in the Torah and they were utilizing the same religious practices, except for Jesus was at the center of all of it. So the power and the authority of the transfer of Moses' hands on Joshua, it's because His authority came from God. So when you get to the New Testament with Jesus, with Yeshua, He is the hand of God. He literally is the right hand of God. He sits at the right hand of God. The right hand in Jewish thought is the hand of authority. He's the authority of God on earth, which is why He will judge all of earth because God put all of the earth under His feet. He is the authority. So when you get to the laying on of hands, this is just a beautiful thing because now when you know Christ and you lay hands on someone, it's by the authority of the right hand of God through the hand, the authority of Yeshua Himself. The writer of Hebrews includes this in the quote foundation here because He's showing it was familiar to Jewish believers as both sacrificial and the commissioning practice. It's a basic 101 doctrine. If we don't understand authority, if we don't understand the concept of how to transfer authority, how blessing comes through the transfer of laying on of hands, then we're going to not understand a major tenant of the early Christian faith and that's why the Hebrew author brings it up. Now moving on to the resurrection, like I mentioned earlier, the Pharisees, they believed in the resurrection as the central hope of Judaism. The Sadducees, on the other hand, they completely denied it. But the clearest example of the resurrection comes right out of the Tanakh. It comes right out of the Old Testament. It's a promise out of **Daniel chapter 12 verse 2**. It says this, ***“many who sleep in the dust will awake, some to everlasting life and others to shame.”***

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Now the rabbinic writings also from the third, fourth and fifth centuries, it says this in *Sanhedrin 10.1*, it says *“all Israel have a share in the world to come, but those who deny the resurrection have no share.”* Now this is a direct dig on the Sadducees basically saying that you guys, if you don't believe in the resurrection, you're not getting it. Those of you that do, you do. But the reality is, is this is most seen in the New Testament where Yeshua becomes the first fruits of what the Jewish believers were already expecting. They already believed in the resurrection. Most all of the commoners sided with the Pharisees. The Sadducees was a minority view. The Pharisees was a majority view of the resurrection. Everybody wanted that hope and Yeshua was the first fruits of the resurrection.



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That's why this concept of the first fruits of the resurrection resonated so deeply that it excited them to realize that the very first of the resurrection that we've been waiting for has begun. It's begun through our Messiah. Early believers didn't need to be convinced that resurrection was real, just that it had already begun in the Messiah. **Revelation 24-6** says, ***"Those in Messiah who reign with Him for a thousand years,"*** it says, ***"blessed and holy are those who share in the first resurrection. The second death has no power over them."*** So the first resurrection happens when the in a place called Sheol, a holding place that is split in two by a great chasm. That's the story of Lazarus where the righteous are on one side, the wicked are on the other. And everyone's waiting for judgement.

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I hate to tell you, but everybody that's gone to a funeral and says, oh, grandma's up in heaven or uncle John is in hell. It's just not true. Everyone, no one has been judged yet. There are a few exceptions out there. Moses, Elijah, Enoch, I believe. But outside of that, the regular majority, even Daniel himself, God says, go and rest until the time of the resurrection. When the Messiah comes, the trumpet sounds during Rosh Hashanah that year, whatever year that is, and the dead in Christ will rise first. That is the millennial reign of Christ for a thousand years. At the end of that thousand years is the second resurrection. And that's **Revelation 20, 11-15**. When it says ***"the rest of the dead are passed after the millennium to face the great white throne judgement."*** So you can read that. Those not found in the book of life, they're thrown into the lake of fire. And that is the second resurrection. All the wicked are raised from the dead and now everyone is going to be judged by the Lamb's book of life.

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Now that we understand the basic tenets, believe it or not, can you imagine the first 30 minutes of this broadcast is just going over foundational principles that the author of Hebrews believes. Just the first two verses. So let's move on to the rest of the scriptures. In **verse three**, He says, ***"and this we will do if God permits."*** What? We'll get past all these things and we'll teach you deeper things. ***"<sup>4</sup> For it's impossible for those who were once enlightened and have tasted the heavenly gift and have become partakers of the Holy Spirit <sup>5</sup> and have tasted the good word of God and the powers of the age to come, <sup>6</sup> if they fall away to renew them again to repentance, since they crucify again for themselves the son of God and put Him to open shame."*** Now, what's the author talking about here in this set of verses? He's saying a very strong statement, which is if they come to the knowledge of Christ and then they deny Christ and they and they believe that it's not true, there is no way for them to come back.

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This is a Hebrew concept called high handedness. When you take your fist, it has the idea of taking your fist and you shove it in God's face and you deny God. And we're not talking about just for a moment because something horrible

happened and you're losing your cool. This is a true proclamation of a denial of your faith and you mean it and you live that way. Afterwards, there's no way for that person to come back. It's not that there's no forgiveness is that God says the heart of that person has become like Pharaoh. They will not turn around in my twenty five years of ministry. I've never seen it. I've seen people deny Christ, never seen one come back. God just says it doesn't happen.

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**Verse seven**, it says, *“<sup>7</sup> For the earth, which drinks in the rain that often comes upon it and bears herbs useful for those by whom it's cultivated, receives blessing from God. <sup>8</sup> But if it bears thorns and briars, it's rejected and near to being cursed. Whose end is it to be burnt?”* Now, before we go any further, I'm going to take a little bit of a detour here using verse seven, which talks about the earth drinking in the rain and how we need to drink in the rain. I want to explain to you why the author is using this illustration of water in agriculture. It's not just because it's an agricultural society. It's not just because water comes from heaven, but it's because the word instruction in Hebrew, which is the word Torah, actually comes from the root word *Yarah*, which literally means throwing water on someone. I want to show you this because it's absolutely stunning. The root word of Torah is *Yarah*, and it means to shoot an arrow or throw water or even to teach, which is incredible how these three concepts could actually come together in one root word. To teach someone, to throw water on someone, or to shoot an arrow is all the same word. How can that be? Think about it. You're throwing water on someone. It wakes them up, which is very much what a good teacher does. It wakes them up to do something. To shoot an arrow is an allusion to something that was very common. You saw people with bow and arrows all the time in the first century. The idea that an archer is shooting into nothing didn't exist. An archer always has a bullseye. He always has something that He's aiming at. That's what good teachers do. They have a point. They're aiming at a particular thing they want their students to look at. Now, the word Torah itself simply means instruction, but what I want to show you is I want to show you that in **1 John 3:4**, it says, *“sin is the transgression of the law,”* and literally it means missing the mark.

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Now, why do the ancient Hebrews say that sin is missing the mark? Because they know that the opposite of sin, which is breaking the law, the opposite of sin is keeping God's law, is hitting the mark, which goes back to the root word *Yarah*, which is shooting an arrow at the mark. So Torah is the mark. The word of God is the mark. God's instructions is the point. That's why **1 John 5:3** says those who love God keep His commandments. If you love someone, you try to make them happy. If you're a husband, you should be trying to make your wife happy, trying to do things that she likes, right? Same thing for a wife. You should be trying to love your husband the way He likes to be loved. Everyone loves to be loved the way they want to be loved, and that is the point that God's trying to make. You can't love God if you don't love the things that He loved.

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Now, I want to show you something even further. The word Torah here in the ancient paleo pictograph, think hieroglyphics for Hebrew style, okay? The way you spell Torah, and you can see it on your screen, is Tav, Vav, Resh, and Hey. But in the pictograph, each one of those letters has an actual meaning. And Tav is the last letter in the Hebrew alphabet, and it means covenant. Vav literally means nail, and Resh means the head or the leader, and Hey means reveal or revelation. Look at this. The word Torah literally means instruction in English, but in pictograph, it literally means the covenant of the nail is the head of revelation. Wow. If you didn't make that connection, I don't know what and who will. But the covenant of the nail is Yeshua. It's the covenant of the nail is the head of revelation. This is why the scriptures say He is the word made flesh, **John 1:14**. He is the water of the word. He is the nail and the head of all revelation. Torah is not this ancient thing. It's a living, breathing person. And the fundamental root of Torah is *Yarah*, and watch this on your screen. This is amazing. It's spelled Yod, Reish, and Hey. Yod is the Hebrew word for hand. Reish again is head or leader, and Hey is reveal or revelation. So *Yarah* means to teach or throw water on or shoot an arrow. But in pictograph, it means the hand of the leader is revealed or the hand of the leader is revelation. The one who's throwing the water is the hand. This is why Yeshua is the right hand of God. He's the authority. He's the one that's shooting the arrow. He's the one that's throwing the water. He is the arrow. And I pray that He brings revelation in your life.

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All right. Now let's get back to the scriptures. Let's finish out this chapter. There's a few more things here that we want to talk about before we wrap it up. Let's start in **verse eight**. It says, *"but if it bears thorns and briars, it's rejected and near to being cursed, whose end is being burned."* He's again, pulling from, from Jewish, uh, context of how they live their life. Water comes from heaven and brings life. If you're not absorbing a lot, the water, it will produce death. If you don't breathe in and drink the water of the word on a daily basis, you don't live it. You will dry up. And God says, I have no need for dried up twigs. I'm looking for things that are alive, that bring me a return on my investment. If you will. **Verse nine**, *<sup>9</sup> "but beloved, we are confident of better things concerning you. Yes. Things that accompany salvation, though we speak in this manner. In other words, I'm being kind of harsh on you, but I believe in you <sup>10</sup> for God is not unjust to forget your work and labor of love, which you've shown towards His name and that you've ministered to the saints. And you do minister. God's not forgotten all of your good works. <sup>11</sup> And we desire that each one of you show the same diligence to the full assurance of hope until the end <sup>12</sup> that you do not be sluggish but imitate those who through faith and patience inherit the promises."* Now, this phrase through pay, through faith and patience of those who inherit the promises, He's talking directly about Moses and Abraham. Every Jew knew that

if you're going to imitate anyone, it's always going to be Moses and Abraham. And that's exactly why the author uses Abraham in the very next verse. But when God made a promise to Abraham, because He could not swear by no one greater, He swore by Himself saying, surely blessing, I will bless you in multiplying. I will multiply you. And so after He had patiently endured, He obtained the promise. Let me stop right there. My friend, brother, sister, think about the power of what I just read. He says that Abraham, after he patiently endured, that is some serious doctrine right there. It was patient and he had to endure something. Then he received the promise. This is something, ladies and gentlemen, we don't do enough in our walk with God. We don't have enough patience to wait for the promise. We go from, we plough a field and then we go to the next field because this harvest didn't come fast enough. We go from spouse to spouse for the same reason.

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We train our children to date, going from field to field for the same reason. And what we're doing is we're learning a lack of patience, waiting for God in everything that we plough, whether it be a teenager that's waiting till he can actually become married to start looking for a spouse. Let God bring the right one at the right time. Be patient, brother. No reason to go field to field. I know I'm barking up a very difficult tree. We'll probably get lots of emails on that statement alone, but I believe that God is big enough to bring our children, their spouses without us having to go around to farmersonly.com or whatever dating service that is out there. And I'm not doubting that God can use dating services to bring people together. And He has, I'm just saying patience is something that is a virtue that we don't have enough of today. And if that's you today, I want you to just put in the comments, I need more patience. God, help me to continue to plough my field, whatever it might be in your life that you know the Holy Spirit's talking to you right now, that you're waiting for the promise. You're about ready to give up. And God says that's the moment when the promise begins to come true is the moment that you're about ready to give up. That is where the enemy comes in and turns your head right when those seeds begin to sprout. That is the hope you're looking for. Stick around and wait for it. It will come. Let's get back to this text here and finish this up. **Verse 17, “<sup>17</sup> thus God determined to show more abundantly to the heirs of promise, the immutability of His counsel,”** meaning that when He makes a statement, it's done. It's as good as done. He's outside of time. He will never lie. **“<sup>18</sup> We might have strong consolation who have fled for refuge to lay hold of the hope set before us. <sup>19</sup> This hope which we have is an anchor to our soul, both sure and steadfast, which enters the presence behind the veil.”**

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What's He talking about? He's talking about Yeshua going into the holy of holies where the high priest, only the high priest could go for our sins once a year to make sure that we are forgiven, **“<sup>20</sup> where the forerunner has entered for us, even Christ, even Yeshua, having become high priest forever, according to**

**the order of Melchizedek.**” Ladies and gentlemen, we're going to dive deep into Melchizedek in this entire book of Hebrews because it's not only a major theme, but it's the entire theme of the book of Hebrews. because it's not only been misunderstood, it is the anchor of the entire book is the transfer of high priesthood from the ironic high priesthood in the first century over to the Melchizedek priesthood which supersedes it. They run in tandem together like the guy who runs the parachute school and you jump out on his back. The Levite is on the back of Melchizedek. That's how it works. Unfortunately, today and in the first century, the Levitical priesthood was the primary one that you saw. No one saw the Melchizedek one. There wasn't a lot of teaching on it. And uh and so that's what they believed was the forerunner, but no, the forerunner was always the pattern on the mount, which comes from heaven. That's the Melchizedek priesthood. That is what is superior to the Levitical priesthood. And we're going to talk more about that next week. That high priesthood is the key to understanding the entire book of Hebrews.

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Well, my friends, thank you so much for spending time with us here. I pray a blessing over you and your household. Thank you so much for those of you that pray for us. I cannot tell you how much that means for us. Please pray for us every day. The enemy is constantly pushing up against us. It is like swimming through mud sometimes here at Passion for Truth to bring you these videos, these teachings, these episodes. I pray that they're a blessing to you. And if it is a blessing to you, would you consider partnering with us financially and **paying it forward**? Send a few shekels our way to say thank you. If you don't have a local church and you consider us as part of your spiritual feeding each and every week, I pray that that will make an impact to other people's lives around the world. I know it does in our own ecosystem of passion for truth. We have employees all over the world and we do our best to bring this to you. For now, thank you so much for being a part of our ministry. Hit that **subscribe** button if you're not subscribed. Hit the like button if you are. Make sure you hit the notification bell to make sure you don't miss a single video here at Passion for Truth. Until next time, I'm Jim Staley with **Passion for Truth Ministries**. I'll see you in the next video.

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