

# And This Will We Do, If God Permits

## An Expository Journey through the **Epistle to the Hebrews**

### Chapter 2: God Speaks Now through Jesus

#### **Hebrews 1:1&2**

#### 9: God Speaks Through His Son: Part 4

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WAOY Thursday 01/08/09

Welcome again, my beloved in Jesus Christ. We are continuing our verse-by-verse journey through the **Epistle of Hebrews**, and today I want to continue to look at what the writer of **Hebrews** taught about the superior way that God speaks to Man under the New Covenant, by looking at **Hebrews 1:1-2**. So let's read those verses together:

#### **Hebrews 1:1-2**

**1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,**

**2 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;**

Now we are continuing to look at what the writer of **Hebrews** is discussing here in these two verses by looking at the various ways that God used to speak to Man under the First Covenant, or the Old Covenant, versus the much more superior way that God speaks to Man through the New Covenant. And last time we were talking about the two sources of Divine Revelation. I want to continue in that vein again today.

As I told you last time, the Bible teaches that there are two ways or two sources of Divine Revelation. These are the two methods by which God reveals Himself to Mankind. The first type of Revelation is what is called "General Revelation". General Revelation is God's own Creation itself. And we went into that in great detail last time; how God's own Creation testifies, declares, shows, or utters the very Glory of God twenty-four hours every day and seven days every week.

And we also saw how that this declaring of God's Glory is so obvious and pervasive that the Apostle Paul taught in **Romans 1:20** that since the very Creation of the Universe, the invisible Attributes of God

Almighty, attributes like God's Eternal Power and God's Divine Nature, have been clearly seen. They are not hidden and they are not obscure. They are clearly seen and understood by Man. This is so true and this is so obvious and this is so pervasive that the result is clear. Just from the General Revelation of God that can be seen very easily from Creation, no human being on the face of the earth has any excuse at all as to why they did not bow before this great God and worship and serve Him.

And the fact that the overwhelming majority of the human race does *not* bow and worship and serve the one true living God from what can be seen and known from the General Revelation of Creation does not in any way diminish their requirement to do so. It does not in any way relieve them of their responsibility to do so, and it in no way eliminates the eternal damnation of their souls because they do not do so. The fact that Man can be so rebellious and so evil in his heart and so wicked in his imaginations, the fact that we can be so hard-hearted as to ignore and reject and refuse the obvious, clear, and consistent Revelation of the Glory of God that is being declared, showed, and uttered twenty-four hours every day and seven days every week... all around us... is *not* a testimony that God should have done something more to make Himself known. No, this is simply a very clear testimony of the condition of Man's own darkened heart.

And this is why David wrote this in **Psalms 14:1**:

**1 The fool hath said in his heart, There is no God...**

Now when David says here that a man who says *there is no God* is a "fool", David was not just calling people names. No, by using this term "fool", God is making a *moral* judgment about the Man who can ignore the General Revelation of the Glory of God that is so obvious from Creation.

The bottom line of the seriousness and the importance of the General Revelation is what Paul said at the end of **Romans 1:20**:

**20 They are *without excuse***

So, nobody will be able to stand before God who has observed the declaration and the showing and the uttering of the Glory of God

through the General Revelation of Creation, and get away with the excuse "I didn't know". God won't buy that, and we shouldn't either.

But now, as powerful as General Revelation is, there is a second type of Revelation that God uses to communicate with Man. And that second type is called *Special* or *Specific Revelation*.

"Special Revelation" is the type of Divine Revelation whereby God graciously and mercifully goes into great detail about many different issues. In other words, God speaks very *precisely* or very *specifically* to Man, and the source of this second type of Revelation is the Word of God.

You see, dear friends, God has given us sixty-six different and unique Books, which were written by forty different writers, who wrote these Books in their own language. They used their own terminology and expressions over a 1,500-year time frame, as they lived and operated on four different continents. And while it is true that there were forty *writers* of the sixty-six Books of the Bible, there was only one *Author*. God the Holy Ghost authored each letter, of each word, of each sentence, of each paragraph, of each verse, of each chapter, of each and every Book of the Holy Bible.

And the method by which God the Holy Spirit authored those Books was by a very supernatural and mysterious method called *inspiration*. Please read with me **2 Timothy 3:16&17**:

**16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:**

**17 That the man of God may be perfect, thoroughly furnished unto all good works.**

The word that was translated into English as "inspiration" comes from the Greek word *theopneustos*, which means *to exhale* or *to breathe out*. This is the Greek word from which we get English words such as "pneumatic" or "pneumonia", words which are associated with air or breath or breathing.

So what Paul is telling us here is that God *exhaled* or *breathed out* Scripture... *all* of Scripture. Every single word and "jot" and "tittle" of Scripture was exhaled or breathed out of the very Mouth of God. Now, by default, because Scripture came to us by way of inspiration, that

makes Scripture to be special. It makes Scripture to be unique, to be different than any other Book or any other writing on earth.

And the way in which this verse is written here shows us that what Paul was actually saying is that God *only* breathed out Scripture. In other words, every other production of words and language and books and writings, that come from any other source, written by any man for any other reason (other than the sixty-six Books of Scripture), are *not* inspired.

It is so very important for each of us to fully understand that we have used the word "inspiration" so long and so often, to discuss so many different things in the modern Church, that the word "inspiration" has lost its significance. We like a song that is sung because it moves us or because it encourages us to come closer to God. And we say that because the song moved us, then that must mean the song was inspired. We say because something is *inspirational* that that is the same thing as being *inspired*. But it isn't the same thing.

Something that we produce, write, sing, or say can very well be "inspiring". That may be true, and we thank God for that. In fact, *all* believers should strive very hard so that *everything* that we say or do would encourage others to love and serve Jesus Christ. Later on in our journey through Hebrews we will find in **Hebrews 10:24** that the writer says:

**24 And let us consider one another to provoke unto love and to good works:**

So all believers have the responsibility and the privilege of encouraging each other and even *provoking* one another to godliness, but that is not the same thing as saying that what we did or what we said or what we wrote or what we sung is *inspired*.

Several years ago a very popular songwriter was asked about a particular song that he had written as to what exactly it meant. And this person replied that since he received his song from the Holy Ghost directly by way of inspiration, he really didn't want to analyze it too much because he felt like we ought to just leave it as God had given it.

Now from everything that I have read about this man, he is a really wonderful and godly man who I believe is very sincere, and who has written many songs which cause me to want to worship God. But,

nevertheless, that statement about his song was dead wrong. If he really believes what he said he either doesn't understand what the word *inspiration* means, or else he is equating what he wrote to Scripture.

In fact, by that statement he is saying that what he wrote is even higher and *more sacred than Scripture itself*, because even though he doesn't want anyone to analyze what he wrote, we can and we do and we *are told* to analyze, struggle with, study, and rightly divide Scripture so that we can understand what God meant by what He said. No, this kind of statement is becoming more and more common in our day. It is the logical result of the Church continuing to abandon edification for entertainment, and continuing to leave the line-upon-line, precept-upon-precept studies of the Bible in favor of tickling the ears of the people.

The word "inspiration" has a very narrow definition that does not include all that we have placed on it. Inspiration means *God-breathed*, but it doesn't end at that. By inference, when something is *inspired*, it is God-breathed. That means it is *not* the product of human imagination or human cleverness or human ingenuity, or human wisdom or human concepts... it came from the Mind and the Heart and the Mouth of Almighty God. And that means that Scripture is also *inerrant*. The word "inerrant" means that Scripture *does not* contain *any* error, none, not one. So when we say that Scripture is inspired, we are also attaching the fact that Scripture *does not* contain any error or contradiction in any word, any sentence, any paragraph, any verse, any chapter, in or any book. And inerrancy also means that Scripture is without any error historically, factually, scientifically, or theologically.

In other words, for example, when the Bible says in Genesis that God created the Heavens and the Earth in six 24-hour periods, we mean to say that true science, real science, science that is not politically motivated but is an honest search for truth based on physical evidence, will confirm that the earth is *not* millions and billions of years old, but is in fact only thousands of years old. And it also means that as a Bible-believing Christian, I have absolutely no compulsion to try to fit my theology into what has been falsely portrayed as being science. They have to answer as to why they are so determined to teach things that God said are not true.

And when we say that Scripture is inspired, we are also saying that Scripture is *infallible*. As I said, the word "inerrant" means that

Scripture *does not* contain any error, but the word “infallible” mean that Scripture *cannot* contain any error. So because Scripture is God-breathed, it does not possess the *possibility* to be wrong about anything. Scripture is always true, it is always right, and therefore it is always reliable and always trustworthy.

Now it is possible that I could write something that would be *inerrant*. Anyone can write something that has the possibility of being inerrant in the sense that it does not contain any error. For example, if I take a math test and score 100% on it, what does that 100% score indicate? It means that I don't have any errors on that particular test, right? So every single thing that I wrote on that test is true and therefore it is *inerrant*. Now I can also take an English test the very same day and only score an 80% on it, indicating that on that test I was only 80% error-free or only 80% *inerrant*.

But if I am *ever* anything other than 100% inerrant, then I cannot say that I am *infallible*. You see, any error at all doesn't mean that I am almost inerrant but not quite. No, any error at all indicates that I am *not* inerrant. One error, on anything, proves that I am errant or “with errors”. You and I can rest assured that the 66 Books of the Holy Bible are in fact 100% inerrant and *also* infallible. They *do not* contain any errors (inerrant), and they also *never have the ability* to *ever* contain errors (infallible).

Well, I have to stop right here, but please join me on the next broadcast as we continue our journey through the Epistle of **Hebrews**. May God help us all.

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The Grace of our Lord Jesus Christ be with your spirit. Amen. Be watchful and quicken your pace. *Soli Deo Gloria*. For the Glory of God alone.