

Devotional Questions – Hebrews 10:19-39, Study Leader's Questions

1. *Why can Christians boldly enter God's presence (Hebrews 10:19)?*
2. *What are the three 'let us' statements and how do we apply them (Hebrews 10:22-25)?*
3. *What should mark our lives as we come together for worship (Hebrews 10:22)?*
4. *Why should believers not stop meeting together (Hebrews 10:25)?*
5. *What is one of the purposes of their meeting together (Hebrews 10:24-25)?*
6. *Why does this passage state that rejection of Christ will receive a much worse punishment than violating the Old Testament laws (Hebrews 10:29)?*
7. *What is the strong warning that is given (Hebrews 10:26-31)?*
8. *What did the readers possess that was better and more lasting than their possessions, what is the 'confidence' that they should hold on to (Hebrews 10:34-35)?*
9. *How do we live by faith (Hebrews 10:38)?*
10. *What three things do we need to receive the promise of God (Hebrews 10:35-39)?*

Devotional Questions – Hebrews 10:19:39, Answers to Questions

See Dr Ruckman's commentary *The Book of Hebrews* pp 211-235, Dr Ruckman's article *The Big Flap* and the *Ruckman Reference Bible* 1203-1204, 1301-1302, 1546, 1610-1611 for detailed comments.

1. *Why can Christians boldly enter God's presence (Hebrews 10:19)?*

The Christian can now enter God's presence boldly **"by the blood of Jesus."** This is Pauline doctrine for the Christian, whether originally Jew or Gentile.

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ...For through him we both have access by one Spirit unto the Father" Ephesians 2:13, 18.

2. *What are the three 'let us' statements and how do we apply them (Hebrews 10:22-25)?*

- **"Let us draw near with a true heart in full assurance of faith"** Hebrews 10:22.

The way of application is *a purified life*.

"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded" James 4:8.

- **"Let us hold fast the profession of our faith without wavering"** Hebrews 10:23.

The way of application is *an unashamed testimony*.

"Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God" 2 Timothy 1:8. See Acts 4:29-31 with respect to praying for boldness for an unashamed testimony.

- **"And let us consider one another to provoke unto love and to good works"** Hebrews 10:24.

The way of application is *a caring attitude*.

"That there should be no schism in the body; but that the members should have the same care one for another" 1 Corinthians 12:25.

3. *What should mark our lives as we come together for worship (Hebrews 10:22)?*

John explains the necessary characteristics for true worship. Note that **"The entrance of thy words giveth light"** Psalm 119:130 and that sanctifying and cleansing for true worship will be **"with the washing of water by the word"** Ephesians 5:26.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" 1 John 1:7.

4. *Why should believers not stop meeting together (Hebrews 10:25)?*

They should meet regularly in order to sustain:

- *Mutual encouragement.* **“Iron sharpeneth iron; so a man sharpeneth the countenance of his friend”** Proverbs 27:17.
- *Safeguarding against sin.* **“But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin”** Hebrews 3:13. Remember the lesson from Israel in the wilderness. **“The sting of death is sin”** 1 Corinthians 15:56 and Amalek, like sin, inflicted **“The sting of death”** on his victims. **“Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God”** Deuteronomy 25:17-18.
- *Instruction in sound doctrine.* **“But speak thou the things which become sound doctrine”** Titus 2:1.
- *Continuance in efforts* **“to provoke unto love and to good works”** Hebrews 10:24. See *Question 2*.
- *Raised awareness of the Lord’s Return.* **“...exhorting one another: and so much the more, as ye see the day approaching”** Hebrews 10:25, noting 1 Thessalonians 4:16-17 and the exhortation that follows. **“Wherefore comfort one another with these words”** 1 Thessalonians 4:18.

5. *What is one of the purposes of their meeting together (Hebrews 10:24-25)?*

See *Question 4*, last two bullet points.

6. *Why does this passage state that rejection of Christ will receive a much worse punishment than violating the Old Testament laws (Hebrews 10:29)?*

The rejection of the Lord Jesus Christ in the context incurs a greater punishment because:

- ***“he...who hath trodden under foot the Son of God”*** has substituted the Lord Jesus Christ for the Devil – which the NIV readers did in Isaiah 14:12, see *New Age Versions* by Dr Mrs Gail Riplinger p 4, Chapter 2.

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” Genesis 3:15.

“And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen” Romans 16:20.

- ***“he...who...hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing”*** has declared **“the innocent blood”** Matthew 27:4 and **“the precious blood of Christ”** 1 Peter 1:19 to be neither innocent nor precious.

- ***“he...who...hath done despite unto the Spirit of grace”*** is guilty of **“the great transgression”** Psalm 19:13, which is equivalent to **“the blasphemy against the Holy Ghost.”**

“Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men” Matthew 12:31.

“But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit” Mark 3:29-30.

Note that any critic/‘improver’/‘clarifier’ of the AV1611, whether *saved* or *unsaved*, in effect ***“hath done despite unto the Spirit of grace”*** because he has declared **“the words that I speak unto you, they are spirit, and they are life”** John 6:63 to be **“the word of men”** and not **“the word of God”** 1 Thessalonians 2:13.

See www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php:

D. A. Waite Response and Reply to DiVietro's Attack on Gail Riplinger – Flotsam Flush.

Note that by inspection the passage is not aimed at a Christian but at a backslidden Tribulation saint, in particular a backslidden *Jewish* Tribulation saint. See www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php *Hebrews 1 Study, God, Paul, Melchisedec, Israel* pp 16-23 and the *Summary* study pp 5-9 and the following extract from the *Summary* study pp 8-9, with particular reference to Revelation 14:9-12. The context is an angel preaching the gospel for the time of “**great tribulation**” Revelation 7:14.

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people” Revelation 14:6. Note in passing that this gospel, which is yet future, will *not* be preached in 1st century New Testament Greek, which is a dead language, like Latin. Note Dr Mrs Riplinger’s comment cited from *In Awe of Thy Word* p 956, this writer’s emphasis.

“The desire to appear intelligent or superior by referring to ‘the Greek’ and downplaying the common man’s Bible, exposes a naivety concerning textual history and those documents which today’s pseudo-intellectuals call ‘the critical text,’ ‘the original Greek,’ the ‘Majority Text,’ or the ‘Textus Receptus.’ There existed a true original Greek (i.e. Majority Text, Textus Receptus). It is not in print and never will be, because it is unnecessary. No one on the planet speaks first century Koine Greek, so God is finished with it. He needs no ‘Dead Bible Society’ to translate it into “everyday English,” using the same corrupt secularised lexicons used by the TNIV, NIV, NASB and HCSB [Holman Christian Standard Bible]. God has not called readers to check his Holy Bible for errors. He has called his Holy Bible to check us for errors.”

“What Would Jesus Do?”

- Inspire a Bible people can read?*
- Inspire conflicting Greek editions which few can read?*
- Inspire unsaved liberals to write conflicting Greek lexicons to translate conflicting one-man Greek editions?*
- Inspire originals then lose them?” (author’s emphasis)*

Observe that the spoken ‘original’ of Revelation 14:6-12 *is yet to be given in time and therefore must include “the king’s word” 2 Samuel 24:4 in English in that “the word of God...liveth and abideth for ever” 1 Peter 1:23.*

Observe also that **“the everlasting gospel”** is *not* **“the gospel of the grace of God”** Acts 20:24 as Paul himself states. The two gospels are *different for different settings* i.e. the **“great tribulation”** Revelation 7:14 versus the Church Age that terminates at the Rapture, 1 Thessalonians 4:16-18.

“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed” Galatians 1:8.

The extract from the *Summary* study pp 8-9 follows.

Note again the scriptures listed earlier with respect to *Tribulation* salvation; Hebrews 2:3, 3:6, 14, 6:4, 5, 6, 7, 8, 9, 10, 11, 12, 10:26, 27, 28, 28, 29, 30, 31, 32, 33, 34, 35, 36, 39. These are associated with *Hebrews* i.e. *the nation of Israel* and differ from Church Age doctrine on salvation.

Concerning Hebrews 2:3, note first that a Christian *cannot*, strictly speaking, **“neglect so great salvation”** Hebrews 2:3. His salvation is inviolate:

“being now justified by his blood, we shall be saved from wrath through him” Romans 5:9.

“in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory” Ephesians 1:13-14 with respect to the Lord Jesus Christ as also follows:

“In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ” Colossians 2:11.

“For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory” Colossians 3:3-4.

“For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him” 1 Thessalonians 5:9-10.

The Christian is safe from God’s wrath, sealed with God’s Spirit and set apart with God’s Son, having been spiritually circumcised by Him, unto supernatural glorification.

The Hebrew recipients of Hebrews 2:3, however, *could* neglect their salvation *and lose it because it is their responsibility to maintain it during* **“the time of Jacob’s trouble”** Jeremiah 30:7.

“For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses’ law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?” Hebrews 10:26-29, 39.

Hebrews 10:26-29, 39 do not apply to the salvation of any Christian who ever lived, or will live especially insofar as every Christian sins wilfully after having **“received the knowledge of the truth.”**

Paul’s admonition to the Christian is therefore not to *grieve* the indwelling Holy Ghost, which wilful sin does, *but by inspection that admonition does not affect the Christian’s salvation.*

“And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption” Ephesians 4:30.

The Tribulation saint by contrast is *not* **“sealed unto the day redemption”** by **“the holy Spirit of God”** and can forfeit salvation by wilful sin such as taking **“the mark of the beast”** Revelation 16:2. *Note the angelic warning during the time of Tribulation or “Jacob’s trouble” Jeremiah 30:7 that has not been issued yet. Note Revelation 14:9-12 on faith and works Tribulation salvation.*

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God...and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus” Revelation 14:9-12.

Hebrews 2:3, 10:26-29, 39 apply to *Tribulation saints*, in particular Hebrew i.e. *Jewish Tribulation saints*, as a warning against neglecting salvation e.g. by worshipping an idol, Revelation 13:14-15, 14:9, 10, 11. They will have to desist as Daniel’s three friends did, Daniel 3:16-18, to stay saved.

This is also the sense of the Hebrews’ necessity to **“hold fast...firm unto the end”** in order to be **“partakers of Christ”** and to remain members **“of his own house”** Hebrews 3:6, 14.

This is also the sense of Paul's warning to the Hebrews not to fall away under pressure **"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame"** Hebrews 6:4-6. The result for these that fall away is not loss of reward, as it would be for a backslidden Christian 1 Corinthians 3:15 but the curse of God and burning with **"fiery indignation, which shall devour the adversaries"** Hebrews 10:27. **"For the earth...which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned"** Hebrews 6:7-8.

That is *the individual*, not *his works* as in the Church Age. He is **"the unprofitable servant"** in the well-known parable of the talents, which are *Jewish weights*, matching Hebrews 6:7-8.

"And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" Matthew 25:30.

7. *What is the strong warning that is given (Hebrews 10:26-31)?*

See *Question 6* and the extract from the *Summary* study pp 8-9 for the nature of the warning but note again that *the passage is a Tribulation passage. It cannot apply to either a saved or even an unsaved person now.* The Lord's **"sacrifice for sins...remaineth"** Hebrews 10:26 regardless of sin now, on the part of anyone, saved or lost as Paul himself testified.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" 1 Timothy 1:15. See also the context, 1 Timothy 1:12-17.

Observe Paul's use of the first person plural pronoun **"we"** Hebrews 10:26. He is identifying himself with the Jewish Tribulation saints that he is addressing *prophetically*.

8. *What did the readers possess that was better and more lasting than their possessions, what is the 'confidence' that they should hold on to (Hebrews 10:34-35)?*

They had **"in heaven a better and an enduring substance"** Hebrews 10:34. See *Appendix – Deficiencies of the NIVs, Hebrews 10:34*.

This **"enduring substance"** is a city, New Jerusalem.

"For here have we no continuing city, but we seek one to come" Hebrews 13:14.

For the faithful Tribulation saint, he has an association with New Jerusalem.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name" Revelation 3:12. See Dr Ruckman's commentary *The Book of Revelation* p 31 on the *doctrinal* application of Revelation 2, 3 to local churches during the time of **"great tribulation"** Revelation 7:14.

For the Christian, his domicile for eternity is New Jerusalem.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband...And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God" Revelation 21:5, 9-10 with John 14:2 i.e. **"mansions"** not bedsits NIVs, Galatians 4:26, Ephesians 5:25, 26, 27.

The confidence to hold on to is that **"the thing is true"** Daniel 6:12 **"According to the eternal purpose which he purposed in Christ Jesus our Lord"** Ephesians 3:11.

“The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand” Isaiah 14:24.

“For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?” Isaiah 14:27.

Note also the assurance from the context of Hebrews 10:34-35, with respect to the Second Advent, which will be very close for *Tribulation* saints to whom Paul is writing *doctrinally*.

“For yet a little while, and he that shall come will come, and will not tarry” Hebrews 10:37.



“Behold, the Lord cometh with ten thousands of his saints” Jude 14

www.ldolphin.org/Sadvent.html

9. *How do we live by faith (Hebrews 10:38)?*

Like Abraham did, in obedience to what God had revealed, without knowing the full extent of what God would do to fulfil His purposes. See also Isaiah 14:24, 27.

“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went” Hebrews 11:8.

The essential point is to believe in the character of God that He will do what He says He will do according to a specific purpose that He has revealed for the individual even if the complete manner of its fulfilment is unclear.

“The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands” Psalm 138:8.

“So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” Isaiah 55:11.

This writer can testify to the truth of the above with respect to remaining in England according to a promise of Jeremiah claimed on his behalf. It has been fulfilled.

“Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul” Jeremiah 32:41.

10. *What three things do we need to receive the promise of God (Hebrews 10:35-39)?*

- **“Confidence”** in the truth of what God has said, Hebrews 10:35. See *Question 9*.
- **“Patience”** to wait for God to do what He has said, in accord with following His revealed will thus far, Hebrews 10:36, e.g. applying to the local university for a staff position in order to remain in England.
- **“Faith”** that God will fulfil what He has said He has purposed, Hebrews 10:38. See also Habakkuk 2:4, Romans 1:17, Galatians 3:11 and note Paul’s alteration of Habakkuk 2:4 in that **“Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me”** Galatians 2:20.

Faith for the Christian is ***“the faith of Jesus Christ”*** Galatians 5:22 gifted to him by the indwelling Lord Jesus Christ and notable as a fruit of the Spirit, Galatians 5:22, by which Paul could say in his concluding remarks to the Galatians as the outworking of ***“the faith of Jesus Christ”*** in him:

“But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” Galatians 6:14.

Finally:



“judgment and fiery indignation, which shall devour the adversaries”

Hebrews 10:27

greatawakening.blogspot.co.uk/2012/02/young-mans-letter-from-hell.html

Don't Go There. You don't have to

“For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him” 1 Thessalonians 5:9-10

Peter cried **“Lord, save me”** Matthew 14:30. The Lord did.
He can and will save you. Just cry, like Peter did

Appendix – Deficiencies of the NIVs

Hebrews 10:23. The 1978, 1984, 2011 NIVs change “**profession of our faith**” found in the 1611 AV1611, 2011+ AV1611 to “*hope we profess.*”

Of the pre-1611 versions:

The 1385, 1395 Wycliffe Bibles have “*confession of our hope.*”

The Tyndale, Coverdale, Matthew, Great, Geneva Bibles have “*profession of our hope.*”

The Bishops’ Bible has “*profession of the hope.*”

The 1582 JR Jesuit Rheims New Testament has “*confession of our hope.*”

Of the post-1611 versions:

The 1749-1752 DR Douay-Rheims Bible Challoner’s Revision, 1881 RV, ASV, NASV, RSV, NRSV, ESV English Standard Version, HCSB Holman Christian Standard Bible have “*confession of our hope.*”

The JB, Jerusalem Bible, NJB New Jerusalem Bible, GNT Good News Translation have “*hope we profess.*”

The NWT New World Translation has “*public declaration of our hope.*”

The CEV Contemporary English Version has “*hope that we say is ours.*”

The NCV New Century Version has “*hope that we have confessed.*”

The NET New English Translation has “*hope that we confess.*”

The NLT New Living Translation has “*hope we affirm.*”

Nestle’s 21st Edition, Ricker Berry’s Edition of Stephanus’s 1550 Received Text and the Farstad-Hodges ‘Majority’ Text Interlinears have “*confession of the hope.*”

The 1611 AV1611, 2011+ AV1611 alone have the correct expression “**profession of our faith**” although some versions, including the 16th century Bibles of the English Protestant Reformation have the correct term “*profession*” instead of “*confession.*”

See www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php James White’s 7 Errors for a detailed explanation of why the reading “**profession of our faith**” in Hebrews 10:23 is correct and any change to that reading is incorrect. The following extracts are from that source where Dr Ruckman in *Bible Believers’ Bulletin* November 1995 answers James White’s criticism of Hebrews 10:23 in his book *The King James Only Controversy* pp 131-132, 226.

Dr Ruckman proceeds with his answer to White’s objection to Hebrews 10:23 as found in the AV1611.

“The word “*faith*” here should have been “*hope*”...

“White’s typical comments are that the AV reading “*is difficult to understand*” and “*leaves most people wondering as well*”...I never met any Christian who was “*left wondering*” at the “*faith*” of Hebrews 10:23, especially since the immediate context (vs. 22) and the nearest context are dealing with FAITH (Heb. 11:1-30, 10:22, and 10:38)...

“The word “*hope*” in the New Testament, for the child of God, is a word used many times for the Rapture of the Body of Christ, where the Christian will receive a new body...Titus 2:13, 1 John 3:1-3. Our HOPE is a **person**...The passage in Hebrews 10:16-25 is NOT Christ coming for any Christian on this earth. The “*day*” spoken of in 10:25 is a day where **Israel** is judged (vs. 30), and the Lord’s coming is in **judgement** (vs. 37) as found in Malachi 4:1-4. Hebrews is aimed at **Hebrews**. (White could never figure that one out, either)...

“Nobody ever held fast to a ‘profession of hope.’ Timothy’s ‘good profession’ (1 Tim. 6:12) before ‘many witnesses’ was his profession of FAITH in Jesus Christ. Notice the identical profession in Hebrews 4:14. Our FAITH in Someone is our profession which we must ‘hold fast.’ You don’t go round declaring ‘I hope I’m saved, I hope I’m saved, I hope I’m saved.’ That profession is worthless. The faith in Christ that the Hebrew is exhorted to ‘hold fast’ in Hebrews 10:23 (‘our faith’) is defined in verses 16-22: it is immediate access to Jesus Christ in the third heaven because of His blood atonement...”

Concerning White’s opinion that *“Literally, the first term should be translated ‘confession,’* the word **“confession”** is used in the scriptures with respect to confession of sin; Joshua 7:19, 2 Chronicles 30:22, Ezra 10:11, Daniel 9:4 and as **“confess”** in 1 John 1:9 and elsewhere in both Testaments, e.g. Leviticus 5:5, Nehemiah 1:6, Matthew 3:6, Acts 19:18, as **“confessing”** and **“confessed”** respectively. Where it is used in Romans 10:10, and as **“confess”** in verse 9, the context includes the saved sinner acknowledging that the Lord Jesus Christ died for his sins. The word **“confess”** is used several times in the New Testament to denote that the Lord Jesus Christ is the true Messiah, Matthew 10:32, Luke 12:8, John 9:22, 12:42 and by implication He Who would **“save his people from their sins,”** in contrast to **“the law of the fathers,”** Acts 22:3, thus incurring ‘excommunication,’ or expulsion from the synagogue.

The Lord Jesus Christ **“before Pontius Pilate witnessed a good confession”** 1 Timothy 6:13, when Pilate asked Him a specific question, **“Art thou the King of the Jews...Art thou a king then?”** John 18:33-37. Like John the Baptist, who was also asked specific questions, Jesus **“confessed, and denied not: but confessed”** John 1:20.

“Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice.”

Pilate was convinced. See John 18:39.

“Will ye therefore that I release unto you the King of the Jews?”

The term **“confession,”** therefore, has particular connotations that differentiate it from the term **“profession,”** even if the distinction may be fine.

For example, Timothy **“professed a good profession before many witnesses”** 1 Timothy 6:13b. His profession was like the Lord’s confession, verse 13 but instead of an answer to a specific question, such as that posed by Pilate, Timothy’s **“profession”** would have been that of what Paul described as **“the unfeigned faith that is in thee”** 2 Timothy 1:5a. Timothy’s profession was therefore like that of Hebrews 10:23. The AV1611 is correct in Hebrews 10:23 and White is wrong.

The AV1611 has also made the necessary correction to its faithful pre-1611 precursors and God has honoured the reading **“profession of our faith”** for the last 400+ years.

Hebrews 10:30. The 1978, 1984, 2011 NIVs omit **“saith the Lord”** found in the 1611 AV1611, 2011+ AV1611.

Of the pre-1611 versions:

The 1385, 1395 Wycliffe Bibles omit **“saith the Lord,”** again possibly through the revisions by Purvey and Hereford to match Jerome’s Vulgate.

Jerome’s Vulgate has for Hebrews 10:30 *“Scimus enim qui dixit: Mihi vindicta, et ego retribuam. Et iterum: Quia judicabit Dominus populum suum”* i.e. *“For we know him that hath said, Vengeance belongeth unto me, and I will repay. And again, The Lord shall judge his people”* omitting **“saith the Lord.”**

The 1582 JR Jesuit Rheims New Testament via Jerome’s Vulgate omits **“saith the Lord.”**

The Tyndale, Coverdale, Matthew, Great, Bishops’, Geneva Bibles have **“saith the Lord.”**

Of the post-1611 versions:

The 1749-1752 DR Douay-Rheims Bible Challoner’s Revision via Jerome’s Vulgate, 1881 RV, ASV, NASV, RSV, NRSV, JB Jerusalem Bible, NJB New Jerusalem Bible, NWT New World Translation, CEV Contemporary English Version*, ESV English Standard Version, GNT Good News Translation, HCSB Holman Christian Standard Bible, NCV New Century Version**, NET New English Translation, NLT New Living Translation omit **“saith the Lord.”**

*The CEV Contemporary English Version has *“We know that God has said he will punish and take revenge.”*

**The NCV New Century Version has *“We know that God said, “I will punish those who do wrong; I will repay them.””*

Nestle’s 21st Edition Interlinear omits **“saith the Lord.”**

Ricker Berry’s Edition of Stephanus’s 1550 Received Text and the Farstad-Hodges ‘Majority’ Text Interlinears and the NKJV have **“saith the Lord.”**

The NKJV f.n. disputes the reading **“saith the Lord.”**

J. A. Moorman in *Early Manuscripts and the Authorized Version* p 140 shows that of the extant ancient sources for Hebrews 10, the reading **“saith the Lord”** is found in 9 uncial manuscripts, including a correction of Aleph Sinaiticus, the majority of cursive manuscripts, two Old Latin copies and the Harclean Syriac version.

The AV1611 reading **“saith the Lord”** is omitted by the early papyrus fragments P13, P46, four uncial manuscripts including the original text of Aleph Sinaiticus, a few cursives, three copies of the Old Latin and the early Peshitta Syriac version.

By inspection, the ancient sources clearly bear significantly greater witness in favour of the AV1611 reading **“saith the Lord”** than those against it. The modern mutilators appear to have a vicious prejudice against **“the word that I shall speak...saith the LORD God”** Ezekiel 12:25.

Hebrews 10:34. The 1978, 1984, 2011 NIVs change “*me in my bonds*” found in the 1611 AV1611, 2011+ AV1611 to “*those in prison*.”

Of the pre-1611 versions:

The 1385, 1395 Wycliffe Bibles have “*bounden [bound] men*.”

Jerome’s Vulgate has “*the prisoners*.” See below.

The Tyndale, Coverdale, Matthew, Great, Bishops’ Bibles have “*my bonds*.”

The Geneva Bible has “*me for my bonds*.”

The 1582 Jesuit Rheims New Testament has “*them...in bonds*.”

Of the post-1611 versions:

The 1749-1752 DR Douay-Rheims Bible Challoner’s Revision has “*them...in bands*.”

The 1881 RV, ASV have “*them...in bonds*.”

The NASV, RSV, HCSB Holman Christian Standard Bible, NCV New Century Version have “*the prisoners*.”

The JB Jerusalem Bible, NJB New Jerusalem Bible, NRSV have “*those...in prison*.”

The NWT New World Translation, ESV English Standard Version, NET New English Translation have “*those in prison*.”

The CEV Contemporary English Version has “*people in jail*.”

The GNT Good News Translation has “*the...prisoners*.”

The NLT New Living Translation has “*those...thrown into jail*.”

Nestle’s 21st Edition Interlinear has “*in the bonds...ye*.”

Ricker Berry’s Edition of Stephanus’s 1550 Received Text Interlinear has “*my bonds*.”

The Farstad-Hodges ‘Majority’ Text Interlinear has “*my bonds...me*” so that the NKJV has “*me in my chains*.”

With the exception of the NKJV and the Ricker Berry and Farstad-Hodges Interlinears, the modern versions uniformly line up with Jerome’s Catholic Vulgate via the 1582 JR Jesuit Rheims New Testament to obscure the pointer to the Pauline authorship of the Book of Hebrews.

See www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php *Hebrews 1 Study, God, Paul, Melchisedec, Israel* p 12 and the *Summary* study p 4 and the following extract.

Paul in bonds, like the man child

Note now Hebrews 10:34 “***For ye had compassion of me in my bonds...***” where Paul may have been writing prophetically in the first person with respect to Israel’s deliverer in bondage after his capture in Lamentations 4:20 and before his catching-up to God in Revelation 12:5, as David was writing prophetically in the first person of the crucifixion of the Lord Jesus Christ, Psalm 22:12, 13, 14, 15, 16, 17, 18. Paul mentions “***bonds***” with respect to himself in captivity 9 times in his letters other than Hebrews; Ephesians 6:20, Philippians 1:7, 13, 14, 16, Colossians 4:3, 18, 2 Timothy 2:9, Philemon 10.

The modern *Catholic-based* change from the first person singular “***me in my bonds***” to the third person plural “*those in prison*” in Hebrews 10:34 has there also obscured important prophetic material.

Hebrews 10:34. The 1978, 1984, 2011 NIVs omit **“in heaven”** found in the 1611 AV1611, 2011+ AV1611, breaking the cross reference to Hebrews 13:14.

“For here have we no continuing city, but we seek one to come.”

Of the pre-1611 versions:

The 1385, 1395 Wycliffe Bibles omit *“in heaven,”* again possibly through the revisions by Purvey and Hereford to match Jerome’s Vulgate.

Jerome’s Vulgate has for Hebrews 10:34 *“Nam et vincitis compassi estis, et rapinam bonorum vestrorum cum gaudio suscepistis, cognoscentes vos habere meliorem et manentem substantiam”* i.e. *“For ye had compassion of the prisoners, and took joyfully the spoiling of your goods, knowing that you have a better and an enduring substance”* omitting *“in heaven.”*

The 1582 JR Jesuit Rheims New Testament via Jerome’s Vulgate omits *“in heaven.”*

The Tyndale, Coverdale, Matthew, Great, Bishops’, Geneva Bibles have *“in heaven.”*

Of the post-1611 versions:

The 1749-1752 DR Douay-Rheims Bible Challoner’s Revision via Jerome’s Vulgate, 1881 RV, ASV, NASV, RSV, NRSV, JB Jerusalem Bible, NJB New Jerusalem Bible, NWT New World Translation, CEV Contemporary English Version, ESV English Standard Version, GNT Good News Translation, HCSB Holman Christian Standard Bible, NCV New Century Version, NET New English Translation, NLT New Living Translation omit *“in heaven.”*

Nestle’s 21st Edition Interlinear omits *“in heaven.”*

Ricker Berry’s Edition of Stephanus’s 1550 Received Text and the Farstad-Hodges ‘Majority’ Text Interlinears and the NKJV have *“in heaven.”*

The NKJV f.n. disputes the reading *“in heaven.”*

J. A. Moorman in *Early Manuscripts and the Authorized Version* p 141 shows that of the extant ancient sources for Hebrews 10, the reading **“in heaven”** is found in 12 uncial manuscripts, including a correction of Aleph Sinaiticus, the majority of cursive manuscripts and, on this occasion, both the Harclean and Peshitta Syriac versions.

The AV1611 reading **“in heaven”** is omitted by P13, P46, four uncial manuscripts including the original text of Aleph Sinaiticus, a few cursives and three Old Latin copies.

Once again, the ancient sources clearly bear significantly greater witness in favour of the AV1611 reading **“in heaven”** than those against it. The modern mutilators appear to have a vicious prejudice against **“...the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel”** Colossians 1:5.