

[Hebrews 9:13-14 Commentary | Precept Austin](#)

## A. Eternal Spirit

Heb 9.14, How much more shall the blood of Christ, who through **the eternal Spirit** offered himself without spot to God, purge your conscience from dead works to serve the living God?

- **Eternal** ([aionios](#) from [aion](#)) means perpetual eternal, everlasting, without beginning or end (as of God), that which is always.
  - God's power, [Mt 18:8](#) –
  - God's place of judgment, [Ro 16:26+](#) - God's attribute).
  - Eternal is the exact antithesis of [proskairos](#) (temporal).
  - Specifically the importance of an [accurate understanding of aionios as a refutation of the false teaching of universalism](#) (everyone will be saved).
- **Eternal** is a key word in Hebrews:
  - Blood of **eternal** covenant ([He 13:20](#)).
  - He offered Himself through His **eternal** spirit ([He 9:14](#)) and has become the Author/Source of **eternal** salvation ([He 5:9](#)).
  - He has obtained **eternal** redemption ([He 9:12](#)).
  - He enables men to receive of the **eternal** inheritance ([He 9:15](#); [He 13:20](#)).

**Cole** - Scholars debate whether “**eternal Spirit**” refers to the Holy Spirit or to Jesus’ eternal divine spirit (there were no capital letters in the original Greek). We cannot be dogmatic on this. If it refers to the Holy Spirit, then it means that Jesus relied on the Holy Spirit when He went to the cross, which is certainly true. If it refers to Jesus’ eternal divine nature, the emphasis would be on the fact that Jesus’ sacrifice was uniquely efficacious to redeem His people, because He is not only a man, but also is eternal God ([He 7:3](#), [16](#)). The point is, “**the difference between the Levitical offerings and Christ’s self-offering was infinite rather than relative**” (P. Hughes, p. 360). This infinitely efficacious sacrifice satisfied God in a way that the blood of bulls and goats never could.

**Spurgeon** - This does not refer to the Holy Ghost. The meaning is this: that His eternal Godhead gave to His offering of Himself an extreme value that otherwise could not have been attached to it. He by the power of His Godhead offered up Himself without spot. **The Spirit of Christ was an eternal spirit**, for it was the Godhead. There was conjoined with His deity the natural life of a perfect man, but the eternal spirit was His highest self. His Godhead willed that He should die, and concurred in the death of the manhood, so that by the eternal spirit He offered Himself. The blood that He shed was the blood of God, for thus we read: “Shepherd the church of God, which he obtained through his own blood” ([Acts 20:28](#)). Of course, “blood” as a physical, material thing cannot be the blood of God. But viewing it as what it means—His sufferings, His griefs, His woes—these were consented to by the divine spirit of Christ. And so **by the eternal spirit** He offered Himself to God. **Once more, I must call to your notice the use of that word “eternal.” It gives to the offering of Christ an endless value.** It can never cease to operate, for He offered up Himself by the “eternal spirit.” There is as much purging power in the death of our Lord today as in that hour when for the first time He appeared in the presence of God for us. The blood of the bull was a temporary thing; the “ashes of a young cow” could not last forever, but the merits of Christ are the merits of one who ever lives. **His merits ever abide; they are the merits of an Eternal Person, who by His own spirit offered up Himself a sacrifice for sin.**

## Eternal Spirit in the Doctrine of the Trinity

[The Biblical Basis of the Doctrine of the Trinity by Robert Bowman, Jr. \(blueletterbible.org\)](http://blueletterbible.org)

**Robert Bowman, Jr.: The Biblical Basis of the Doctrine of the Trinity****I. The Holy Spirit Is God**

- A. **Equated with God/the Lord:** [Acts 5:3-4](#); [2 Cor. 3:17-18](#)
- B. **Has the incommunicable attributes of God**
  - i. **Eternal:** [Heb. 9:14](#); this poses a problem for anyone suggesting that the Holy Spirit is something other than God (implies someone or something else besides God is eternal)
  - ii. Omnipresent: [Ps. 139:7](#)
  - iii. Omniscient: [1 Cor. 2:10-11](#)
- C. **Involved in all the works of God**
  - i. Creation: [Gen. 1:2](#); [Ps. 104:30](#)
  - ii. Incarnation: [Matt. 1:18, 20](#); [Luke 1:35](#)
  - iii. Resurrection: [Rom. 1:4](#); [8:11](#)
  - iv. Salvation: [Rom. 8:1-27](#)
- D. **Is a person**
  - i. Has a name: [Matt. 28:19](#); note that even though "name" might be used of a nonperson, here, in conjunction with the Father and the Son, it must be used of a person.
  - ii. Is the "Helper"
    - a. Is another Helper: [John 14:16](#), cf. [1 John 2:1](#); note also that "Helper" (*paraklêtos*) was used in Greek always or almost always of persons.
    - b. Is sent in Jesus' name, to teach: [John 14:26](#).
    - c. Will arrive, and then bear witness: [John 15:26-27](#).
    - d. Is sent by Christ to convict of sin, will speak not on his own but on behalf of Christ, will glorify Christ, thus exhibiting humility: [John 16:7-14](#).
  - iii. **Is the Holy Spirit**, in contrast to unholy or unclean spirits: [Mark 3:22-30](#), cf. [Matt. 12:32](#); [1 Tim. 4:1](#); [1 John 3:24-4:6](#).
  - iv. Speaks, is quoted as speaking: [John 16:13](#); [Acts 1:16](#); [8:29](#); [10:19](#); [11:12](#); [13:2](#); [16:6](#); [20:23](#); [21:11](#); [28:25-27](#); [1 Tim. 4:1](#); [Heb. 3:7-11](#); [10:15-17](#); [1 Pet. 1:11](#); [Rev. 2:7](#), [11](#), [17](#), [29](#); [3:6](#), [13](#), [22](#).

- v. Can be lied to: [Acts 5:3](#)
- vi. Can make decisions, judgments: [Acts 15:28](#)
- vii. Intercedes for Christians with the Father: [Rom. 8:26](#)
- viii. "Impersonal" language used of the Spirit paralleled by language used of other persons
  - a. The Holy Spirit as fire: [Matt. 3:11](#); [Luke 3:16](#); cf. [Ex. 3:2-4](#); [Deut. 4:24](#); [9:3](#); [Heb. 12:29](#)
  - b. The Holy Spirit poured out: [Acts 2:17, 33](#); cf. [Is. 53:12](#); [Phil. 2:17](#); [2 Tim. 4:6](#)
  - c. Being filled with the Holy Spirit: [Eph. 5:18](#), etc.; cf. [Eph. 3:17, 19](#); [John 14:10](#)

## B. Eternal Judgement

Matthew 18.8, Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

Eternal judgment is one of the basic doctrines of the church of [God](#), equal in importance to [repentance](#), [faith](#), [baptism](#), etc. *Webster's New World Dictionary* defines *judgment* as "a legal decision, order or sentence given by a judge." In eternal judgment, God decides a person's reward or punishment for all eternity. [What the Bible says about Eternal Judgment \(bibletools.org\)](#)

[Basic Doctrines: Eternal Judgment \(bibletools.org\)](#)

### **Basic Doctrines: Eternal Judgment**

by Earl L. Henn (1934-1997)  
*Forerunner*, "Bible Study," September 1995

Most people have heard about "Judgment Day." We often hear jokes bantered around about meeting "Saint Peter" at the "pearly gates" and about the different things that are required to convince him that he should let you into "heaven." People have written songs about the time when "the roll is called up yonder," "when we all get to heaven." Most people have a vague notion that someday, somehow, judgment will be meted out to everyone; the "good" will receive their reward and the "bad" will be punished.

But what does the Bible say about this? Will there be a "Judgment Day" when all people will be judged? Who will do the judging? Upon what criteria? What kind of reward and punishment will be meted out? Is there hope for those who have never heard of [Jesus Christ](#) or never practiced any kind of religion? These questions and others flood into the mind when this subject comes up. In this lesson, we will find the answers to these questions and what [God](#), the great Judge of all the universe, says about eternal judgment.

1. Is eternal judgment one of the basic doctrines of the church of God? [Hebrews 6:1-2](#).

**Comment:** Eternal judgment is equal in importance to [repentance](#), [faith](#), [baptism](#), etc. *Webster's New World Dictionary* defines *judgment* as "a legal decision, order or sentence given by a judge." In eternal judgment, God decides a person's reward or punishment for all eternity.

2. Has judgment begun yet? [I Peter 4:17](#).

**Comment:** Most people regard judgment as something that occurs only at the end of the age. However, the Bible shows that Christians are being judged today. As in human courts, judgment is a process. Judges do not render decisions without getting the facts and pondering all the evidence. Today, God is putting Christians through trials and tests to see if they will be faithful to Him and His way of life.

3. Whom has God appointed to be the Judge of all mankind? [John 5:22](#); [Acts 10:42](#); [17:31](#); [Romans 2:16](#).

**Comment:** God the Father has appointed Jesus Christ to judge humanity. Only He has ever lived a perfect life. In addition, He knows what it is like to be a human being and what difficulties His people have while living in this present, evil world ([Hebrews 2:14-18](#)). Thus, He is eminently qualified to be the Judge of all mankind.

4. Will all humans ultimately be judged before the judgment seat of Christ? [Romans 14:10-12](#).

5. Can we be certain that the judgment of Jesus Christ will be fair and righteous? [Isaiah 11:1-5](#); [John 7:24](#).

**Comment:** Jesus will not judge according to appearances. He will not pay attention to anecdotal evidence or rumors. Jesus, filled with the Spirit of God, can judge on the basis of true knowledge, understanding and [wisdom](#).

6. Upon what things will we be judged? [Ecclesiastes 11:9](#); [12:14](#); [Matthew 12:36](#); [Luke 12:3](#); [I Corinthians 4:5](#).

**Comment:** God says that individuals will have to account for all of their works, including our secret sins. Even the words we have spoken will be judged.

7. Against what standard or criteria will we be judged? [John 12:48](#); [Revelation 20:12](#); [James 2:12](#).

**Comment:** God will judge us by the things written in the "books," that is, His Word. The Bible contains God's laws, the standard of righteousness by which everyone is judged.

8. Will some be judged more strictly than others? [Luke 12:48](#); [James 3:1](#).

**Comment:** God's judgment is perfectly fair. In this life, some have better opportunities to develop God's character. Others have greater intelligence or natural abilities. God will apply the principle of "to whom much is given, much is required" with perfect fairness. Teachers of God's way will be held to an even higher standard.

9. Will the resurrected saints participate in the judging process? [I Corinthians 6:2](#); [Revelation 20:4](#).

**Comment:** Under the guidance and authority of Jesus Christ, the resurrected saints will help to judge [the world](#). Just as we are being judged now, we will judge those who live and die throughout the Millennium.

We will also judge the angels who rebelled against God under [Lucifer](#) ([I Corinthians 6:3](#); [II Peter 2:4](#); [Jude 6](#); see [Isaiah 14:12-15](#)).

**10.** What about the millions who never had a chance to learn about God's plan of salvation? [Revelation 20:4-5](#).

**Comment:** Those who never had an opportunity to learn God's way will be resurrected after the Millennium. "But the rest of the dead did not live again until the thousand years were finished" is parenthetical and does not refer to the [first resurrection](#), but to a second resurrection.

**11.** Will these people be resurrected to physical life? [Ezekiel 37:1-10](#). In what kind of world will they live? How long will they live? [Isaiah 65:17-25](#).

**Comment:** Those in the second resurrection will be raised to life as physical, flesh and blood human beings. They will live in a peaceful, prosperous world free from the demonic influence of [Satan](#). Evidently, God will grant them a hundred years of life to learn and accept His way.

**12.** Will they be judged by the same criteria as those who preceded them? [Revelation 20:11-12](#).

**Comment:** The Great White Throne Judgment will occur during this hundred-year period. At this time, those of the second resurrection will be judged by the same standard as everyone else—the Word of God.

**13.** Will the incorrigibly wicked be judged in yet a third resurrection? [Revelation 20:13-15](#).

**Comment:** This third resurrection will comprise those who are unwilling to live by God's laws and refuse to repent. These incorrigible people will be cast into the Lake of Fire and completely burned up. They can never be resurrected again, having rejected God's wonderful offer of salvation and eternal life.

[A Study of Eternal Punishment | Precept Austin](#)

### C. Eternal Gospel

Revelation 14.6, 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,

1. As someone has said God is the great I Am, not the great I was! **A W Tozer** adds that...

In God there is no was or will be, but a continuous and unbroken is. In Him history and prophecy are one and the same. Whatever God is He is infinitely.

2. The great Puritan writer **Stephen Charnock** wrote that..

The eternity of God is nothing else but the duration of God, and the duration of God is nothing else but his existence enduring.

3. **Adam Clarke** in "Christian Theology" describes God's eternal existence this way --

All time is as nothing before Him, because in the presence as in the nature of God all is eternity; therefore nothing is long, nothing short, before Him; no lapse of ages impairs His purposes, nor need He wait to find convenience to execute those purposes. And when the longest period of time has passed by, it is but as a moment or indivisible point in comparison of eternity.

### **Eternity is God’s signature—it is who He is.**

4. Scriptures alluding to the eternity of God
  - [Ps 102:7](#) Thou art the same and Thy years will not come to an end ([See Spurgeon's Commentary on Ps 102:7](#))
  - [Isaiah 41:4](#) Who has performed and accomplished it, calling forth the generations from the beginning? ‘I, the Lord, am the first, and with the last. I am He.’
  - [Revelation 1:8](#) (see note) I am the Alpha and the Omega,” says the Lord God, “Who is and Who was and Who is to come, the Almighty.
  - [Isaiah 57:15](#) For thus says the high and exalted One Who lives forever (dwells in eternity), Whose name is Holy, “I dwell on a high and holy place, and also with the contrite and lowly of spirit in order to revive the spirit of the lowly and to revive the heart of the contrite.

## D. AN ETERNAL PERSPECTIVE

Set your minds on things above, not on earthly things. —[Colossians 3:2](#)

In the film *Gladiator*, General Maximus Decimus Meridius seeks to stir his cavalry to fight well in the imminent battle against Germania. Addressing his troops, he challenges them to give their very best. He makes this profound statement: “What we do in life echoes in eternity.”

These words from a fictional military leader convey a powerful concept that is of particular significance to believers in Christ. We are not just taking up time and space on a rock that’s floating in the universe. We are here with the opportunity to make an eternal difference with our lives.

Jesus Himself said, “But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal” ([Matt. 6:20](#)). Having the perspective of living for eternity can make all the difference in this world.

How can we learn to set our minds “on things above”? ([Col. 3:2](#)). A good way to begin is to discover what our eternal God values. Throughout the pages of the Bible He reminds us that He values people above possessions and our character above our performance. Those are the truths that last forever. Embracing them can bring an eternal perspective to our daily living. Bill Crowder ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

WHAT WE DO IN THIS LIFE ECHOES IN ETERNITY.