

Hebrews

Chapter 6, Part 1

- I. Introduction
 - a. The writer of Hebrews took a break from his discussion of the High Priesthood of Jesus in our previous lesson to correct the readers for their lack of spiritual growth
 - i. This warning leads into the passage today which is one of the most misunderstood passages in the Bible
 - 1. This passage is often quoted by those that oppose the doctrine of eternal security
 - a. However, it is rarely if ever fully applied by those groups
 - i. We will see that their understanding of the passage is fault
- II. Commentary
 - a. **Verses 1-3**
 - i. The writer here instructs the Hebrew saints to build up from the elementary teachings of the faith
 - 1. How needful is this today?
 - 2. How often do we hear of people that only know the Gospel but very little more?
 - a. According to all we have read, this is not a good sign
 - i. The lack of spiritual growth may be the proof of the lack of spiritual life
 - 3. He is not in any way telling these people to “*leave*” Christ behind
 - a. His instruction is to build up on that “*elementary doctrine of Christ and go on to maturity*”
 - ii. Remember, the writer here is writing to Jewish converts
 - 1. He urges them not to return to Old Testament truths which merely pointed forth to Jesus
 - 2. The things mentioned here are Old Testament truths which were types of Jesus
 - a. “*Repentance from dead works and of faith toward God*” were certainly just as much an Old Testament truth as New
 - b. “*...instruction about washings*”
 - i. Certainly the Law required ceremonial cleansings which were meant to be an outward sign of an inward cleansing
 - c. “*...the laying on of hands*”
 - i. Most likely this refers to laying ones hands on the animal which is sacrificed to symbolize ones identification with the sacrifice for sins
 - d. “*...the resurrection of the dead, and eternal judgment*”
 - i. These were Old Testament truths as well

- iii. The writer will certainly link Jesus to all of the Old Testament ceremonies as the book continues
 - 1. However, before he continues on with his teaching on Melchizedek, a warning must be issues to these believers
- b. **Verses 4-6**
 - i. In these verses, some assert that it is possible for a true believer to lose his salvation
 - 1. However, if this passage is used in that way, there is no possibility for the one that has fallen to be re-saved
 - a. Those that do not believe in eternal security rarely if ever apply this passage in such a way
 - i. However, it cannot be taken any other way if that is the meaning – but it is not
 - ii. This passage speaks of those that immediately profess faith in Jesus after hearing the Gospel and seemingly remain faithful for an extended period
 - 1. **Matthew 13:1-9; 18-23**
 - a. The Parable of the Sower speaks of two groups which receive the Gospel and remain for a while
 - i. However, because they are not truly saved, they ultimately leave
 - 1. Those that are truly saved endure (**1 John 2:19**)
 - b. The Bible declares that Judas professed faith along with the other apostles and yet was a demon (**John 6:70**)
 - i. He had mentally believed that Jesus was the Messiah, for a while
 - 1. That is, he was “*enlightened*” in that sense
 - ii. He had “*tasted the heavenly gift*”
 - 1. Dr. Owen said, “Tasting does not include eating, much less digesting and turning into nourishment which is so tasted; for its nature being only thereby discerned, it may be refused, yea, though we like its relish and savour, on some other consideration”
 - a. Judas tasted of the Gospel and ultimately didn’t like its taste
 - iii. He had “*shared in the Holy Spirit*”
 - 1. Not in any way does this mean He was indwelled by or sanctified by the Spirit
 - a. But, he benefitted from Him and saw the working of Him being so closely aligned with true believers
 - iv. He had “*tasted the goodness of the word of God and the powers of the age to come*”
 - 1. To be among God’s people for an extended period is to taste of these things
 - v. Like Judas, many are able to do so temporarily

1. We can rightly infer that there were many Jewish apostates in this time which the writer, perhaps, had in mind as he penned these words
 2. Peter speaks of such a group (**2 Peter 2:20-22**)
2. Those that profess faith and remain for a while only to ultimately and finally reject Jesus in the end are “*impossible*” to recover
 - a. This is not those that didn’t believe and came to faith
 - i. This doesn’t even refer to an atheist that converts
 - b. This is not those that profess faith and then fall into sin
 - c. This is not those that don’t profess, though they grew up under the Gospel
 - d. This is a specific group
 - i. This speaks of those that seemingly are partakers of the gifts of God for long enough to be received as true believers (like Judas), but finally leave and deny Jesus because they didn’t have a root within themselves
 1. In fact, “*they are crucifying once again the Son of God to their own harm and holding him up to contempt*”
 - a. This isn’t crucifixion for salvation from sin
 - b. This is crucifixion as a means of separation
 - i. They shame the name of Jesus by committing a treasonous act
 - ii. A true believer will not commit such an act (**1 John 2:19**)
 1. Even Jesus declared that “*the one who endures to the end will be saved*” (**Matthew 10:22**)
3. The Bible gives little hope for those that live as Christians for some time and then turn adamantly against Jesus and deny that He is the Messiah
 - a. To these Jews that are being tempted to turn from Jesus back to Judaism, this is quite the warning
 - i. The same warning should be issued to those professing believers today who ultimately reject the Gospel
 - b. To those that turn from Jesus, there is no other way to find forgiveness as they are left with nowhere else to go
 - i. It is impossible to find repentance and salvation apart from Jesus Christ (**Hebrews 10:26**)
 1. Though the Law certainly demanded repentance, “*there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.*” (**Acts 4:12**)

- ii. Again, the writer of Hebrews has and will declare that those who endure to the end are surely saved
 - 1. However, there is little to no hope for those that endure for a while and then turn away

c. **Verses 7-8**

- i. If we had any doubt, these verses explain what has been taught in the previous few verses
- ii. Both of these grounds received the benefits of the rain
 - 1. Yet, if the ground ultimately *“bears thorns and thistles, it is worthless and near to being cursed, and its end is to be burned”*
 - a. Think again of the Parable of the Sower
 - i. Ground will ultimately prove what type of soil it has
 - 1. And a professing Christian will ultimately prove what type of heart they really have