

ABATT
Hebrews 6
 Christian Life Assembly
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Hebrews 6

Religious Syncretism

A combining of two more religions into something you want to believe.

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Hebrews 6

- When studying the scriptures, knowing the context is often key to understanding the text – which means that we will start our study of Hebrews chapter 6 with Hebrews chapter 5.

***** The Theme of Hebrews *****

Hebrews was written to the Hebrews, to tell the Hebrews, to stop being Hebrews!

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Hebrews 6

- To whom was the letter to the Hebrews written?
- Many of the Jews in the early church had slipped back into the familiar rituals of Judaism – this gives evidence to the compulsion of the natural man to be religious, i.e, he feels as though he must DO something.
- And, there were many unconverted Jews observing the godly lifestyles of Jewish Christians who were living right at the edge of belief.

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Hebrews 6

- The problem Paul addressed with the Galatian church was similar – they were trying to mix Judaism with Christ.
- Gal 1:6 I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, 7 which is not another; but there are some who trouble you and want to pervert the gospel of Christ.
- They were introducing “grace plus” doctrines.

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Hebrews 6

- In a sense, they were saying, “it’s great that you believe in Jesus, but did you know that we should still celebrate the feasts, and keep the Mosaic law”.
- It was sort of like saying, “in order to really be a real follower of Jesus, you must be a good Jew first”.
- Galatians and Hebrews were written about 45 years apart, but were addressing the same problem – this gives us insight into how strong the urge was in the Jew.

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Hebrews 6

- We see some of this in our day as we witness Christians take a keen, and deep interest in the ways of Judaism. (the opposite of what should really be happening)
- And we fall for some of this when we speak of Messianic Jews as being something special as though they are the “Navy Seals” of Christianity.
- I know of Christians who keep the Passover – keeping the Passover, perhaps enjoying a Sedar meal, should be educational, but they are not transformational.

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Hebrews 6

• Hebrews 5: As He also says in another place: “You are a priest forever According to the order of Melchizedek”; 7 who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, 8 though He was a Son, yet He learned obedience by the things which He suffered. 9 And having been perfected, He became the author of eternal salvation to all who obey Him, 10 called by God as High Priest “according to the order of Melchizedek,” 11 of whom we have much to say, and hard to explain, since you have become dull of hearing. For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God;

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Hebrews 6

• and you have come to need milk and not solid food. 13 For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. 14 But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil. 6:1 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 toward God, 2 of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. 3 And this we will do if God permits. NKJV

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Hebrews 6

- “For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God”.
- The author’s call is to get past the “first principles” of what God has revealed – not get past in the sense that they would be discarded, but rather “built upon”.
- Given that there are two audiences for this, this means they are to either “buy in”, or “build upon”.

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Hebrews 6

- “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 toward God, 2 of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. 3 And this we will do if God permits.”
- To some degree, the question is not “are you a mature, or an immature Christian?” – the question is “are you a Christian at all?”

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- The contrast is really between the Jew who dabbles in Christianity, and the Jew who has been converted but hasn’t moved on entirely from Judaism.
- The writer says, “not laying again the foundation of repentance from dead works and of faith toward God”.
- Repentance from dead works is very much an O.T. concept wherein the believer would admit his guilt and trust that God would deliver him.

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Hebrews 6

- When Paul addresses, “of the doctrine of baptisms” the translators did us no favor here because they were probably influenced by the fact that this is a N.T. book.
- The word that is translated “baptisms” here is one Greek word that means “washing” (ceremonial), but the word we commonly use for baptism is another Greek word found in Acts 2:41.
- “Then those who gladly received his word were baptized; and that day about three thousand souls were added to them.” (point – believers baptism is not in view in Hebrews 6)

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Hebrews 6

- Paul is also addressing another idea that can get confused between the old and new covenants.
- “of laying on of hands” – in the old covenant, the picture is that of a person offering a lamb while laying his hands on it to signify the transference of sins.
- In the N.T. the “laying on of hands” takes on an entirely different meaning – we do it for healing, or to confer power for a ministry.

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Hebrews 6

- And then we see this, “of resurrection of the dead, and of eternal judgment.”
- In the O.T. we were given information about the dead rising and the judgments that would follow in mostly general terms.
- Daniel 12:2 And many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt.

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Hebrews 6

- But when we come to the N.T. we are given lots of details – the resurrections are not simultaneous and the judgments are not at all alike.
- 1st Cor 3 provides lots more details about the resurrection and judgment of the believer than Daniel 12 provides.
- Rev 20 provides lots of context and far more details about the resurrection and judgment of the lost.

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Hebrews 6

- The call of Hebrews 6 is not to “leave behind” the great truths of gospel and the N.T. – the call is come all the way out of Judaism.
- Leave the comforts of your sacrifices, rituals, and feasts- the things that you used to do that were but types of the real.
- The types were to point people to Christ – they are not the real, they are but the shadows.

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Hebrews 6

- And now we come to the text that is said to be so “controversial” – verses #4 - #6.
- “For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, 5 and have tasted the good word of God and the powers of the age to come, 6 if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame.” NKJV

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Hebrews 6

- Let me say from the start that these verses are not about whether one can, or cannot lose their salvation.
- These verses are warnings to the unbelieving Jew “because you are living so close to other Jews who have left the old covenant and received Jesus, and because you can see and know their testimonies, you are in a dangerous spot if you reject what you can clearly see.”
- It is possible, I believe, that one can be inoculated against the truth the same as you are against the flu.

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Hebrews 6

- 2nd Tim 3:6 For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts, **7 always learning and never able to come to the knowledge of the truth.** NKJV
- Another argument that supports my premise that the warning is not to Christians is found in verse #9.
- But, beloved, **“we are confident of better things concerning you, yes, things that accompany salvation.”**

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Hebrews 6

- “For it is impossible for those who were once enlightened,”
- Do not attach more weight to “enlightened” than its definition calls for. The same Greek word is used in John 1:9 where everyone who lives has “light” from God.
- John 1:9 That was the true Light **which gives light to every man coming into the world.** NKJV

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Hebrews 6

- “and have tasted the heavenly gift” – To say that “tasted” means these people were Christians is a stretch.
- When Jesus was at the well in John 4 he did not ask to “taste” the water from the well – he wanted something that was far more than a taste, he wanted a drink.
- The ministry of the Holy Spirit to every lost person is to provide “tastes” of eternal life – the Greek word here means, “to taste, to try the flavor of”.

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Hebrews 6

- “and have become partakers of the Holy Spirit” – this one at least appears to be the most problematic to explain away.
- So what is meant by “partaker” – is that the same as receiving Christ and being indwelt by the Holy Spirit?
- The Holy Spirit was with them, and “in” their Christian friends – they saw His work, some of them may have been healed by Him, and they were partakers of the knowledge of Him.

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- Heb 2:3 “how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him, 4 ***God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit,*** according to His own will?” NKJV
- The Greek word for “partaker” carries with it the idea of being an associate, or a partner.
- Why not just write, “indwelt by” if Christians are in view?

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- “and have tasted the good word of God and the powers of the age to come” – this one is perhaps the easiest to explain.
- It would not be unusual at all to describe an unsaved person who is close to belief as having “tasted” the word of God.
- Felix in Acts 24 admits to sending for Paul multiple times just to hear him preach – but there is no evidence that Felix ever believed. He liked the “taste”.

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Hebrews 6

- For it is impossible if they fall away, to renew them again to repentance”.
- So if you believe that those referenced in Hebrews 6 are Christians who have lost their salvation, then I would suppose that you must also believe they can never be saved again.
- If you believe that those referenced are unbelievers, then what in the world does it mean to not be able to be renewed again to repentance?

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Hebrews 6

- It is a warning to all of the Hebrews (and to us as well) that those who dabble in Christianity are in a very dangerous place.
- Remember Simon the sorcerer in Acts 8? “13 Then Simon himself also believed; and when he was baptized he continued with Philip, and was amazed, seeing the miracles and signs which were done.”
- Acts 8:20 But Peter said to him, “Your money perish with you, because you thought that the gift of God could be purchased with money! 21 You have neither part nor portion in this matter, for your heart is not right in the sight of God.”

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Hebrews 6

- Just because someone says they believe in Jesus and are even baptized, that does not necessarily mean they are born again.
- There are people who “spring up” and appear to have spiritual life that later wither away and fall away.
- Mark 4:5 Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. 6 But when the sun came up, the plants were scorched, and they withered because they had no root.

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Hebrews 6

Hebrews 10:26 If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, 27 but only a fearful expectation of judgment and of raging fire that will consume the enemies of God. 28 Anyone who rejected the law of Moses died without mercy on the testimony of two or three witnesses. 29 How much more severely do you think someone deserves to be punished who has trampled the Son of God underfoot, who has treated as an unholy thing the blood of the covenant that sanctified them, and who has insulted the Spirit of grace? 30 For we know him who said, “It is mine to avenge; I will repay,” and again, “The Lord will judge his people.” 31 It is a dreadful thing to fall into the hands of the living God.

NKJV

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Questions?

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