

Hebrews - Chapters Five & Six, Part II

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At the end of Chapter Five, Paul states, about those to whom he is writing, instead of being teachers, they have become spiritual babes, dull of hearing. A spiritual baby does not discern spiritual things, and is still carnal in actions and understanding (1 Cor 3:1-3). A spiritual child remains in bondage under the law to worldly principles (Gal 4:1-2), continuing to be blown about by every wind of doctrine (Eph 4:11-12, 14-15). Like the Pharisees of old, intelligent and educated religious leaders today are governed by their own interpretation of the law of God, refusing to lead their flocks in the way of truth. Jesus made comparisons of those made wise by man, to those who acknowledged they were unlearned in the things of God, as babes (Mt 11:25). Here is Paul's admonition: **Rom 12:16:** *...Be not wise in your own conceits - i.e. Be not wise of yourself. Herein lies a danger to every professed believer in Jesus Christ - that we think what we know is the only truth. The writer of Hebrews admonishes us to advance from the foundational teachings we received at first:*

Heb 6:1: *Therefore leaving the principles⁽⁷⁴⁶⁾ of the doctrine⁽³⁰⁵⁶⁾ of Christ, let us go on unto perfection...* The Greek word *arche*⁽⁷⁴⁶⁾, in this context carries the meaning of "beginning", and could be construed to mean foundation. "Doctrine" was translated from *logos*⁽³⁰⁵⁶⁾, which can mean anything spoken, from a single word to many words - "word, saying, concept, communication, etc." We are to advance from the basic teachings of Christ, of which some the writer listed:

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| 1. repentance from dead works | 3. teaching about baptisms | 5. of faith toward God |
| 2. the resurrection of the dead | 4. laying on of hands | 6. eternal judgment |

Even these six things are not taught today to the depth they should be. How many teach that true baptism is immersion into truth of which the literal is only a symbol, and really not required? Religion, which foundation is a false God, has been so externalized that the spirit of death hovers over the congregations. **Jer 5:31:** *The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?*

Heb 6:4-6: *4 For it is impossible for those once enlightened, having tasted (perceived) of the heavenly gift, and having become partakers of a holy spirit, 5 and having tasted the precious word of God, and also the works of power of the generation to come, 6 if falling away, to renew them again unto repentance, since themselves are crucifying the Son of God, and exposing him disgracefully. (Bible Interlinear)*

It is the spoken word of God that is precious, and the heavenly gift (Isa 55:7-9) is the understanding He gives of the written word, represented below as falling rain. Peter acknowledged that Jesus had the words of life (Jn6:68), Jesus having just stated that his words were spirit and life (ibid 63). The works of power we are experiencing is that of overcoming sin in our lives by hearing and doing the instructions of the Father through the Son, and that, individually as we are impressed through the conscience. To fall away from hearing God is what Jesus defined as "blasphemy against the Holy Spirit" (Mt 12:31), which is the only means whereby we can overcome. **Lk 11:13:** *If then, you, being evil, have known how to give good gifts to your children, how much more shall the Father who is from heaven give a holy spirit to those asking Him!* (Bible Interlinear) To receive the Holy Spirit, is to receive the words Christ speaks to the heart, and put them into practice, thereby being purged of a carnal mind, i.e. worldly thinking, and receiving a holy way of thinking.

In the next two verses, a contrast is made between those hearing and doing God's instruction versus those who fall away by no longer listening. **Heb 6:7-8:** *7. For the arable land drinking in the rain coming often upon*

it, and bringing forth herbs useful for them by whom it is tilled, receives a blessing from God: 8. But that bearing thorns and briers is rejected, and is near a curse; whose finish is to be burned. But if it bears thorns and thistles, it is worthless and near to being cursed; its end is to be burned. (Bible Interlinear) Thorns and briers, Jesus said, are the cares of the world and deceitfulness of riches (Mk 4:18-19). Either we have tillable soil (open mind), or a land full of stones (man's concepts), which only grows thorns.

Heb 6:9-10: *But, we are persuaded, concerning you, beloved, the things that are better, and things accomplishing deliverance, although we speak in this manner. 10 For God is not so unjust as to overlook your work and the love which you demonstrated toward his name, having served, and continuing to serve the saints.* (Bible Interlinear) While Paul rebukes the babies, he also encourages them that they are not forgotten by God. He goes on to express his desire that they be not dull (of hearing), but diligent to follow those (he uses Abraham as an example) who by means of faith (spiritual understanding) and patience inherit the promises (verses 11-15).

Heb 6:16-18: *16. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. 17. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: 18. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation* (encouragement), *who have fled for refuge to lay hold upon the hope set before us: Laban and Jacob, each swore by their God, making a covenant to end the strife between them* (Gen 31:43-55). The strife we have is the inward adversarial attitude toward God, which will cease when we listen to His voice and obey His covenant. The two immutable things sworn by an oath are 1) Christ was made a high Priest forever (Ps 110:4); 2) by hearing and obeying Christ, we enter into God's rest (Heb 4:3).

Heb 6:18-20: *18. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: 19. Which hope we have as an anchor of the soul, both sure and steadfast, and which enters into that within the veil; 20. Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchizedek.*

Hope: The foundation of our hope is Christ's spiritual understanding (Heb 11:1) - *...give me understanding, that I may learn thy commands... because I have hoped in thy word,* (Ps 119:73-74), and by which faith we patiently wait in hope of obtaining righteousness (Gal 5:5). This hope is described as the resurrection, Christ being a first fruit of the dead (1 Cor 15:19-22). For each individual there are two resurrections possible - one spiritual and the other a physical one. Many will only experience the second physical one.

Within the veil: This phrase refers to the apartment which contained the ark of the covenant (Ex 26:33), in which only the high priest could enter (Lev 16:2-15), and only on the Day of Atonement. This apartment represents the final stage of spiritual completion when the veil of the flesh comes down, of which Christ, as high Priest, set the example we are to follow. This experience is spoken of in other ways also: **Rev 4:1-3:** *1. After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. 2. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. 3. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. Rev 11:19: And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament...* When the veil of the flesh is done away in us, then we will clearly see the Father. **1 Cor 13:9-10,13:** *9. For we know in part, and we prophesy in part. 10. But when that which is perfect is come, then that which is in part shall be done away... 12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. AMEN!*