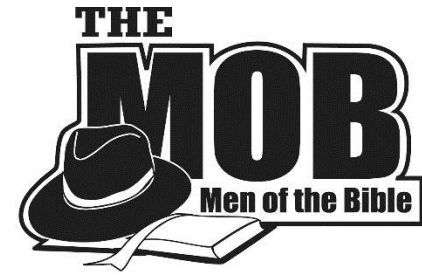




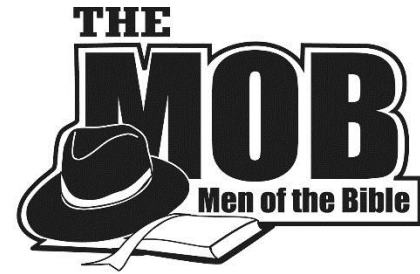
Announcements



- Welcome to the MOB! www.ibcmob.net
- [Washington Area Coalition of Men's Ministries \(WACMM\) Mid-Atlantic Men's Conference on November 12, 2016, 8:30 AM - 3:00 PM at Christian Fellowship Church, Ashburn, VA](#)
- [Season of Service Community Outreach, Saturday, November 19, 2016](#)
- [Christmas by Candlelight, December 8-11, 2016](#)
- [Get the IBC app for your mobile device](#)



Memory Verse



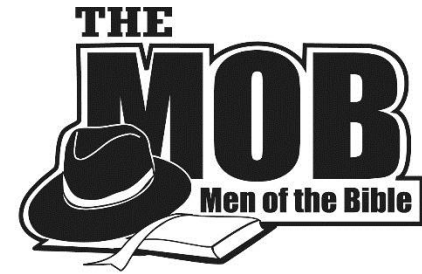
Hebrews 6:19-20 (ESV)

We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.

Hebrews 6:19-20 (ESV)



Last Week



Jesus The Great High Priest & Warning #3

Review: [Hebrews 1 - 4](#)

Study: [Hebrews 5](#)

[Exodus 28](#)

[Matthew 26:36-46](#)

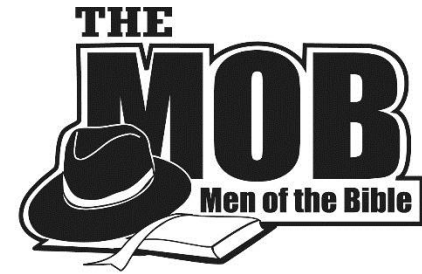
[1 Peter 2:1-3](#)

[Romans 8:35-39](#)

Encountering Chapter 5, pages 81-87



This Week



Apostasy and Divine Faithfulness

Review: [Hebrews 1 - 5](#)

Study: [Hebrews 6](#)

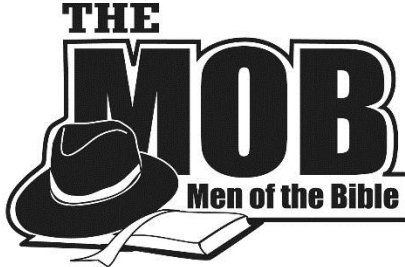
[Isaiah 5](#)

[2 Corinthians 13:5-10](#)

Encountering Chapter 6, pages 89-95



Hebrews Outline



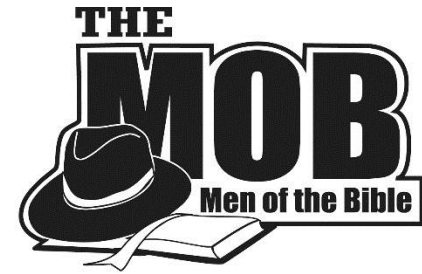
Focus	Christ's Person			Christ's Work			Walk of Faith		
Reference	1:1-3	1:4 – 2:18	3:1 – 4:13	4:14 – 7:28	8:1-13	9:1 – 10:18	10:19 – 11:40	12:1-29	13:1-25
Division	Christ Superior to the Prophets	Christ Superior to the Angels	Christ Superior to Moses	Christ's Superior Priesthood	Christ's Superior Covenant	Christ's Superior Sanctuary & Sacrifice	Assurance of Faith	Endurance of Faith	Exhortation to Love
Topic	Majesty of Christ			Ministry of Christ			Ministers for Christ		
	Doctrine						Discipline		
Location & Time	Place of writing unknown . Probably written around 64-68 AD								





Hebrews 6

Context

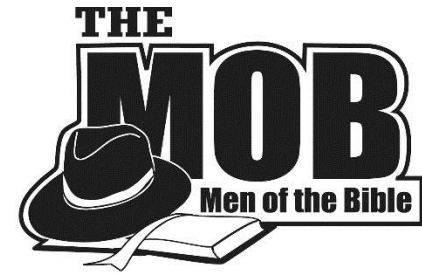


Hebrews 1:1-3	Jesus Superior to the Prophets
Hebrews 1:4 - 2:18	Jesus Superior to Angels
Hebrews 2:1-4	Warning 1: Danger of Neglect
Hebrews 2:5-18	Jesus Superior because of His Humanity
Hebrews 3:1-6	Jesus Superior to Moses in Work & Position
Hebrews 3:7-19	Warning 2: Danger of Hardening Your Heart
Hebrews 4:1-13	Challenge to Enter His Rest
Hebrews 4:14 - 5:10	Jesus Superior to Aaron the High Priest
Hebrews 5:11-14	Warning 3: Danger of Dullness
Hebrews 6:1-12	The Call to Spiritual Maturity
Hebrews 6:13-20	The Basis for Spiritual Maturity
Hebrews 7 - 10	Jesus' Superior Priesthood & Covenant



Hebrews 6 (ESV)

Call to Spiritual Maturity

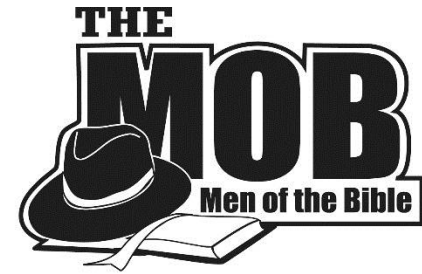


¹ Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, ² and of instruction about washings, the laying on of hands, the resurrection of the dead, and eternal judgment. ³ And this we will do if God permits. ⁴ For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, ⁵ and have tasted the goodness of the word of God and the powers of the age to come, ⁶ and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt. ⁷ For land that has drunk the rain that often falls on it, and produces a crop useful to those for whose sake it is cultivated, receives a blessing from God.



Hebrews 6 (ESV)

Call to Spiritual Maturity



⁸ But if it bears thorns and thistles, it is worthless and near to being cursed, and its end is to be burned.

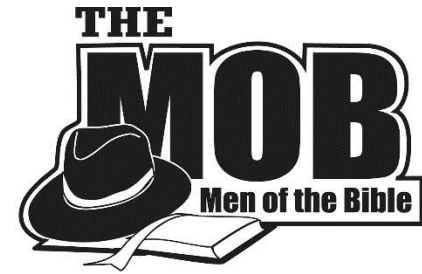
⁹ Though we speak in this way, yet in your case, beloved, we feel sure of better things - things that belong to salvation. ¹⁰ For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do.

¹¹ And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, ¹² so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.



Hebrews 6 (ESV)

Basis for Spiritual Maturity

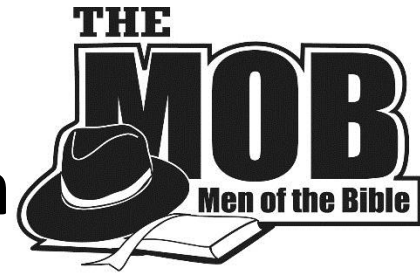


¹³ For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, ¹⁴ saying, “Surely I will bless you and multiply you.” ¹⁵ And thus Abraham, having patiently waited, obtained the promise. ¹⁶ For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation. ¹⁷ So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, ¹⁸ so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us. ¹⁹ We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, ²⁰ where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.



Hebrews 6

Observation & Interpretation



6:1 Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, **2** and of instruction about washings, the laying on of hands, the resurrection of the dead, and eternal judgment. **3** And this we will do if God permits.

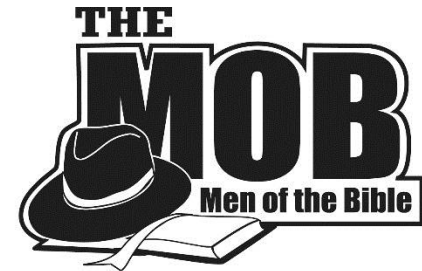
O1: There is a need to move on from the basic teachings; their maturity and faithfulness will be brought up again in [Hebrews 10](#)

O2: The author presents 6 items here that would be familiar to Jewish and Gentile believers and only the “elementary” items are mentioned

I: These items are NOT the issue, but as presented last week, gaining the maturity that their practice includes. There is a old saying that there is not a neutral “gear” for our spiritual maturity. We are either moving forward or backing up! ([Philippians 3:14](#))



Hebrews 6 Observation



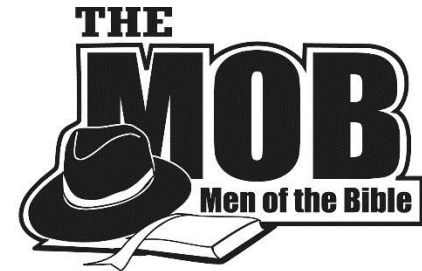
4 For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, 5 and have tasted the goodness of the word of God and the powers of the age to come, 6 and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt. 7 For land that has drunk the rain that often falls on it, and produces a crop useful to those for whose sake it is cultivated, receives a blessing from God. 8 But if it bears thorns and thistles, it is worthless and near to being cursed, and its end is to be burned.

O1: If this lack of spiritual maturity goes so far as to cause a person to “fall away,” then they can’t be restored, vv. 4-6, and vv. 7-8 give examples of unproductive land being cursed and burned

O2: Since the audience is the same, then we have to determine if this is addressed to everyone of just some of them



Hebrews 6 Interpretation



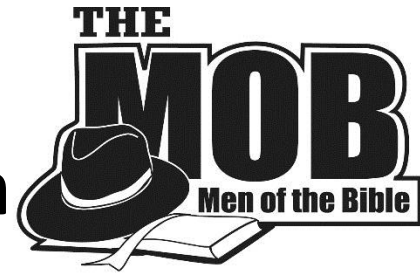
4 For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, 5 and have tasted the goodness of the word of God and the powers of the age to come, 6 and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt. 7 For land that has drunk the rain that often falls on it, and produces a crop useful to those for whose sake it is cultivated, receives a blessing from God. 8 But if it bears thorns and thistles, it is worthless and near to being cursed, and its end is to be burned.

I: John MacArthur says the audience consists of 3 types of people: real believers; those who act like real believers, but are not; and non-believers. Since this is a warning, continue from Ch.5, the author is saying the lack of perseverance will lead to this conclusion. This is a difficult passage, but there are many more passages that tell us that a believer's salvation is secure ([John 6:39-40, 10:27-30](#); [Rm 8:28-39](#)). The wording here is similar to [2 Pet 2:20-21](#).



Hebrews 6

Observation & Interpretation



9 Though we speak in this way, yet in your case, beloved, we feel sure of better things—things that belong to salvation. **10** For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do.

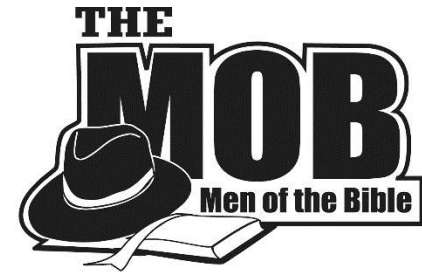
O1: The preceding verses have been rather negative, but these return to a positive view of the hearers' salvation and calls them "beloved" for the first time.

O2: God, as well as the author, is well aware of their status in serving the saints.

I: This is another reason that true believers are not being discussed in vv. 4-8 since it is clear here that these people are part of the "beloved" or brothers ([Hebrews 3:1;12; 10:19; 13:22](#))



Hebrews 6 Observations



11 And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, **12** so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.

O: The author ends this section with an encouragement to continue to the end in these acts and attitudes and persevere so they would mature and not be “sluggish.”

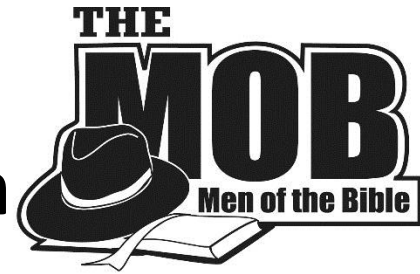
O: “Those” in v. 12 introduce the next section and preview what we will see later in [Hebrews 11](#).

I: Being imitators of the faithful is another Pauline concept.
([1 Corinthians 11:1](#); [Ephesians 5:1](#); [1 Thessalonians 1:6](#); [2:14](#))



Hebrews 6

Observation & Interpretation



10 For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do.

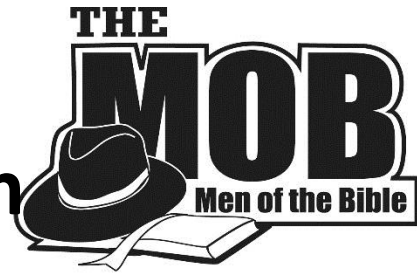
11 And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, **12** so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.

I: The reference to “love”, “hope” and “faith” is a common Pauline triad. ([1 Corinthians 13:13](#))



Hebrews 6

Observations & Interpretation



13 For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, **14** saying, “Surely I will bless you and multiply you.” **15** And thus Abraham, having patiently waited, obtained the promise.

O1: Abraham has already been mentioned in [Hebrews 2:16](#) and will be mentioned twice more in [Hebrews 7:4-5](#) and [Hebrews 11:8-19](#).

O2: The “promise” here was to provide descendants. ([Genesis 22:17](#))

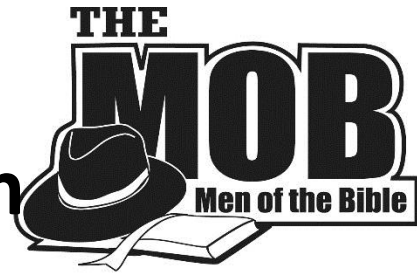
O3: “Patience” here was exercised by Abraham when he was willing to sacrifice his only son, believing that God would keep his promise.

I: This is, again, an encouragement to persevere (wait = longsuffering).



Hebrews 6

Observations & Interpretation



16 For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation. **17** So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, **18** so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us.

O1: Oaths were very common, especially in the Old Testament.

I1: The oaths acknowledged man's unreliability.

O2: "Heirs of the promise" were initially Abraham's descents (Jews).

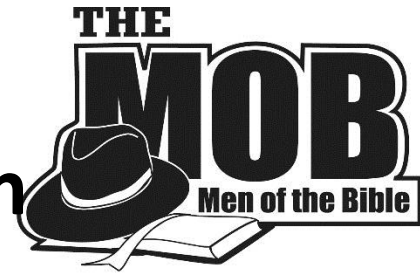
I2: God is the only reliable One and the only One to which we can flee for safety (salvation). Notice the "we," indicating believers.

[\(Hebrews 4:14\)](#)



Hebrews 6

Observations & Interpretation



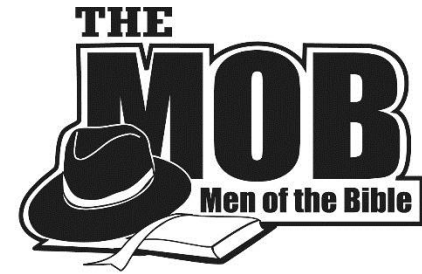
19 We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, **20** where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.

O1: The author now returns to Jesus as our High Priest.

O2: This returns to the subject we left in [Hebrews 5:10](#) and will continue through [Hebrews 10](#) where the end of that chapter will again call for the hearers to persevere.



Next Week



The Priesthood of Melchizedek

Review: [Hebrews 1 - 6](#)

Study: [Hebrews 7](#)

[Genesis 14:17-20](#)

[Numbers 8:5-25](#)

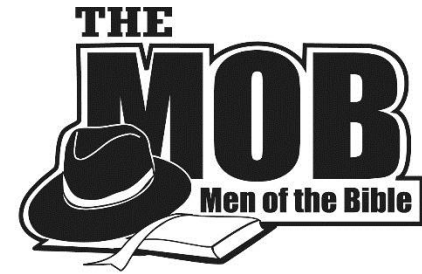
[Psalms 110](#)

Encountering Chapter 7, pages 97-107



Hebrews 6

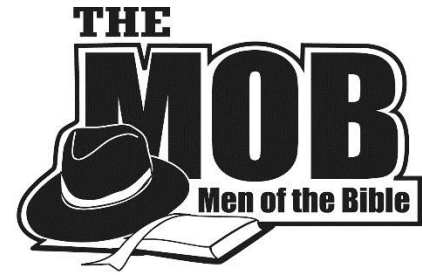
Application



1. Discuss why you are sure of your salvation and if you are not, please discuss it with one of the leaders.
2. How do you know you are progressing in your faith?
3. What is the difference between “just waiting” and perseverance?
4. What “promises” are you holding on to in your life currently?



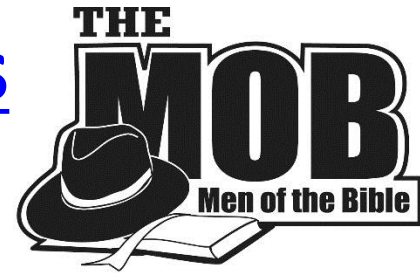
Closing



- Questions?
- Comments?
- Closing Prayer



Immanuel Bible Church's View of Scripture

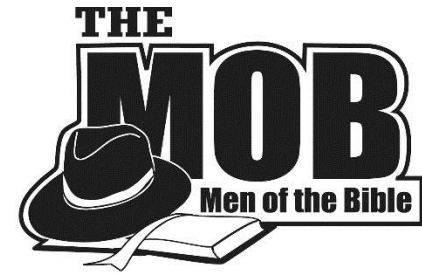


- God's authoritative written revelation to mankind ([2 Timothy 3:16-17](#), [1 Thessalonians 2:13](#), [Galatians 1:12](#))
- God interacted with the human writers of those books so that every word of the original texts was exactly as He wanted ([2 Peter 1:20-21](#)); without error ([John 17:17](#))
- The Scriptures are the supreme and final authority ([Psalm 19:7-11](#), [Psalm 119](#), [Romans 10:17](#), [Hebrews 4:12](#))
- Interpretation of Scripture
 - **Normal** – understanding in their common usage
 - **Literal** – understanding meaning in its ordinary sense, unless context requires figurative interpretation
 - **Grammatical** – use of recognized rules of grammar
 - **Historical** – in the context of the times
 - **Systematic** – with the whole view of scripture



Hebrews 5 (ESV)

Warning Against Dullness

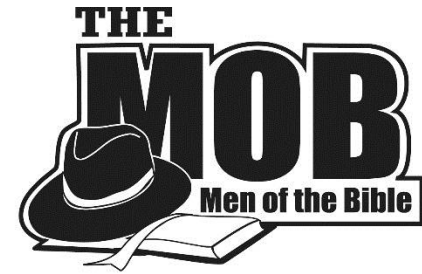


¹¹ About this we have much to say, and it is hard to explain, since you have become dull of hearing. ¹² For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, ¹³ for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. ¹⁴ But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.



Hebrews 5:11-14

Observations



¹¹ About this we have much to say, and it is hard to explain, since you have become dull of hearing. ¹² For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, ¹³ for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. ¹⁴ But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.

O: the audience has not changed here as indicated by the collective “you” in v.11

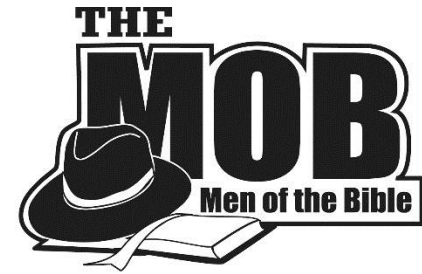
O: the word for “dull of hearing” in v.11 is the same as “sluggish” in 6:12

O: there is a spiritual maturity issue with the hearers



Hebrews 5:11-14

Interpretations



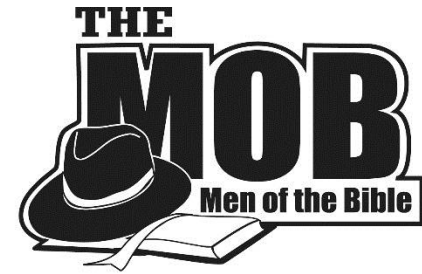
¹¹ About this we have much to say, and it is hard to explain, since you have become dull of hearing. ¹² For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, ¹³ for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. ¹⁴ But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.

I: since Paul does not break out a special group of people we have to assume this is addressed to all the hearers, but since the material presented in Ch.1-5 is far from elementary this was probably a recent development



Hebrews 5:11-14

Interpretations



¹¹ About this we have much to say, and it is hard to explain, since you have become dull of hearing. ¹² For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, ¹³ for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. ¹⁴ But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.

I: if the emphasis is just maturity then we have to observe that no 'basic' theological material has been covered although alluded to in Ch.6