

HEBREWS 6 GOING WHITHER THE FORERUNNER HAS ENTERED

Heb 6:1-3

1. Hebrews 6 is basically an appeal to the Hebrew Christians to leave the elementary principles of faith behind and advance to spiritual maturity; not to keep feeding on milk but feed on solid food;
2. Six elementary principles listed
 - a. Repentance from dead works
 - b. Faith towards God
 - c. Baptisms
 - i. Why plural? **Eph 4:5** “One Lord, one faith, one baptism, . . .”)
 - ii. Same word used in **Heb 9:10** for ceremonial “*washings*” but this was part of the old covenant which had no more value; Paul could not be referring to this
 - iii. baptism by water and baptism by the Spirit may explain why Paul used “baptisms”
 - d. Laying on of hands
 - e. The resurrection from the dead
 - f. Eternal judgment
3. “**Leaving behind**” is not necessarily a call to discard or do away these elementary principles, but to advance to greater heights by building on these; not to stagnate on this knowledge but to grow in their understanding about the ministration of Christ in the heavenly sanctuary, which is the reason for the writing of the book of Hebrews
4. “**Let us go unto perfection**”—not necessarily a call to be sinlessly perfect, but rather to spiritual growth and maturation, in terms of knowledge of the truth and growing in experience thereby
 - a. **verses 11-12**--maturing in the sense of manifesting faith and patience and diligence in holding on the promise

Heb 6:4-6

5. This section describes the terrible fate of those who renounce the faith and fall away from God; punishment for crucifying the Son of God afresh
6. This is serious because they have tasted the heavenly gift
 - a. **Rom 3:1-2**—the Jews had an advantage over the surrounding nations
 - b. **Rom 9:4-5**--Oracles given, the promises, the covenants, the service of God
 - c. **John 4:22**—salvation is of the Jews because they held the knowledge of the law and the gospel

7. **Crucify the Son of God afresh**—the translation in the KJV is unfortunate as it conveys the idea that all who fall away after having had certain experiences are lost forever
 - a. These words have been a source of great perplexity for those who fear that they have passed the bounds of mercy and committed the sin against the Holy Spirit for which there is no pardon
 - b. The margin of **Revised Version** is closer to the Greek; it is impossible to renew them again to repentance *“the while they crucify. . .,”* meaning while they crucify for themselves the Son of God; in other words, as long as they crucify Christ, it is impossible to renew them to repentance;
 - c. To sin against the Holy Spirit consists of continued resistance to the call of God to repent; it consists of hardening the heart, till there is no longer any response to the voice of God—no remorse for sin, no feelings of sorrow from sin, no desire to turn away from it, no conscience that accuses him of it. . .

There are those who have known the pardoning love of Christ and who really desire to be children of God, yet they realize that their character is imperfect, their life faulty, and they are ready to doubt whether their hearts have been renewed by the Holy Spirit. To such I would say, Do not draw back in despair. We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes, but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God. No; Christ is at the right hand of God, who also maketh intercession for us. Said the beloved John, “These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. **SC 63.**

8. The Seventh-day Adventist church is on the same position as the Jews, having been entrusted with sacred truths and privileges
 - i. Sanctuary service
 - ii. Spiritual gifts in the ministry of Ellen White
 - iii. The oracles of God—deeper understanding of truth especially as it pertains to the last days

9. Seventh-day Adventists told to advance in their knowledge of truth by building upon it on a higher scale than it has hitherto been done:

“The Lord has made his people the repository of sacred truth. Upon every individual who has had the light of present truth devolves the duty of developing that truth on a higher scale than it has hitherto been done. But should we be in trust of sacred, advanced truth, and yet be satisfied to work in narrow, selfish lines? The Lord will hold us accountable for the influence we might have exerted but did not, because we have not earnestly tried to understand our accountability in this world. We shall either glorify or dishonor God. -**HM July 1, 1897, Art. B, par. 1**

Heb 6:7-8

10. Paul illustrates this with the parable of the burned tree
11. **Luke 23:31**—Jesus compared the unbelieving Jewish nation to a dry tree
12. Fulfilled prophecy in 70 AD when the Roman armies came and burned down the city of Jerusalem.
13. Seventh-day Adventists today also in danger of repeating the sad history of the Jews:

Our position in the world is not what it should be. We are far from where we should have been had our Christian experience been in harmony with the light and the opportunities given us, had we from the beginning constantly pressed onward and upward. Had we walked in the light that has been given us, had we followed on to know the Lord, our path would have grown brighter and brighter. But many of those who have had special light are so conformed to the world that they can scarcely be distinguished from worldlings. They do not stand forth as God's peculiar people, chosen and precious. It is difficult to discern between him that serveth God and him that serveth Him not

In the balances of the sanctuary the Seventh-day Adventist church is to be weighed. She will be judged by the privileges and advantages that she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence: "Found wanting." By the light bestowed, the opportunities given, will she be judged. **8T 247.**

Heb 6:9-12

14. God has better things in store for the Hebrew believers than a sad ending
 - a. Their deeds of kindness will be remembered
 - b. He wants them to exhibit the same diligence when it comes to holding fast to their hope
 - c. He wants them to exhibit patience to wait until they inherit the promise

15. God has something better in store for the Seventh-day Adventist church too, if she will also understand her position in the world today and not forget the reason for her purpose and destiny and hold fast until the end:
 - a. Not compromise their beliefs
 - b. Not conform to the worldly customs and traditions

In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as Leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history. We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the word of God. We have everything to be thankful for. **3SM 162.**

Heb 6:13-16

16. The faith and patience of Abraham used as illustration
 - a. **Heb 11:8**—coming out of Babylon
 - b. **Heb 11:17**—offering his son Isaac

17. **Heb 6:15**--Abraham's faith and patience paid off after waiting patiently for the promised on;

Heb 6:17-18

18. God's promises are certain on account of 2 things in which God cannot lie
 - a. He made a promise and his promise cannot fail
 - b. He backed it up with an oath

Heb 6:19-20

19. Their hope is anchored in the priestly ministration of Jesus Christ
 - a. It is through the ministration of Jesus that their hopes would be fulfilled
 - b. This hope was in the process of being realized because Jesus has gone within the veil of the heavenly sanctuary (Heb 9:12; Heb 8:1-2)
 - c. His ministry will accomplish what is designed to do because God backs it up with oath' "thou art a priest forever after the order od Melchisedek

20. Paul is contrasting the limited approach to God that Israel had in the Levitical priesthood (Heb 9:6, 7) with the direct access all believers now have in Christ Jesus, who ministers as high priest in the very presence of God for them (vs. 24). Any believer may come directly and "boldly unto the throne of grace" (**Heb 4:16**) "by ... [the] new and living way" (**Heb 10:20**)—by virtue of the Saviour's accomplishments and mediation.

21. **Within the veil**—a reference to the first apartment of the heavenly sanctuary in the time of Paul, not the second apartment as some think
 - a. If Paul meant the second apartment he would have used "**second veil**" as in **Heb 9:3-5**

We felt an unusual spirit of prayer. And as we prayed the Holy Ghost fell upon us. We were very happy. Soon I was lost to earthly things and was wrapped in a vision of God's glory. I saw an angel flying swiftly to me. He quickly carried me from the earth to the Holy City. In the city I saw a temple, which I entered. I passed through a door before I came to the first veil. This veil was raised, and I passed into the holy place. Here I saw the altar of incense, the candlestick with seven lamps, and the table on which was the shewbread. After viewing the glory of the holy, Jesus raised the second veil and I passed into the holy of holies. **EW 32.**

Conclusion

22. For Seventh-day Adventists living under the very shadow of the final atonement, to go unto perfection and leave the elementary principles behind, is not to discard them, but to move on, advance and embrace the truth about the work of Christ in the second apartment of the heavenly sanctuary and to follow Him there by faith; it is to be diligent in holding fast to the promise of
- a. The hope of righteousness by faith or perfecting of the character; hope of eternal life

Hope has been set before us, even the hope of eternal life. Nothing short of this blessing for us will satisfy our Redeemer, but it is our part to lay hold upon this hope by faith in Him who has promised. We may expect to suffer, for it is those who are partakers with Him in His sufferings who shall be partakers with Him in His glory. He has purchased forgiveness and immortality for the sinful, perishing souls of men, but it is our part to receive these gifts by faith. Believing in Him, we have this hope as an anchor of the soul, sure and steadfast. We are to understand that we may confidently expect God's favor not only in this world but in the heavenly world, since He paid such a price for our salvation. Faith in the atonement and intercession of Christ will keep us steadfast and immovable amid the temptations that press upon us in the church militant. Let us contemplate the glorious hope that is set before us, and by faith lay hold upon it.... **TMK 79.**