

**TEXT- Hebrews 6:1-20**

**INTRO-** Scholars have offered several interpretations of this passage: (1) it describes the sin of apostasy, that Christians can lose their salvation; (2) people who were “almost saved” but then backed away from trusting Christ; (3) a sin possible only to Jews living while the Jewish temple was still standing; (4) it presents a “hypothetical case” or illustration that could not really happen. **Heb. 6:1-20** (like the rest of the book) was written to believers.”

**The main lessons of the chapter are ones of repentance and assurance.**

**I. An Appeal Heb. 6:1-3**

Scolded his readers because of their spiritual dullness **Heb. 5:11-14**

Now he urges them to go on to maturity (“perfection”).

The word “perfection” (maturity) is the same word used in the Parable of the Sower in **Luke 8:14** (“and bring no fruit to perfection”).

This image ties in later with the illustration of the field in **Heb. 6:7-8** *For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: 8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.*

**Heb. 6:1** . . . **let us go on** unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

“Let us be borne, or carried, on.” He is not talking about self-effort; he is appealing to yield themselves to the power of God, the same power that upholds the whole universe. How can we fall when God is holding us?

These believing Jews were tempted to lay again “a foundation” that is described in **Heb. 6:2-3**.

The six items in this foundation refer to the basic doctrines of Judaism. Facing the fires of persecution, these Hebrew Christians were tempted to “fall by the wayside” by forsaking their confession of Christ **Heb. 4:14**

**Heb. 10:23** *Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)*

They had already slipped back into “babyhood” **Heb. 5:11-14**

Now they were prone to go back to Judaism,

Laying again the foundation that had prepared the way for Christ

They had repented from dead works, referring to works under the law

They had shown faith toward God.

They believed the doctrine of washings (the Levitical washings)

Laying on of hands refers to the Day of Atonement, **Lev. 16:21**;

Every true Jew held to a future resurrection and judgment

If they did not move forward, they would be moving backward, which meant forsaking the substance of Christianity for shadows of Judaism.

**II. An Argument Heb. 6:4-8**

Note from the beginning that the issue here is repentance, not salvation:

“For it is impossible...to renew them unto repentance” **Heb. 6:4, Heb. 6:6**.

If this passage is talking about salvation, then it is teaching that a believer who “loses salvation” cannot regain it. This means that salvation depends partly on our own works and, once we lose salvation, we can never get it back again.

**But the subject of the chapter is repentance** — the believer’s attitude toward the Word of God. **Heb 6:4-5** describe real Christians.

The two key words in **Heb. 6:6** are “fall away” and “crucify.”

“Fall away” is not the Gk. word *apostasia*, “apostasy.”

It is *parapipto*, which means “to fall beside, to turn aside, to wander.”

**Heb. 6:6** describes believers who have experienced the spiritual blessings of God but who fall by the side because of unbelief.

Having done this, they are in danger of divine chastening **Heb. 12:5-13**

Of becoming castaways **1 Co. 9:24-27**, which results in loss of reward

The phrase “seeing they crucify” **Heb. 6:6** means “while they are crucifying.”

In other words, **Heb. 6:4-6** does not teach that sinning saints cannot be brought to repentance, but that they cannot be brought to repentance while they continue to sin.

Believers who continue in sin prove that they have not repented;

Samson and Saul are cases in point. **Heb. 12:14-17** cites the case of Esau

The illustration of the field in **Heb. 6:7-8** relates this truth to the image of the testing fires of God, a truth given in **1 Co. 3:10-15** and **Heb. 12:28-29**.

God saved us to bear fruit; our lives will one day be tested; what we do that is not approved will be burned.

Note that the field is not burned, but rather the fruit.

The believer is saved “yet so as by fire” **1 Co. 3:15**.

**Christians can go backward in their spiritual lives and bring shame to Christ. While they are living in sin, they cannot be brought to repentance, and they are in danger of divine chastening. If they persist, their lives will bear no lasting fruit, and they will “suffer loss” at the judgment seat of Christ.**

**III. An Assurance Heb. 6:9-20**

Here is a passage on eternal security. He points, to their own lives **Heb. 6:10-12**

They had given every evidence of being true Christians.

We find faith, hope, and love described in these three verses, and these traits are the characteristics of true believers **1Th. 1:3; Rom. 5:1-5**. But he cautions them in **Heb. 6:12** not to be “dull of hearing”



He then uses Abraham as an illustration of patient faith.

Abraham sinned— yet God kept His promises to him.

**The covenants of God depend only on the faithfulness of God.**

God verified the promise of **Gen. 22:16-17** *And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: 17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;*

Abraham did not receive the promised blessing because of his own goodness or obedience, but because of the faithfulness of God.

**Heb. 6:17**, says that God did all this for Abraham that the “heirs” might know the dependability of God’s counsel and promise.

Who are these heirs? According to **Heb. 6:18**, all true believers are heirs, for we are Abraham’s children by faith **Gal. 3:1-29**.

There are “two immutable things” that give us assurance:

- God’s promises (for God cannot lie)
- God’s oath (for God cannot change).

The unchanging Word of God and the unchanging Person of God

We have a “hope” to anchor our souls, and this “hope” is Christ Himself

**Heb. 6:19-20** *Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth 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 Melchisedec.*

**CONCL** – How can we “drift” spiritually **Heb. 2:1-3** when in Christ we are anchored to heaven itself? We have a sure and steadfast anchor; and we have a “Forerunner” (Christ) who has opened the way for us and will see to it that we one day shall join Him in glory.