

# No Revolving Door

## Hebrews 6:5

Nutshell: There is a real experience of Christ's presence that does not result in eternal life. Do not shame the living Christ.

I. Context: 3 pairs of foundational doctrines to build from.

II. Text

Heb 6:4 For *it is IMPOSSIBLE* with those ❶ once having been given light, and ❷ having enjoyed the taste of the free gift from Heaven, and ❸ having become partakers of *the* Holy Spirit, 5 and ❹ having enjoyed the taste of the beneficial Utterance from God, as well as ❺ *the* powers of a Coming Age, 6 then **falling away**, *it is impossible TO RESTORE* them again to repentance- *they* re-crucifying for themselves the Son of God and making *Him* a public example.

Literal Standard Version with modifications

The next four outline items, III. - VI., are based on the 4 uses of Scripture listed in 2 Tim 3:16 AND the 3 depictions of preaching in 2 Tim 4:2.

III. Teaching

A. Outline of Hebrews to this point:

### **The Preeminence of the Son**

*Authority:* God has at last spoken In **Son** (*Prophet*), ← follow this font

His express image, 1:1-3a

*Theme:* **The SON** purified us from sin (Priest), then sat in authority (**King**), 1:3b

I. Supreme over the angels, Inheritor by ordeal, 1:4-14

Therefore hear Him, 2:1-4

II. Supreme as man, 2:5-9

**Psalm 8**- Since man must inherit, 2:5-8a

but man failed, 2:8b, **Christ** became man, 2:9a

*Theme* reprise: crowned with glory and honor (**King**), 2:9b

to taste the death of "each one" of His own (**Priest**), 2:9c

to bond with them and help them, 2:10-18

freeing them from bondage to Satan and fear, 2:14-15

Therefore, think hard on **Jesus**, 3:1

III. A better stewardship than Moses, 3:1-6

Therefore hear Him, unhardening our hearts, (*Ἰσφῆτης*)

**Ps 95-** for Moses' folk didn't inherit God's **rest**, 3:7-19

IV. A better **Rest** than Joshua, 4:1-11

♦ Therefore, fear (4:1a), lest we also miss **God's rest**

**Ps 95-** David invited his generation into that same **rest** of

Creation, a type of Salvation, 4:1b-8

**Christ's** Salvation has become the final *Sabbatismos*, 4:9-

10, which we must EXERT ourselves to enter, 4:11

For the Word penetrates, exposing us before God, 4:12-13

*Theme* reprise: Having the highest high priest (**P**riest), the  
**S**on of God (**K**ing),

Let us hold to our confession of Him (*Ἰσφῆτης*), **4:14**

especially since He felt all our temptations +, 4:15

V. A better **priesthood** than Aaron, **4:14-10:18**

VI. Exhortations based on Christ's supremacies, 10:19-13:21

VII. Concluding remarks, 13:22-25

B. "**Let us approach**" (Προσερχώμεθα) in **4:16 and 10:22**

brackets section V. above, telling us that Jesus' priesthood is  
so we will approach God. Prayerlessness, then, dismisses  
Jesus' priesthood.

**Kid-speak:** Jesus died so we could come right to God.

What do we call it when we come and talk to God? Prayer.

C. 5:1-10, OT priests from Aaron; Christ from *Melchizedek*

1. 5:11-14, The Hebrews were too babyish to learn of  $\infty$  *M*

2. 6:1-2, They needed to build onto three pairs of  
fundamentals: 1<sup>st</sup> pair: repentance (mental redo) from  
trusting *our* own efforts + faith toward God (trusting  
*Christ's* doings;  $\ddagger$  2<sup>nd</sup> pair: Washings (esp. baptism) +  
laying on of hands (the Spirit conferring gifts and power  
to continue in our baptismal pledge), carrying us to the 3<sup>rd</sup>  
pair: the resurrection of the dead and eternal judgment.

D. Because if we don't have and build on those  $\uparrow$ , we'll lose  
the whole thing with no chance of getting back! 6:4-8

E. *Today, we'll consider the final two of the five traits of people  
who come to Christ only to fall away. They also experience the*

*taste of God's beneficial Pronouncement and the taste of the strengths associated with an Age to Come.*

## Outline: Hebrews 6:5

- I. There are those who come to Christ who, falling away, are locked away from repentance. God will not dishonor His Son, 6:6.
- II. These apostates (those who "lose standing") received God's light, tasted the free gift from Heaven, and partook of the Spirit, 6:4.
- III. They also tasted God's good speech, 6:5.
- IV. And the powers of God's future kingdom.
- V. Yet they turn aside, 6:6.

F. The key phrase of 6:4-6 is "impossible... to restore to repentance."

1. What? I thought God took back *anybody, anytime*, under *any* conditions!
2. Clearly, not so
3. Per Heb 6:4-6, there is some segment of earth's population in every generation who has professed faith in Christ, then fallen away, who *can't* come back to Christ afterwards
  - a. Man, of course, is unable to bring himself to repentance in the first place. God does that, Acts 11:18
  - ◆ b. God, then, is the one who effectively cuts these people off, simply withholding renewed repentance
  - c. (It's *not* that they *want* to repent and He refuses them. He simply leaves them in their natural impenitence.)

**Kid-speak:** Are there people in the world who used to love Jesus who don't love Him anymore? Yes. Do we want to be one of those?

- ☞ 4. Why would God do that? Look at 6:6. "They re-crucify the Son of God for themselves," shaming Him. The Father simply won't tolerate that.
5. Couldn't He have invented a workaround to that?
  - a. Not without having devised the Cross itself differently
  - b. The Cross represents an open invitation
  - c. It also represents a total investment by the Father and the Spirit in the Son's work
  - ☞ d. The Father & Spirit will only honor man's acceptance of

- the Son's offer wherein it continues to honor the Cross
6. Where are those people now? That's another question.
    - a. Clearly, the Hebrews were in danger of it
    - b. So redefining the Cross as a *partial* reality with the OT ceremonial law as its *supplemental* reality is deadly. See Heb 7 - 10.
      - i. Go back and treat the ceremonial law as substance *rather than* shadow, and you have turned Christ from substance *into* shadow. It's that simple.
      - ii. A whole book of the Bible being dedicated to it tells us that it will be a generation-to-generation problem
      - iii. Church history tells us the same thing. A huge segment of professing Christendom just can't keep their hands off those good ol' ceremonial symbols! (Ooo! Nice, big hats like Aaron! Love that incense!)
  - G. The main characteristic of the people under question
    1. They "fall away"
    2. Meaning, in the Hebrews' case, they "fell back into" trust in OT symbols as realities
  - H. Their first 3 characteristics (last time)
    1. They "were once given light"
      - a. But this is true of *all* men, Jn 1:9
      - b. So those who fall away don't stand out yet

**Kid-speak:** Who is "the Light of the world"? Jesus! Does His light shine on everybody? Yes. Does everybody like it? No.

2. They "tasted the free gift from Heaven"
  - a. They agreed with their need of God's grace
  - b. Now they stand out from the general populace!
3. They "became partakers of the Holy Spirit"
  - a. The Spirit convicts all men (Jn 16:1-11), and these came to *agreement* with His convictions
  - b. *But* they were not "washed," "sanctified," "justified," "indwelt," or "sealed," 1 Cor 6:11; Jn 14:17; Eph 1:13
- I. These 3 characteristics ↑ are also true, of course, for the elect, but the elect persevere in them with a regenerated soul

**J. Description #4**

1. "And having enjoyed the taste of *the* beneficial Utterance from God"

- a. “Having enjoyed the taste of,” the same word in the same form from the previous v, there concerning “the free gift from Heaven”
- b. “Taste” indicates a real experience
- c. But it does not automatically connote ingestion. Here we infer non-ingestion.
- d. “Having enjoyed” is from “taste” being in the middle voice, of active, personal involvement
2. “Beneficial” is *kalos*, the Gk word for “good” that means “harmonious,” “valuable,” “virtuous”
  - a. Speaking, then, of the Word’s good affects
  - b. These people come into the enjoyment of the Word that arises from eye-opening agreement with it
  - c. But, again, not denoting permanent enjoyment here
3. “Utterance,” Gk., *hréma*, not *logos*.
  - a. Of the 68x *hréma* occurs, almost all are references to words spoken in conversation
  - b. About 15x is *hréma* a fairly clear reference to Scriptures
  - c. When referring to God’s Word, *hréma* emphasizes the *activity* of God speaking; therefore, our verse is emphasizing the listener’s *real experience* of God communicating. He listens to God real time.
  - d. God spoke to him, we could say

**Kid-speak:** Where do we hear God talking? In the Bible. Do we hear it out loud? No. But is it still real talking? Yes.

- e. But remember, we can say that about every man, Ps 19:2, though the heavens’ speech is without specific words, Ps 19:3; Eccl 3:11; Rom 2:15.
- f. But this man rises to a different realm, having gone from purposely ignoring to purposely paying attention to God
- g. Since the man being described is ultimately locked away from repentance, we could say that his listening to God is a sort of *interim* state that was **unfulfilled**
- h. He was *on his way* to knowing God but decided against it *or* settled for a counterfeit hybrid
4. If you witness to someone persuasively and they confess some level of desire for what you’re testifying, their state is similar to this
  - a. Only this person *crosses* the threshold and *goes into* a



the future!

- a. He came to rectify what was ugly in our *past*
  - b. But the nature of His sacrifice is to establish a regally beautiful future *prospect*
7. These people who fall away will have had direct experience in the enablements God will give in His future world
- a. Of course, this means that the elect experience them as well
  - b. Christ has inaugurated the Final Age. It's not here yet, just like Christ Himself, but its power has already been authorized and is at work in us, Eph 3:20.

**Kid-speak:** In God's new kingdom, what's the biggest change that will happen to us? We won't even *want to do* bad anymore. Does God give us power right now to not *do* bad? Yes.

#### L. Lessons

1. God's generosity
  - a. He's not holding out on what makes the Christian life real and amazing
    - i. Some (many?) who fall away had as deep a dive into a new world as can be humanly experienced now!
    - ii. It's really as though God were reopening the Garden of Eden in full bloom, but with a 'no expiration date' tag!
  - b. Do we relate to God's gifts as that generous?
2. Man's pure self-centeredness
  - a. The reason apostates turn away from the best imaginable gifts is our age-old preference for one-upmanship
    - i. "God knows that when you partake, you'll be like Him"
    - ii. Man heartily echoes that accusation century by century
  - b. Yet God says, "Here, partake of My renewed offer of fellowship," while men in droves keep retorting, "No, we were right not to trust You."

**Kid-speak:** If the stuff God gives us is so good, why don't people want it? They don't like God telling them what to do.

3. The word "once" in 6:4 corresponds to Paul's co-key word of his Ps 95 sermonette: "Today," 3:7, 15; 4:7 (other key: "rest")
  - a. *We* live with an expiration date. Everything done by then is unamendable. All done *before* then is consequential.

- b. Our lives are decided by **points along the line**. Conscious intersections with God are the most important.
- c. We're meant to come all the way to God. *He's* not stopping us; He's inviting us. His Cross-purchased wares are open for tasting.
  - i. But not in-and-out, in-and-out, etc.
  - ✦ ii. The closer we get, the more consequential our meeting
  - iii. Subsequently, *we* are warned
  - iv. The warnings are what strengthen the elect to “keep themselves in the love of God,” Jude 1:21

IV. For the Walking Wounded (1 Thess 5:14, “Uphold the **strengthless**”) The “taste” of our own weakness is powerful, but it only takes a ‘teaspoon’ of a real taste of the Cross to counteract a truckload of the power of the flesh.

V. Conviction (2 Tim 4:2, “Convince, rebuke”): **What have I done wrong? How have I lost righteousness?**  
Do I like the taste of Scriptures?

VI. Correction/ Realignment (2 Tim 4:2, “Exhort/encourage”):  
**How will I correct my error? How will I regain uprightness?**  
Have I tasted the power of my coming, complete blamelessness?

VII. Schooling in Righteousness: **How do I take this on the road?**  
Lord, grow me to taste, swallow, and enjoy.

Wrap-up: There is a real experience of Christ's presence that does *not* result in eternal life. The Father says, “This is My Son,” Lk 9:35; 2 Pet 1:17. The *Father* has a **mind to the Son**. When *we* have a **mind to the Son**, our minds are together. If we then depart from the Son, it goes beyond grieving or quenching the Spirit.

There is staying power in a child of God, Col 1:11. We must walk in that power. We must therefore *seek* that power of perseverance/ endurance.