

**Hebrews 6:4-8**  
Once in a Lifetime!

**1. Condition of the Interpreter**

- a. Are you a believer? (1 Cor 2:9-14, Rom 3:23, 6:23, 5:8, John 3:16, Eph 2:8-9, Rom 4:5)
- b. Are you spiritual or carnal? (1 Cor 3:1-4)
- c. Have you asked for wisdom? (Jas 1:5-8)

**2. Clarify the Problem – What does the passage “seem” to teach?**

- a. The passage seems to teach (and these would be a problem) . . .
  - i. A person who is saved could \_\_\_\_\_, \_\_\_\_\_ their salvation.
  - ii. A person who falls away could not be \_\_\_\_\_ again.
  - iii. A believer who is not fruitful will \_\_\_\_\_ in \_\_\_\_\_,
- b. The plain teaching of scripture is that a true believer can \_\_\_\_\_ thier salvation.  
(John 10:28-29, Eph 1:13-14)
- c. Absent from this passage, the clear teaching of scripture is that once a person is saved, they . . .
  - i. Are \_\_\_\_\_ by all three members of the Trinity (John 10:28-29, Eph 1:13-14)
  - ii. Have \_\_\_\_\_ from death to life. (John 5:24)
  - iii. Have eternal life as a present \_\_\_\_\_. (John 3:16)
  - iv. Will never (no, no way, forever) \_\_\_\_\_. (John 10:28-29)
  - v. Will never (no, no way) be \_\_\_\_\_ or \_\_\_\_\_. (Heb 13:5)

RULE OF THUMB: Don't let the \_\_\_\_\_ passages confuse the *simple* passages. Cling to the simple passages, hold the confusing passages in \_\_\_\_\_ until through further study you come to a proper interpretation.

**3. Context of the Passage**

- a. Broad Context
  - i. Who is the author?
    - 1. The author is not \_\_\_\_\_.
    - 2. He was a Jew with a focus on encouragement like \_\_\_\_\_ ( Acts 11:22-26, Heb 2:1, 3:6, 3:14, 4:11, 14, 6:11, 10:19-23, 35, 12:1, 12, 13:13), and a command of the Old Testament Scriptures like \_\_\_\_\_ (Acts 18:24-28).
  - ii. Who are the recipients?
    - 1. The recipients were \_\_\_\_\_.
      - a. They were \_\_\_\_\_ of the Fathers (Hebrews 1:1)
      - b. They were \_\_\_\_\_ in Old Testament Scripture.
    - 2. They were \_\_\_\_\_.
      - a. He calls them \_\_\_\_\_. (Heb 3:1, 3:12, 10:19, 13:22)
      - b. They are “partakers of the \_\_\_\_\_”. (Heb 3:1)
      - c. They are “partakers of \_\_\_\_\_”. (Heb 3:14)
      - d. They are part of “We who have \_\_\_\_\_”. (Heb 4:3)
    - 3. They were \_\_\_\_\_. (Heb 5:11-14)
    - 4. They were living in the church age, the dispensation of Grace, at about 68 or 69 AD, just before the fall of \_\_\_\_\_ and the burning of the \_\_\_\_\_.

iii. The purpose of the book is to show the \_\_\_\_\_ of Christ to the \_\_\_\_\_  
\_\_\_\_\_ sacrificial system, and encourage them to hold \_\_\_\_\_ to their confession.

iv. Hebrews 6:4-8 is a one of the \_\_\_\_\_ passages to which the author regularly returns.

b. Immediate Context – The author is encouraging these believers, who should be \_\_\_\_\_, but have not left the \_\_\_\_\_ of Old Testament religious practice, to \_\_\_\_\_ on to \_\_\_\_\_, which he expects they will do.

#### 4. Content of the Passage

a. The author wants to leave the elementary principles of Christ, the \_\_\_\_\_.

i. “Repentance from dead works and faith in Christ (Messiah)” is how an Old Testament believer would be \_\_\_\_\_ from the \_\_\_\_\_ of their sins (first tense.)

ii. “The doctrine of baptisms (washings) and the laying on of hands” represent components of a \_\_\_\_\_ of \_\_\_\_\_ under the Old Testament \_\_\_\_\_ system (second tense.)

iii. “Resurrection of the dead and eternal judgement” represent Old Testament understanding of \_\_\_\_\_ salvation and reward at the resurrection (third tense.)

b. Key words that need to be defined.

i. Impossible – means \_\_\_\_\_ possible.

ii. Once – means Once \_\_\_\_\_.

iii. Enlightened – means to shine \_\_\_\_\_ upon, make one see or \_\_\_\_\_.

iv. Tasted – means to eat, \_\_\_\_\_, metaphorically to \_\_\_\_\_, prove, partake of.

v. Fall away – Means to \_\_\_\_\_, \_\_\_\_\_, or \_\_\_\_\_.

vi. Renew – means to bring again to a new and \_\_\_\_\_ different kind.

vii. Repentance means a \_\_\_\_\_ of \_\_\_\_\_.

viii. Crucify again – is a present, active participle meaning “\_\_\_\_\_ - \_\_\_\_\_”

ix. Put Him to open shame – (present, active, participle) means \_\_\_\_\_ shaming Him.

c. Verse 4-6 restated – <sup>4</sup> For it is not possible for Jewish Believers . . . <sup>6</sup> if they err, stray, or lapse (by returning to the Old Testament sacrificial system), to bring them again to a new and qualitatively different change of mind that is also their former state, re-crucifying for themselves the Son of God and publically shaming Him.

d. Why is this not possible? Because

i. Any renewal to repentance (“change of mind”) could only be a \_\_\_\_\_ to their \_\_\_\_\_ condition (Saved by the death of Christ), not a legitimately “new” (anakainizo) change of mind.

ii. This warning was given in 68 – 69 AD, the reality is that within two years all opportunity to change their minds will be \_\_\_\_\_ with the \_\_\_\_\_ of Jerusalem and the temple in 70 AD.

e. Is there an informative illustration?

i. Believers who receive revelation and bear the intended fruit, will be \_\_\_\_\_ by God.

ii. Believers who receive revelation and fail to bear the fruit, are subject to \_\_\_\_\_.

#### 5. Compare (John 15:2, 5-6, 1 Cor 3:15, 9:27)

6. **Conclude** – A first century Jewish believer cannot expect to \_\_\_\_\_ to Old Testament worship to avoid persecution and later have a “\_\_\_\_\_ and \_\_\_\_\_ change of mind.” They can either \_\_\_\_\_ in Christ, or they can fall away, and their life will be wasted, and they will be subject to discipline

#### 7. Application- what can you learn from this passage?