



Scriptures and Doctrine :: Could someone interpret these verses ?

Could someone interpret these verses ?, on: 2006/2/5 22:02

Thanks in advance !

For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillfull in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit.

Re: Could someone interpret these verses ? - posted by Sheol, on: 2006/2/6 1:52

Hebrews 5:11-14 (English Standard Version)

"Problem with Immaturity" and a "Warning Against Apostasy" ("renunciation of faith" or regression)

11About this we have much to say, and it is hard to explain, since you have become dull of hearing (slow to understand) . 12For 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, 13for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. 14But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.

Hebrews 6:1-12

1Therefore 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, 2and of instruction about washings, the laying on of hands, the resurrection of the dead, and eternal judgment. 3And this we will do if God permits. 4For it is impossible to restore again to repentance those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, 5and have tasted the goodness of the word of God and the powers of the age to come, 6if they then fall away, since they are crucifying once again the Son of God to their own harm and holding him up to contempt. 7For 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. 8But if it bears thorns and thistles, it is worthless and near to being cursed, and its end is to be burned. 9Though we speak in this way, yet in your case, beloved, we feel sure of better things--things that belong to salvation. 10For God is not so unjust as to overlook your work and the love that you showed for his sake in serving the saints, as you still do. 11And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, 12so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.

 Hoped this helped. I think using different "literal translations" and commentaries will help you get the full meaning from scripture. Study brings knowledge, awareness of truth and enlightenment. Hopefully discerning wisdom will follow close behind.

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Re:, on: 2006/2/6 2:35

Haha, I think this is funny. The Lord had me study these scripture IN-DEPTHLY. Like I've spent a little below 100 hours on these. No joke. And I've put the 'completion' of these study to the side for almost a year.

Now. Before I say, what I think the Lord says about these scriptures. MeAgain you put them in context that I studied them, that's why i think this is pretty funny and hey maybe i'll learn something in these verses.

Vs.11-14 in chapter 5. Basically shows that they are really just not maturing. And the writer of Hebrews is mad at it. They should've grown by now, but have become dull instead. (Dull because they are not walking with the Lord....you can't hear God if your walking away from Him **there should be scriptures running through your head I don't need to quote any**)

Then Ch.6:1-3

6 foundational things that EVERY Christian should understand.

1. Faith Toward God
2. Repentance
3. Baptism by water (washings, after alot of time looking in different scriptures, i'm convinced that 'washings' is translated rightly and it means 'baptism by water' in our language)
4. Baptism by Spirit (in other verses, in the bible, is called 'laying on of the hands' having the same results of 'receiveing/baptised in/with the Spirit)
5. Resurrection of the Dead
6. Eternal Judgement

The first 2 are intial salvation. The second 2 are after conversion. (they should be done as soon as possible). The last 2 put me for a loop. Because 'resurrection of the dead' has to do with the 'rapture' ideas.

So that's briefly my findings. Not too much stuff for studing so long. haha. It's BEEN a while.

I hope other's share their ideas. No matter how contrary to mine.

Re: Could someone interpret these verses ? - posted by CJaKfOrEsT (), on: 2006/2/6 5:45

May I suggest a simple interpretation?

This passage marks a division. Everything before it is "kids stuff". Although it's necessary, it's best to get it out of the way quickly and move onto the rest.

The rest is the practicalities of how it all works.

In other words, the first part defines obedience, the rest will make you obedient (ie, perfect).

Re: - posted by CJaKfOrEsT (), on: 2006/2/6 6:02

Quote:

YeshualsMyGd wrote:

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This is quite good, but may I offer a slightly different slant?
The first three address the past.
The fourth present
The Last two Futrue.

Past

Repent: action on a desire to turn from sin.

Believe: where we turn from "to" (ie, I used to doubt Him, now I believe Him).

Baptisms: active transition from one to another. (Water: From sin. Holy Spirit: Into obedience).

Present

Laying on of hands: Comission (as opposed to doing your own thing. Ie, submission)

Future

Ressurecction: Future hope.

Judgement: Accountability.

It is interestin to note that when the Holy Spirit (the comforter) comes, He convicts the world of sin, righteousness, and judgement.

Also check out Paul's "Mars Hill" sermon in Acts 17, for more on this theme.

Re: Could someone interpret these verses ? - posted by InTheLight (), on: 2006/2/6 9:47

Good stuff so far. I would add that the broader passage in Hebrews 5-6 clearly has spiritual leadership as one of the points in view. It speaks of the qualifications of leadership and how there should be evidence that God has called one to such a position. This was true also for Jesus, our High Priest. Even though Jesus was a son he learned his lesson the hard way, surely it is no different for us. When he had matured, he became an inspiring example of spiritual freedom to those who come under his discipline, having been approved by God as "a spiritual leader, a sort of Melchisedec."

In Christ,

Ron

Re: - posted by philologos (), on: 2006/2/6 11:38

I think it is often helpful to keep in mind the overall purpose of a passage of scripture. The Letter to the Hebrews was written to people who were in danger of 'drawing back'. "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him."

(Heb. 10:38, KJVS) and hence the admonition to 'draw near'.

This has some bearing on this passage too. Note how that state described in the passage is the result of something that has happened to them, rather than something that has not happened to them. Confused? 1 Corinthians is written to a people where something had not happened to them; they had not grown up. But Galatians and Hebrews are written to a people to whom something has happened: they had gone backwards. The point is seen in "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."

(Heb. 5:12, KJVS) This is not just lack of progression, this is regression.

As we read on we discover that the thing that had 'happened' to them was the result of neglect. Their senses had not been exercised to discern both good and evil. They had become lazy and were in danger of settling for the old comfort zones of ceremonial activity. Consequently, even although they had once had an appetite for strong meat they were now back onto their old childhood diet.

Paul in Galatians describes Israel under the old covenant as being in a state of childhood. "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world:" (Gal. 4:1-3, KJVS) (see the contrast between the 'we' of old Israel and the 'ye' of the Gentile believers in Gal 5:6) Old Isr

ael's experience had been one of being under tutors and governors. ie it had been the preparation for something so much greater. That preparation had its 'kindergarten' with elementary aspects of learning (Gal 4:3) The word 'elements' in Gal 4:4,9 really means the first steps of getting something into order, almost like learning our ABC and a basic building block of much that was to come.

These basic building blocks of truth were given uniquely to the people of Israel. (Rom 3:2) ...“unto them were committed the oracles of God.”

(Rom. 3:2, KJVS) The word translated 'elements' in Gal 4:4,9 is the same word translated 'principles' in “For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.” (Heb. 5:12, KJVS)

The people had been given the first words in their vocabulary for all that God wanted to say subsequently. (This is why the OT is so important in the study of the NT) I know this will be controversial but all the foundations of NT theology are to be found in the OT, and the writer to the Hebrews now quotes the OT foundations. All of these 'foundations' are to be found in God's revelation to Israel'...

“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of...

1. repentance from dead works, and of
2. faith toward God,
3. Of the doctrine of baptisms, and of
4. laying on of hands, and of
5. resurrection of the dead, and of
6. eternal judgment. And this will we do, if God permit.” (Heb. 6:1-3, KJVS) All these foundations had been laid in the OT. It is time, says the writer, to move on...

Re:, on: 2006/2/6 12:54

Quote:

-----This is quite good, but may I offer a slightly different slant?

The first three address the past.

The fourth present

The Last two Future.

Wow, I almost thought the exact same thing.

but 2 - 2- 2. Because in Acts the apostles TRIED to put those two on the same level. And in a sense showed that they WERE basic principles.

I need to 're-chew' brother Ron's post. A lot of it flows with stuff I learned in the past, but also new ideas.

Re: Wow ... I smell steak on the grill, on: 2006/2/6 13:22

After I read these posts, it reminded me of something that happened to my funny brother.

He was standing in a line at some Hamburger joint, and the line wasn't moving ... so the guy in front of my brother, turned around and said ...

"We be waitin' for the meat to come down." ... in a really deep voice.

I'll never forget that story or that saying.

These verses that Paul wrote, remind me of that saying.

'Thank you' guys for your replies ... but I'm hoping this won't end just yet, because I feel the steak has just been thrown on the grill and I smell it cooking, and I'm really getting hungry now and That's neat. In the natural, I have no appetite at all, so this is sort of neat to smell steak on a thread ... :-D

I'm hoping those 3 dots at the end of Ron's post means he's gonna add more to this and especially really do a Ron Job on that last part he wrote on 6:1-3 and even give more on his take on 'strong meat'.

(We be waitin' for the meat to come down :)

'Good Stuff' is right brother(s) :-D

Thank Youse.

Re: - posted by philologos (), on: 2006/2/10 11:43

Quote:

-----I need to 're-chew' brother Ron's post. Alot of it flows with stuff I learned in the past, but also new ideas.

Some more to 're-chew' or 'eschew' as the mood takes you. ;-)

“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation o f...

1. repentance from dead works, and of
 2. faith toward God,
 3. Of the doctrine of baptisms, and of
 4. laying on of hands, and of
 5. resurrection of the dead, and of
 6. eternal judgment. And this will we do, if God permit.” (Heb. 6:1-3, KJVS)1. The first two are pretty easy to find in the OT but the locus classicus of 'repentance' is Jonah 3. This is how Christ 'defined' repentance. (Matt 12:41)
2. and Abraham, of course, is the bible's definition of faith. The first time the word is used (the verb of the noun) is Gen 15:6

but what of the rest?

3. "the doctrine of baptisms"?

this is a mistranslation and has had some serious consequences. There are two similar but quite different words in the NT

a) (http://www.blueletterbible.org/tmp_dir/words/9/1139588140-4638.html) baptisma .Matt 3:7; 20:22-23; 21:25; Mark 1:4; 10:38-39; 11:30; Luke 3:3; 7:29; 12:50; 20:4; Acts 1:22; 10:37; 13:24; 18:25; 19:3-4; Rom 6:4; Eph 4:5; Col 2:12; 1Pet 3:21

but the reference in Hebrews is not 'baptisma' but to

b) (http://www.blueletterbible.org/tmp_dir/words/9/1139588220-7449.html) baptismos which is not 'baptism' but 'washing' . This word is used just 4 times in the NTMark 7:4 And when they come from the market, except they wash, they eat not . And many other things there be, which they have received to hold, as the **washing** of cups, and pots, brasen vessels, and of tables.

Mark 7:8 For laying aside the commandment of God, ye hold the tradition of men, as the **washing** of pots and cups: and many other such like things ye do.

Heb. 6:2 Of the doctrine of **baptisms**, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Heb. 9:10 Which stood only in meats and drinks, and divers **washings**, and carnal ordinances, imposed on them until the time of reformation. It is one of the vagaries of the KJV to have translated it by two different words in the letter to the Hebrews which puts us 'off the scent' a little. The second reference in Hebrews makes it very clear how the writer is using

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the word. Modern translations have frequently corrected this: "of doctrine of **washings**, and of imposition of hands, and of resurrection of the dead, and of eternal judgment;" (Heb 6:2 DRBY)

"and of instruction about **washings**, the laying on of hands, the resurrection of the dead, and eternal judgment." (footnote: 1. Hebrews 6:2 Or baptisms (that is, cleansing rites)" Heb 6:2 ESV"

"of instruction about **washings** and laying on of hands, and the resurrection of the dead and eternal judgment." Heb 6:2 NASB

"teaching about **ritual washings**, laying on of hands, the resurrection of the dead, and eternal judgment." Heb 6:2 HCSBSO, this is probably not the best verse to use to support the various Pentecostal/Charismatic view of 'many baptisms'. ;-)

Re:, on: 2006/2/10 14:28

I saw that part when I looked into the greek. Yuppers. Good stuff.

I guess I do understand how to study the greek. Hmm. Cool stuff.

Re:, on: 2006/2/11 4:02

I sure appreciate your contributions here brother Ron.

Please feel free to add any more if you feel so led.

Sincerely enjoying the meat.

God Bless you.

Annie

Re: - posted by Christinyou (), on: 2006/2/11 19:44

. and Abraham, of course, is the bible's definition of faith. The first time the word is used (the verb of the noun) is Gen 15:6

Abraham is the definition of earthly faith.

Jesus Christ is the definition of heavenly faith.

Gal 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

"and not by the works of the law: for by the works of the law shall no flesh be justified. Abraham was not justified only righteousness because he believed God.

We are justified by the Christ that is in us, by the Faith of the Son of God.

Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law the knowledge of sin.

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Rom 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

Rom 4:2 For if Abraham were justified by works, he hath to glory; but not before God.

Abraham's righteousness was of the Law not of Faith.

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Phl 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

I don't want my own righteousness or Abraham's but the righteousness of Christ is our need.

1 Corinthians 1:30-31 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord.

Not in Abraham's faith but in the faith of Jesus Christ who is our righteousness.

Rom 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

That is why Abraham's faith, that is his own worldly belief of what God has said was his reckoning of righteousness. We are only justified in the Faith and Righteousness of Christ because of His birth in us.

In Christ: Phillip, righteous and justified in and because of His Faith of Jesus Christ that is in us.

Re:, on: 2006/2/11 22:22

Thank you brother Philip.
That sure covers faith alrighty. Thanks.

What I'd really like someone to exegete are these verses ...

But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Therefore "leaving" the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
And this will we do, if God permit.

I find these verse fascinating and the Author of Hebrews also fascinating for writing things like this.

God Bless y'all and my thanks.

Re: - posted by philologos (), on: 2006/2/12 19:08

Christinyou's

Quote:
-----That is why Abraham's faith, that is his own worldly belief of what God has said was his reckoning of righteousness. We are only justified in the Faith and Righteousness of Christ because of His birth in us.

NO, we are not. That would be 'justification by regeneration' which is just as erroneous as 'justification by sanctification'. This is where your preoccupation with 'the faith of Christ' issue has led you.

Re: - posted by jimbob, on: 2006/2/12 23:46

Justification

I. Holy Scripture sums up all its teachings regarding the love of God to the world of sinners, regarding the salvation wrought by Christ, and regarding faith in Christ as the only way to obtain salvation, in the article of justification. Scripture teaches that God has already declared the whole world to be righteous in Christ, Rom. 5:19; 2 Cor. 5:18-21; Rom. 4:25; that therefore not for the sake of their good works, but without the works of the Law, by grace, for Christ's sake, He justifies, that is, accounts as righteous, all those who believe, accept, and rely on, the fact that for Christ's sake their sins are forgiven. Therefore the Holy Spirit testifies through St. Paul: "There is no difference; for all have sinned and come short of the glory of God, being justified freely by His grace, through the redemption that is in Christ Jesus," Rom. 3:23, 24. And again: "Therefore we conclude that a man is justified by faith without the deeds of the Law," Rom. 3:28.

II. Through this doctrine alone Christ is given the honor due Him, namely, that through His holy life and innocent suffering and death He is our Savior. And through this doctrine alone can poor sinners have the abiding comfort that God is assuredly gracious to them. We reject as apostasy from the Christian religion all doctrines whereby man's own works and merit are mingled into the article of justification before God. For the Christian religion is the faith that we have forgiveness of sins and salvation through faith in Christ Jesus, Acts 10:43.

III. We reject as apostasy from the Christian religion not only the doctrine of the Unitarians, who promise the grace of God to men on the basis of their moral efforts; not only the gross work-doctrine of the papists, who expressly teach that good works are necessary to obtain justification; but also the doctrine of the synergists, who indeed use the terminology of the Christian Church and say that man is justified "by faith," "by faith alone," but again mix human works into the article of justification by ascribing to man a co-operation with God in the kindling of faith and thus stray into papist territory.

Justification as defined by the Lutheran Church (Missouri Synod)

Re: - posted by philologos (), on: 2006/2/13 5:20

jimbob's

Quote:
-----Scripture teaches that God has already declared the whole world to be righteous in Christ, Rom. 5:19; 2 Cor. 5:18-21; Rom. 4:25; that therefore not for the sake of their good works, but without the works of the Law, by grace, for Christ's sake,

He justifies, that is, accounts as righteous, all those who believe, accept, and rely on, the fact that for Christ's sake their sins are forgiven.
Justification as defined by the Lutheran Church (Missouri Synod)

I am split this sentence into two parts to give the opportunity of trying to see what they are saying. The first sentence, if it stands alone, I would strongly disagree with. This is universalism.

The second implies that justification takes place because of confidence in a doctrine. I'm not much happier with that. Did Abraham 'believe, accept, and rely on, the fact that for Christ's sake their sins are forgiven'? The Scripture says that 'Abraham believed in the LORD and he counted it to him for righteousness'. This is personal faith in a personal God, not a doctrinal faith.

Re: - posted by jimbob, on: 2006/2/13 13:48

Nothing "doctrinal" about it, just scriptural. Abraham "did not waver in unbelief but GREW strong in faith, giving glory to God, and being fully assured that what God had promised, He was also able to perform" Romans 4:20-21. So Abraham did believe, accept, and rely on God, to me that sounds like "personal faith in a personal God". No "doctrine" there, just truth. Me thinks perhaps there is a bit of bias in your statement.

Sorry if the first part (the whole world part) sounds like universalism to you but the scriptures quoted also sound like universalism. And here is another scripture that sounds like universalism.

1 John 2:2 "and He Himself is the propitiation for our sins; and not for ours only, but also for the whole world." Is the whole world going to be saved? Is He the propitiation for the whole world or not?

There are several scriptures that sound like universalism, but I think are pointing more towards the idea that Christ did in deed "justify" mankind to the Father on the cross, but the taking hold of that justification is by faith. If not then these statements about the "whole world" don't make sense (to me anyway).

Re: - posted by philologos (), on: 2006/2/13 15:19

"justify" means that judge declares an individual to be 'just' of the charges which have been laid against him. Justification by faith means that God 'justifies the ungodly' (not the regenerate, nor the sanctified) who place their faith in God. To say that God requires regeneration before He justifies is to put the cart before the horse.

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Re: - posted by KingJimmy (), on: 2006/2/13 16:15

Quote:

"justify" means that judge declares an individual to be 'just' of the charges which have been laid against him. Justification by faith means that God 'justifies the ungodly' (not the regenerate, nor the sanctified) who place their faith in God. To say that God requires regeneration before He justifies is to put the cart before the horse.

Amen! For that matter, it is the actual act of justification that changes the nature of man. For when God declares the sinner justified, that man is actually now *made* justified. The decree of God to the man actually produces a change in him, and this change is regeneration.

Re: - posted by KingJimmy (), on: 2006/2/13 16:21

Quote:

Not in Abraham's faith but in the faith of Jesus Christ who is our righteousness.

We have the same faith as Abraham did. The same faith that justified Abraham is the same faith that justifies us. The same righteousness reckoned to Abraham is the same righteousness reckoned to us.

Romans 4:16 For this reason it is by faith, in order that it may be in accordance with grace, so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all,

Re: - posted by jimbob, on: 2006/2/14 5:19

Quote:

philologos wrote:
"justify" means that judge declares an individual to be 'just' of the charges which have been laid against him. Justification by faith means that God 'justifies the ungodly' (not the regenerate, nor the sanctified) who place their faith in God. To say that God requires regeneration before He justifies is to put the cart before the horse.

Believe it or not I understand the principle behind justification. So are you saying that an unregenerate person exercises FAITH and then he is justified? That's what it sounds like. That would be quite an accomplishment for a dead man to exercise faith.

But to get back to your original criticism which was a charge of universalism, do you believe Christ reconciled the world to God on the cross? Calvinists say no, He merely was a propitiation for the elect. I say He justified mankind (all of us) by His death on the cross, apart from any regeneration.

I. Holy Scripture sums up all its teachings regarding the love of God to the world of sinners, regarding the salvation wrought by Christ, and regarding faith in Christ as the only way to obtain salvation, in the article of justification. Scripture teaches that God has already declared the whole world to be righteous in Christ, Rom. 5:19; 2 Cor. 5:18-21; Rom. 4:25; that therefore not for the sake of their good works, but without the works of the Law, by grace, for Christ's sake, He justifies, that is, accounts as righteous, all those who believe, accept, and rely on, the fact that for Christ's sake their sins are forgiven. Therefore the Holy Spirit testifies through St. Paul: "There is no difference; for all have sinned and come short of the glory of God, being justified freely by His grace, through the redemption that is in Christ Jesus," Rom. 3:23, 24. And again: "Therefore we conclude that a man is justified by faith without the deeds of the Law," Rom. 3:28.

There is nothing in that statement that says God requires regeneration prior to justification, it merely states that justification

on is by faith, the same thing you said. I really don't understand why or where your coming from on this.

Re:, on: 2006/2/15 16:55

We've sort of rabbit trailed from my inquiry here.

What I'd really really appreciate is, if someone would exegete or explain these verses ...

But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Therefore "leaving" the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit.

I find these verses fascinating.

We've sorta gone off onto the very things these verses are talking about us moving on from.

I don't know if anyone is interested in explaining these verses quoted above here, but I had hoped we could look at them somehow.

Thanks guys.

Re: - posted by jimbob, on: 2006/2/16 5:29

Me Again,

The writer of Hebrews also went off on his rabbit trails when he wrote the verses you quote. The context of the passage is comparing (through typology) Christ to Melchizedek the high priest who was not of the line of Levi, and on into the new covenant of faith.

If you follow the whole train of thought beginning at Chpt 5:1 right through to the end of Hebrews the writer is making the point that salvation is not gained through the Levitical priesthood, and that our high priest was also the sacrifice for our sins, and that the law of Moses was a mere shadow of heavenly things, ect.

This was a heavy meal of "meat" for the Jewish Christians to digest.

exegete or explain these verses - posted by Logic, on: 2006/2/17 4:42

MeAgain want someone to exegete or explain these verses... Hebrews 5:14

"But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

Hebrews 6:1,3 "Therefore "leaving" the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit."

Notice what he said in vv.5:11 & 12

"...seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

He was basically scolding them for not matureing in there faith. It's like a christian who has been saved for 10 years but only have the Knowledge, wisdom, and understanding of someone who has been just saved or maybe for a year at the most; see vv.5:12.

They were also close to going back to Judaism from persecution

Hebrews 10:32 But continually recall to mind the days now past, when on being first enlightened you went through a great conflict and many sufferings.

:33 This was partly through allowing yourselves to be made a public spectacle amid reproaches and persecutions, and partly through coming forward to share the sufferings of those who were thus treated.

:34 For you not only showed sympathy with those who were imprisoned, but you even submitted with joy when your property was taken from you, being well aware that you have in your own selves a more valuable possession and one which will remain.

:35 Therefore do not cast from you your confident hope, for it will receive a vast reward.

:36 For you stand in need of patient endurance, so that, as the result of having done the will of God, you may receive the promised blessing.

and they were expecting the Lord to come soon in their life time

:37 For yet a very little while he that comes will come, and will not delay.

The writer is telling them to go forward to maturity and leave behind us the first lessons of the Christian message. **They shouldn't be laying again the foundations but building on them.**

They must have been close to leaving the faith since the writer warns them in Chapt.6 verses 4-9

see also:

Chapt. 10 :38 But the just shall live by faith; and, if he draw back, my soul does not take pleasure in him.

:39 But we are not drawers back to perdition, but of faith to saving the soul.

I hope this is good enough for you, if not keep asking questions.

Re: - posted by philologos (), on: 2006/2/17 5:33

Quote:
-----Believe it or not I understand the principle behind justification. So are you saying that an unregenerate person exercises FAITH and then he is justified? That's what it sounds like. That would be quite an accomplishment for a dead man to exercise faith.

Ah, I think I see our difficulty. Those of a Reformed tradition put regeneration as the start of everything, faith, repentance etc. Others see 'regeneration' as the subsequence (not the consequence!) of faith.

Although your comments re Calvinists make me think this is not your persuasion. We are moving into the territory that we have often discussed here as to whether or not the OT saints experienced 'regeneration'.

Re: exegete or explain these verses, on: 2006/2/17 20:55

Quote:

Logic wrote:

MeAgain wants someone to exegete or explain these verses... Hebrews 5:14

"But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

Hebrews 6:1,3 "Therefore "leaving" the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit."

Notice what he said in vv.5:11 & 12

"...seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

He was basically scolding them for not maturing in their faith. It's like a Christian who has been saved for 10 years but only has the knowledge, wisdom, and understanding of someone who has been just saved or maybe for a year at the most; see vv.5:12.

The writer is telling them to go forward to maturity and leave behind us the first lessons of the Christian message. They shouldn't be laying again the foundations but building on them.

Somebody, give that man a cigar :-D !

Amen and pass the ammo or at least some builder's nails.

God Bless ya brother.

And Thanks !

Annie :-)

Re: - posted by philologos (), on: 2006/2/18 5:01

Quote:
-----The writer is telling them to go forward to maturity and leave behind us the first lessons of the Christian message. They shouldn't be laying again the foundations but building on them.

Those to whom Hebrews was written were not only being encouraged to 'go forward', they were being solemnly warned of the dangers of 'going back'. I don't think Hebrews has 'stagnation' as its *main* thrust, but the danger of 'retreat'.

This is what I was trying to explain in my post of 2006/2/6 16:38

The only antidote to 'withdrawing' is to encourage them to 'draw near'. or in a different metaphor the only antidote to regression is progression. Not that 'stagnation' is ever an option; status quo is never a viable state for the Christian. :-)

The 'not going on' was the root of the Corinthian problem. The 'going back' was the Galatians and Hebrews problem.

Re:Just a few e-sword Excerpts., on: 2006/2/18 7:16

Good Ron :-D THANKS too !

Heb. 5:12 ... Milk ...

Jamieson, Fausset and Brown

milk . . . not . . . strong meat--"Milk" refers to such fundamental first principles as he enumerates in Heb_6:1-2. The solid meat, or food, is not absolutely necessary for preserving life, but is so for acquiring greater strength. Especially in the case of the Hebrews, who were much given to allegorical interpretations of their law, which they so much venerated, the application of the Old Testament types, to Christ and His High Priesthood, was calculated much to strengthen them in the Christian faith .

Adam Clarke

Such as have need of milk - Milk is a metaphor by which many authors, both sacred and profane, express the first principles of religion and science; and they apply sucking to learning; and every student in his novitiate, or commencement of his studies, was likened to an infant that derives all its nourishment from the breast of its mother, not being able to digest any other kind of food. On the contrary, those who had well learned all the first principles of religion and science, and knew how to apply them, were considered as adults who were capable of receiving στερεα τροφη, solid food; i.e. the more difficult and sublime doctrines. The rabbins abound with this figure; it occurs frequently in Philo, and in the Greek ethic writers also. In the famous Arabic poem called al Borda h, written by Abi Abdallah Mohammed ben Said ben Hamad Albusiree, in praise of Mohammed and his religion, every couplet of which ends with the letter mim, the first letter in Mohammed's name, we meet with a couplet that contains a similar sentiment to that of the apostle: -

Å"The soul is like to a young infant, which, if permitted, will grow up to manhood in the love of sucking; but if thou take it

STNESS FROM GOD'S FAITHFULNESS TO HIS WORD AND OATH. (Heb_6:1-14)

Therefore--Wherefore: seeing that ye ought not now to be still "babes" (Heb_5:11-14).

leaving--getting further forward than the elementary "principles." "As in building a house one must never leave the foundation: yet to be always laboring in 'laying the foundation' would be ridiculous".

the principles of the doctrine--Greek, "the word of the beginning," that is, the discussion of the "first principles of Christianity (Heb_5:12).

let us go on--Greek, "let us be borne forward," or "bear ourselves forward"; implying active exertion: press on. Paul, in teaching, here classifies himself with the Hebrew readers, or (as they ought to be) learners, and says, Let us together press forward.

perfection--the matured knowledge of those who are "of full age" (Heb_5:14) in Christian attainments.

Barnes Notes

Let us go on - Let us advance to a higher state of knowledge and holiness. The reference is alike to his discussion of the subject, and to their advancement in piety and in knowledge. He would not linger around these elements in the discussion, nor would he have them linger at the threshold of the Christian doctrines.

Unto perfection - compare the notes on Heb_2:10. The word here is used, evidently, to denote an advanced state of Christian knowledge and piety; or the more elevated Christian doctrines, and the holier living to which it was their duty to attain. It does not refer solely to the intention of the apostle to discuss the more elevated doctrines of Christianity, but to "such an advance as would secure them from the danger of apostasy." If it should be said, however, that the word "perfection" is to be understood in the most absolute and unqualified sense, as denoting entire freedom from sin, it may be remarked:

(1) that this does not prove that they ever attained to it, nor should this be adduced as a text to show that such an attainment is ever made. To exhort a man to do a thing - however reasonable - is no proof in itself that it is ever done.

(2) it is proper to exhort Christians to aim at entire perfection. Even if none have ever reached that point on earth, that fact does not make it any the less desirable or proper to aim at it.

(3) there is much in making an honest attempt to be perfectly holy, even though we should not attain to it in this life. No man accomplishes much who does not aim high.

Amen !

Vincent's Word Studies

Let us go on unto perfection

Lit. let us be born on to completeness. The participial clause, leaving, etc., is related to the verbal clause as expressing a necessary accompaniment or consequence of the latter. Let us be born on to completeness, and, because of this, leave, etc. This sense is not given by the Rev. Τελειότης only here and Col_3:14. Rend. completeness. The completeness is viewed as pertaining to both the writer and the readers. He proposes to fully develop his theme: they are exhorted to strive for that full Christian manhood which will fit them to receive the fully-developed discussion.

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Thanks youse guys. This was good.

There's like 12 or so N.T. commentaries etc. in the e-sword, so I've been having fun with these, but only posted these few.

Y'all have helped to make this some good stuff (meat).

"So let us go on to perfection ..."

Neat ! Thanks for the Good Fellowship.

8-) :-D :-)