

The Cross in the Father's Eyes

Hebrews 6:6

Nutshell: God the Father shamed His Son one time, on the Cross, Ps 69:9b. Those who take an interest in the Cross are on the most hallowed ground. Among them, some then diminish or counterfeit the Cross, making its benefits inaccessible forever.

I. Context: The Hebrews' ignorance and spiritual immaturity.

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 aside-** *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. Paul wrote an inspired book to a Jewish audience; 2 Pet 3:15-16; 1 Pet 1:1; 2 Pet 3:1. Hebrews is the only possibility.
 - 1. The "us" of Heb 2:3 only puts the author outside the original 12
 - 2. Peter speaks of the Apostles in the 3rd person as well, 1 Pet 1:12
- B. Outline of Hebrews to this point:

The Preeminence of the Son

Authority: God has at last spoken In **Son** (*Ἰερωφῆτ*), ← 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, (*Ἰερωφῆτ*)

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 (**Priest**), the
Son of God (King),

Let us hold to our confession of Him (*Ἰερωφῆτ*), 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

C. “**Let us approach**” (Προσερχώμεθα) in 4:16 and 10:22 tells
us that Jesus’ priesthood is so we will approach God.

Prayerlessness, then, dismisses Jesus’ priesthood.

D. 5:1-10, OT priests from Aaron; Christ from *Ἰερωφῆτ*

1. 5:11-14, The Hebrews were too babyish to learn of *Ἰερωφῆτ*

2. 6:1-2, They needed the FUNDAMENTALS again: repentance
+ faith toward God; Washings (esp. baptism) + laying on
of hands (for the Spirit’s gifts and power); the
resurrection of the dead and eternal judgment.

Kid-speak: Think of all the Christians who have died. Will
God bring them back to life? Yes! Do we have to believe that
to be a Christian? Yes.

E. If we don’t have and *build on* those 6 items, we may lose
the whole thing with no chance of getting back! 6:4-8

- F. Review: There is a category of people who “fall aside,” even though they received God’s light, tasted the free gift from Heaven, partook of the Holy Spirit, tasted God’s good speech, and tasted the powers of God’s future kingdom
- G. This, then, describes a category of people who make a credible profession of faith, but who were *not born again*
 - 1. As also described in the Parable of the Soils
 - 2. 1 Jn 5:16-17 speaks of those who professed faith, then committed a sin “leading to death,”* meaning being *cut off from God*. John tells us to consider cautiously whether to pray for them (cf., Jer 7:16).
 - 3. 2 Pet 3:17-18 tells of those who return to fleshly deeds. They’re *worse off than non-coverts*. 2 Pet 2:20.
 - 4. The ‘unforgiveable sin’ of Matt 12:31-32 probably describes this same state from the angle of a lifelong refusal of the Spirit’s testimony, Jn 16:7-11
- H. There are those who slip, but WHOM WE CAN REGAIN
 - 1. Gal 6:1, We cautiously seek their restoration.
 - 2. 1 Jn 5:16-17, It is those who sin **“not leading to death.”* We pray for them; God restores them.
 - 3. Jms 5:19-20, We go get them.

Kid-speak: If a Christian starts to believe the wrong things, are we supposed to help them understand the Bible again? Yes!

- I. *Today, we’ll look at the phrase “impossible... to renew to repentance” and further consider the **reason** God ‘locks them out’: they would re-crucify Christ, shaming Him.*

Outline: Hebrews 6:5

- I. There are those who fall aside from a significant, real interface with God (given a 5-fold description), 6:4-5
 - II. Falling away from this interface, they can’t come back, 6:6
 - III. Because this would mean a 2nd Crucifixion and shaming of Christ
- J. Heb 6:4-6 is a long sentence. In 6:4-5, we have made constant reference to the hinge statements in 6:6, Now we are there.
 - 1. The grammatical structure of the passage is easy to follow. There is a series of participles. Those in question are those:
 - a. Being enlightened, v 4

- b. Tasting, v 4 (Heaven's free gift)
- c. Becoming (a partaker), v 4 (of the Holy Spirit)
- d. Tasting, v 5 (God talking and His enablements)
- e. (then) Falling aside, v 6
- 2. Followed by the infinitive, to renew, v 6 (= the "impossible" thing from v 4)
- 3. Followed by two more participles (compound words):
 - a. Crucifying again, v 6
 - b. Publicly exposing, v 6
- 4. The last two participles explain why these folk can't be renewed to repentance
- K. Last time, all we considered was "falling aside"
- L. Concerning those apostates, it is "impossible... to renew them again to repentance"
 - 1. The phrase indicates that they once experienced repentance,
 - 2. but that they would *no longer have access* to repentance

Kid-speak: Are there some people who came to Jesus once, then left Him, who can't come back to Him? Yes.

- M. "Impossible"
 - 1. Used 3 other times in Hebrews: 6:18, 10:4, and 11:6
 - 2. As in English, it's a compound word combining a negative prefix with a word for "capable,"
- N. "Renew" is pretty literal, a compound word meaning "make new again"
 - 1. Repentance can't be "made new again" if we fall away *after* having immersed ourselves in God's **L**ight, **G**ift, **S**pirit, **W**ord, and **P**ower
 - 2. Meaning that, ultimately, the first repentance wasn't accompanied by a **new heart**
 - a. As framed in terms of *lifestyle* in 2 Pet 2:20
 - b. In which case, they actually made a *clean break* with fleshly practices (= repentance), but they *returned* to them (= temporary repentance)
 - c. Which fleshliness is also at least part of the case in Hebrews. See 12:16.
- O. Important sidebar: The 5-fold caveat also implies that initial repentance *without* that depth of interaction with God *can* be "renewed"
 - 1. The Hebrew Christian community had in general come

- close enough for Paul to warn them
2. Is modern Christianity generally at that point as well? I'd say no. Surveys confirm our immaturity.
 3. Hence, I'd say modern Christendom is fair game for a revival, professing believers finally being saved.

Kid-speak: If we believe in Jesus and our sins are washed away, what happens to our heart? God makes it brand new!

P. "Renew again"

1. "Again," A double idea of do-over, since the "re-" (Gk., *ana*) of "renew" covers it as well.
 - a. We recall the word "once" from v 4. They were "once" enlightened, tasted, partook, etc.
 - b. They had a go-round in which they participated fully in matters of salvation, humanly speaking
2. That level of participation, if snubbed, is not offered again (we'll see why)

Q. "Repentance": a compound word- "change of thought process"

1. Those in question experienced it once
2. But there is obviously a *temporary* kind of repentance
 - a. Temporary, therefore unaccompanied by the new birth
 - b. Since the new birth is permanent

R. "Crucifying again God's Son"

1. *This* is the hypothetical, the situation making repentance impossible
2. *If* these people were granted repentance again, it would effectively crucify Jesus again
3. What's the logic?
 - a. Where did the **Light, Gift, Spirit, Word, and Power** come from? The Cross.
 - b. After the Cross, IT is the unique ACCESS to God's saving benefits, including His Light, Gift, etc.
 - c. All men receive 'common grace' mercies (rain, sun, etc.). Those who draw *nearer*, through Christ, move beyond the natural to the supernatural, where the Cross is now the gate into God's presence.
4. There is a **union** with Christ's death which = election, justification, regeneration, etc. The full package, we might say. Rom 6:5; Col 2:20; 3:3

- ★ 5. But here we are learning of a *lesser level of accord* which appreciates and invites the same benefits, but ***reserving the option to draw back***
 - a. This reservation isn't in the convert's mind at conversion
 - b. The reservation would only become apparent (per the Soils) in the light of subsequent difficulties
- 6. In that drawing back, they make an **ASSESSMENT OF THE CROSS. The Cross is *not* all I need** after all.
 - ✦ a. This is where it becomes PERSONAL to the Father
 - b. As seen in the name for Christ here: "The Son of God"

Kid-speak: When we call Jesus "The Son of God," do we mean that God the Father made Jesus? No, it means that Jesus is just like the Father: they're both God.

S. "The Son of God"

- 1. Whereas, we might logically substitute other terms for "the Son of God" here (e.g., Jesus, etc.), in light of the case being made, "God's Son" is a **linchpin** in the argument
- 2. That is, "God's Son" is an implicit reference to the Father
- ◆ 3. It is the Father who refuses to send the Spirit to renew these people's repentance, the reason being the shame that would be cast upon His Son
- 4. The reasoning seems to be this: Christ's crucifixion paid for access to God's Light, Gift, Spirit, Word, and Power;
 - a. hence, those who cross the line from unbelief to access the Light, etc. necessarily become EVALUATORS of those blood-bought benefits
 - b. The root word of Evaluator is Value. They *place a positive value* on the fruits of the Cross.
 - *c. But now they're in dangerous territory, *as all believers are!* Heb 2:3; 2 Cor 6:1
 - d. (Remember, there is a temporary way to "believe": Jn 12:42; 1 Cor 15:2b; Ps 106:12-13; Lk 8:13; Acts 8:13 with 20)

Kid-speak: Does the Bible talk about people who believe in Jesus who aren't saved? Yes. They knew He was right, but they wouldn't follow Him, or else they stopped following Him.

- 5. To get close enough to truly value the Cross, then to disesteem it- that's a final choice

- a. Consider: It is more critical for us to know THAT there are such people than to know WHO they are
- b. Those Hebrews receiving this letter who were tempted but *didn't* depart from Christ- was the fear of apostasy part of God's means of preserving them? Of course!
6. However, though it is less important that we know the exact people in this category, it is still monumentally important to know with whom we have true fellowship in Christ in general
 - a. What if those who "went out from us," 1 Jn 2:19 were not *treated* as though they were "not of us"? That is, that they were still treated as part of the faithful group?
 - b. Christianity would become a lie
 - c. John uses the word "reveal." Various factors "reveal" who is "of us" and who is not.
7. Important: Since this disbaring is because of the Father's reaction, we have to defer to Him, rather than be offended
 - a. Instead of- Why would God cut anyone off?...
 - b. The question should be, Why would God put His Son to shame?
- T. "Making *Him* a public example" (Gk word only here)
 1. A compound word, literally, "exhibiting alongside (in public view)"
 2. Notice that "Him" (Jesus) is supplied.
 3. In Greek, this participle is closely connected to the previous one
 - a. "Re-crucifying God's Son, defaming"
 - b. Making "defaming" a *description* of the re-crucifixion
 4. Heb 10:29 calls this "trampling" Him
- U. Again, this brings us into God's perspective on the Cross
 1. Which we usually only do in terms of the legal transaction leading to our justification
 - ♦ 2. Now we see what we should have, that the Father considers what He did to His Son from a personal angle
 - a. The Father cast all our shame on the Son publicly once
 - b. (Was the darkness on the land at the Crucifixion because of this?)

Kid-speak: What does God the Father think about the Cross? He says, "I put shame on My Son one time. If you come to the Cross, you'd better not turn your back on it."

- V. Those who view the Cross rightly have *inherited* from the Father a high sensitivity to the proper domain of the Cross
1. When we come to the Cross rightly, everything else flows rightly *from* that transaction, e.g., Col 2:; 3:
 2. But there are telltale signs that we have *not* come to the Cross rightly
 - a. Retaining ceremonial aspects of the OC is one of them
 - b. Returning to fleshly ways is another, 2 Pet 2:
- IV. For the Walking Wounded (1 Thess 5:14, “Uphold the strengthless”)
There are many who don’t seem hobbled at all, yet who don’t have the Cross.
- V. Conviction (2 Tim 4:2, “Convince, rebuke”): **What have I done wrong?
How have I lost righteousness?**
Is my evaluation of the Cross deep and high enough?
- VI. Correction/ Realignment (2 Tim 4:2, “Exhort/encourage”):
How will I correct my error? How will I regain uprightness?
I will enter into proper meditations on the Cross
- VII. Schooling in Righteousness: **How do I take this on the road?**
Father, show me how to honor Your Son’s cross in every way.

Wrap-up: Jesus used a homely analogy for apostasy in Luke 9:62. No one, putting his hand to the plow, and looking back, is fit for the kingdom of God. Today, we have learned the crux issue in apostasy. Lk 9:62 views it more broadly.

Modern Christianity focuses on man’s dignity: God made us, so we’re worth something. The question, though, is: Are we good?

We have turned our supposed worth into this: “We’re so valuable, God even sent Jesus to save us.” Friends, that turns God’s grace on its head! That makes **us share** the value of the Cross. Man’s supposed dignity is a tricky deceit. Framed differently, it might bear truth.

May we, like the Father, see the only *true* value in His Son and His Son’s Cross.