

## Bible Study of Hebrews 5:11 - 6:12

Hebrews 5:11-14 (NASB) Concerning him we have much to say, and it is hard to explain, since you have become dull of hearing. {12} For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. {13} For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. {14} But solid food is for the mature, who because of practice have their senses trained to discern good and evil.

1. Who does the author of Hebrews have much to say about? \_\_\_\_\_

Hebrews 5:8-10 (NASB) Although He was a Son, He learned obedience from the things which He suffered. {9} And having been made perfect, He became to all those who obey Him the source of eternal salvation, {10} being designated by God as a high priest according to the order of Melchizedek.

2. Why does the author find it hard to explain Christ to his readers? \_\_\_\_\_

3. By this time what should they have already become? \_\_\_\_\_

4. What do they need to have taught to them again? \_\_\_\_\_

Thayer's Greek Dictionary gives the following definition of the one word *elementary principles*:

στοιχείον - **stoicheion** {stoy-khi'-on}

1) any first thing, from which the others belonging to some series or composite whole take their rise, an element, first principal

1a) the letters of the alphabet as the elements of speech, not however the written characters, but the spoken sounds

1b) the elements from which all things have come, the material causes of the universe

1c) the heavenly bodies, either as parts of the heavens or (as others think) because in them the elements of man, life and destiny were supposed to reside

1d) the elements, rudiments, primary and fundamental principles of any art, science, or discipline

1d1) i.e. of mathematics, Euclid's geometry

Which definition best fits the passage?  1a -  1b -  1c -  1d

Paul uses the term *elementary principles* 4 times in his letters to the Galatians and the Colossians. Read the following verses:

Galatians 4:1-11 (NASB) Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything, {2} but he is under guardians and managers until the date set by the father. {3} So also we, while we were children, were held in bondage under the elemental things of the world. {4} But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, {5} so that He might redeem those who were under the Law, that we might receive the adoption as sons. {6} Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!" {7} Therefore you are no longer a slave, but a son; and if a son, then an heir through God. {8} However at that time, when you did not know God, you were slaves to those which by nature are no gods. {9} But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again? {10} You observe days and months and seasons and years. {11} I fear for you, that perhaps I have labored over you in vain.

- a. What were the Galatians held *bondage* under while they were still children?  
\_\_\_\_\_
- b. In verse 5, who does God redeem? \_\_\_\_\_
- c. From what does God redeem them? \_\_\_\_\_
- d. What are the elemental things then? \_\_\_\_\_
- e. In verse 9, what are the Galatians in danger of becoming enslaved to again? \_\_\_\_\_  
\_\_\_\_\_ which are the basic principles of the \_\_\_\_\_

Colossians 2:8 (NASB) See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.

- a. What are the Colossians in danger of? \_\_\_\_\_  
\_\_\_\_\_
- b. What 2 things is this captivity in accordance with?
  - i. \_\_\_\_\_
  - ii. \_\_\_\_\_
- c. What is this captivity not in accordance with? \_\_\_\_\_

Colossians 2:16-23 (NASB) Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day-- {17} things which are a mere shadow of what is to come; but the substance belongs to Christ. {18} Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind, {19} and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God. {20} If you have died with Christ to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees, such as, {21} "Do not handle, do not taste, do not touch!" {22} (which all refer to things destined to perish with use)--in accordance with the commandments and teachings of men? {23} These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, but are of no value against fleshly indulgence.

a. Paul commands the Colossians to not allow anyone to act as their judge in regard to what things:

- i. \_\_\_\_\_
- ii. \_\_\_\_\_
- iii. \_\_\_\_\_
- iv. \_\_\_\_\_
- v. \_\_\_\_\_

b. What would you say all these things are a part of? \_\_\_\_\_

b. What are these the shadow of? \_\_\_\_\_

c. To whom does the substance belong? \_\_\_\_\_

d. What does Paul say the Colossians have died to? \_\_\_\_\_

e. Yet, what are the Colossians still submitting to? \_\_\_\_\_  
\_\_\_\_\_

f. What are these decrees or commands in accordance with? \_\_\_\_\_  
\_\_\_\_\_

g. What "appearance" do these man made decrees have? \_\_\_\_\_

In what 3 ways do they appear to be wise?

- i. \_\_\_\_\_
- ii. \_\_\_\_\_
- iii. \_\_\_\_\_

h. Yet, what value do they have against fleshly indulgence? \_\_\_\_\_

Hebrews 5:11-14 (NASB) Concerning him we have much to say, and it is hard to explain, since you have become dull of hearing. {12} For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. {13} For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. {14} But solid food is for the mature, who because of practice have their senses trained to discern good and evil.

5. What have the recipients of the letter of Hebrews come to need? \_\_\_\_\_
6. What are they not able to stomach? \_\_\_\_\_
7. How does the writer describe the solid food in verse 13? \_\_\_\_\_
8. What is the "word of righteousness"? \_\_\_\_\_
9. Can the milk the writer refers to be the "word of righteousness" then?  Yes /  No
10. Given the context of the passage and of the overall teaching in Hebrews, what is the milk? \_\_\_\_\_
11. How does the author of Hebrews describe those to whom he is writing? \_\_\_\_\_
12. Who is the solid food for? \_\_\_\_\_

Hebrews 6:1-12 (NASB) Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, {2} of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment. {3} And this we will do, if God permits. {4} For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, {5} and have tasted the good word of God and the powers of the age to come, {6} and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame. {7} For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; {8} but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned. {9} But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way. {10} For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints. {11} And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, {12} so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.

1. What does the writer tell his audience to leave behind? \_\_\_\_\_
-

Literally, the phrase, "*the elementary teaching about the Christ*," is translated, "*the word of the beginning of Christ*" or "*the beginning word of Christ*"

2. In the Bible where do you find the first word about Christ? \_\_\_\_\_

Specifically, in what part? \_\_\_\_\_

Kenneth Wuest, in his multi-volume, "Word Studies in the Greek New Testament," describe the verb *to leave* found in verse 1:

"The word is an aorist participle. Greek grammar tells us that the action of the aorist participle precedes the action of the leading verb in the sentence, which in this case is "let us go on." The aorist tense speaks of a once for all action. We could translate, "Therefore, having abandoned once for all the principles of the doctrine of Christ, let us go on to perfection." The act of abandoning is the pre-requisite to that of going on. One cannot go on without first separating one's self from that to which one is attached."

Hebrews 6:1-2 (NASB) Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God,

3. Having abandoned the first word about the Christ, what are they then to do? \_\_\_\_\_

Kenneth Wuest also describes this verb *to press on*:

We come now to the word translated "let us go on." The verb means "to carry or bear," (*phero*). . . .The word is in the passive voice, which means that the subject is passive or inactive itself and is being acted upon by some outside agent. Thus we could translate, "abandoning once for all . . . let us be carried along."

4. Again, what are they to abandon? \_\_\_\_\_

5. Who will carry them along to maturity? \_\_\_\_\_

6. What 2 foundational principles are they not to lay again?

a. \_\_\_\_\_

b. \_\_\_\_\_

7. From the context of Hebrews, what are these dead works? \_\_\_\_\_

8. In contrast to these dead works, what had they already been called to? \_\_\_\_\_

Hebrews 6:1-3 (NASB) Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, {2} of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment. {3} And this we will do, if God permits.

9. How does the author describe these dead works in verse 2?

a. \_\_\_\_\_

b. \_\_\_\_\_

c. \_\_\_\_\_

d. \_\_\_\_\_

Kenneth Wuest describes these as follows:

"The doctrine of baptisms" (same Greek word translated "washings" in 9:10) refers to the ceremonial ablutions or washings of Judaism, and is typical of the New Testament cleansing of the conscience from dead works to serve the living and true God by the washing of regeneration and renewing of the Holy Ghost (Titus 3:5). The "laying on of hands" refers to the imposition of the offerer's hand upon the sacrificial offerings of the Levitical system (Lev. 1:4), and is typical of the act of a sinner today laying his hand of faith upon the sacred head of the Lamb of God. "The resurrection of the dead," an Old Testament doctrine, is more fully developed in the doctrine of the out-resurrection from among the dead (Phil. 3:11 Greek) which indicates that there are two resurrections, one of the saints, the other of the lost. "Eternal judgment" of the old dispensation is in contrast to the "no judgment for the believer in Christ" of the new. Thus, these Hebrews are exhorted not to return to First Testament teaching, but to go on to faith in the New Testament Sacrifice.

10. In verse 3, what condition does the writer give for their abandoning the first word about the Christ and being carried along to maturity? \_\_\_\_\_

11. Who then brings a Christian to maturity? \_\_\_\_\_

Hebrews 6:1-12 (NASB) Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, {2} of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment. {3} And this we will do, if God permits. {4} For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, {5} and have tasted the good word of God and the powers of the age to come, {6} and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.

12. In verse 4, the author gives the reason or explanation for verse 3, "And this we will do, if only God permits." He gives the reason by illustrating the state of those who have returned to the Old Testament faith--who have not abandoned the first word about the Christ. How does he describe these people:

- a. \_\_\_\_\_
- b. \_\_\_\_\_
- c. \_\_\_\_\_
- d. \_\_\_\_\_
- e. \_\_\_\_\_
- f. \_\_\_\_\_

13. What have they fallen away from? \_\_\_\_\_

14. What have they fallen back to? \_\_\_\_\_

15. What is it impossible to renew these people to? \_\_\_\_\_

16. Within the context, what kind of repentance is the author speaking of? \_\_\_\_\_  
\_\_\_\_\_

A literal translation of verse 6 reads, "*For it is impossible* 'to renew them again to repentance, while they are again crucifying to themselves the Son of God and while putting Him to open shame.' "

17. How are they crucifying to themselves the Son of God? \_\_\_\_\_  
\_\_\_\_\_

18. How are they putting Him to open shame? \_\_\_\_\_  
\_\_\_\_\_

*For it is impossible* "to renew them again to repentance, while they are again crucifying to themselves the Son of God and while putting Him to open shame."

19. During what period of time is it impossible for them to be renewed to repentance (*from dead works*)? \_\_\_\_\_  
\_\_\_\_\_

20. If they abandon the Old Covenant and return to Christ, will it be possible to bring them to repentance from dead works?  Yes /  No

21. If who permits? \_\_\_\_\_

Read Matthew 10:27:

Mark 10:27 (NASB) Looking at them, Jesus said, "With people it is impossible, but not with God; for all things are possible with God."

22. What is possible for God? \_\_\_\_\_

Hebrews 6:7-12 (NASB) {7} For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; {8} but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned. {9} But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way.

1. From the context of Hebrews who is the ground described in verse 7? \_\_\_\_\_  
\_\_\_\_\_

2. Also, from the context of Hebrews and the immediate surrounding verses, who is the ground described in verse 8 as producing only thorns and thistles. \_\_\_\_\_  
\_\_\_\_\_

3. Why does a farmer till the ground? \_\_\_\_\_

4. What is the ground that produces thorns and thistles in danger of? \_\_\_\_\_

5. Why does a farmer burn ground that is unfruitful? \_\_\_\_\_

6. What is the writer convinced of for those he's writing to?

a. \_\_\_\_\_

b. \_\_\_\_\_

Hebrews 6:10-12 (NASB) For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints. { 11 } And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, { 12 } so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.

7. Why is the author convinced of better things for them--the things that accompany salvation? \_\_\_\_\_  
\_\_\_\_\_
8. What work have they done that reveals their love for His name? \_\_\_\_\_  
\_\_\_\_\_
9. What does the author desire them to do? \_\_\_\_\_
10. To what purpose? \_\_\_\_\_
11. Where is he asking them to put their hope? \_\_\_\_\_
12. If they put their hope in Christ and his once-for-all sacrifice, what will they not become? \_\_\_\_\_  
\_\_\_\_\_
13. Who are they to imitate? \_\_\_\_\_
14. Where in Hebrews might you find a description of those who through faith and patience inherit the promises? \_\_\_\_\_
15. From the overall passage then is the author speaking of their salvation or is he speaking of the fruitfulness of their work?  their salvation -  the fruitfulness of their work
16. If they choose to return to the Old Covenant, what kind of work will they produce? \_\_\_\_\_  
\_\_\_\_\_
17. If while they are putting their trust in the law and its sacrificial system, and are in the state of rejecting Christ, will they be able to be renewed to a life that is fruitful?  
 Yes /  No    Rather, where are they to put their trust? \_\_\_\_\_
18. What will have to happen to the "ground" of their life to make it fruitful again? \_\_\_\_\_  
\_\_\_\_\_
19. What have they been trying to avoid by going back to the Old Covenant? \_\_\_\_\_  
\_\_\_\_\_
20. Instead, what do they have to look forward to? \_\_\_\_\_

All Scriptures quoted from the © New American Standard Bible

© 2013 Grant Christensen