

THE CHRISTIAN LIFE

In intro pointed out that this was a practical exhortation based on good theology. 13:22. So one of large areas will naturally be concn Xn life all based on what has gone before.

I. It is a life of growth.

This involves all that was said about drifting in intro. All nautical terms. But specifically there are things to be left and goals to be attained.

A. Certain things are to be left behind in normal growth.

6:1-3. Leaving, aphemi. Not forgetting but taking for granted and going on. Rudiments not despised but there should be progress. Not a reference to OT but to rudiments which they were to leave for strong meat. 6 things (in pairs) are not to be laid for oneself (midd) again. (1) Repentance and faith. Dead works equal legal works bec letter killeth, 2 Cor 3:6. . Maybe general reference bec the unbeliever is dead and leave those things when get saved. Maybe to law bec of emphasis of book. Faith in direction (ept) of God.

(2) Baptisms and laying on of hands. Unusual order (baptisms doctrine) for emphasis. Plural includes Xn bap, Jn's, Jewish. Teaching of baptisms would be teaching that pointed out the difference as in Acts 19:2. Leave that. Laying on hands. Used in NT for impartation of HS, Acts 8:17; for blessing, Acts 9; impartation of gifts, 1 Tim 4:14. Leave teaching about that too.

(3) Res and eternal judgment.

B. Certain things are to be gained.

1. Sensitive hearing of things hard to be interpreted instead of dull (numb as of a human limb) (lit. no push) of hearing about truth of Mel. 5:11.
2. Teaching ability instead of always needing to be taught, 5:12. On account of the time that had elapsed since they first became Xns they should have been teachers, but needed milk which is the foundation and not meat which is harder truth that belongs to further growth.
3. Skillful in discussing the larger problems of Xn thot, 5:13. They were without experience (only here in NT) and unprepared by training to enter in on these things. Particularly they couldn't discuss teaching of righteousness.
4. Mature instead of babes. Mature in Eph 4:13-4 and opposite of babes in 5:13.
5. Seek to use faculties. Mature Xn uses as a habit all his powers. Esp discriminating power to tell what's good for the soul and what's evil.

PS. on baptisms. Cf ISBE, HBD, Edersheim, L & T Appendix 12. Proselyte bap was practiced in time of X. It followed the same pattern of the ceremonial washings of Jews. Candidate immersed self in tank of water. Rabbi just watched. When Jn Bap came his teaching was startling bec he was the first man to perform rite of bap on another in history of world and his was to be a moral, internal ordinance in cf to external things which washings had become in his days among Jews. Jn's bap diff from Xn bap tho there is a close link bec of Acts 19. Jn's did not have to do with washing away of sins and Xn did. Jn's was preparatory and Xn final.

II. It is a life of no retreat. 6:4-6.

Argument of passage is: (1) impossibility of renewal (2) in view of spiritual privileges (3) in event of lapse (4) for reasons stated.

- A. Because of the spiritual privileges you have.
1. Once for all enlightened. Hapax not pote. Same word for enlighten in 10:32 and means clearly salvation. Also tense is aorist. Would expect present if it meant merely 'under the influence of $\mu\alpha\lambda\iota\sigma\tau\alpha\tau\alpha\kappa$ gospel'.
 2. Tasted of heavenly gift. Same word for taste in 2:9 and that's not nibbling. Not quantitative as view of professors makes it but qualitative as 1 Pet 2:3. Another aorist showing completeness and sufficiency of single act.
 3. Partakers of the HS. Person, not power in view. Partaker same word as 12:8. With genethentas, have become (aor) partakers and marks more than simple fact of participation but also the personal character gained, and that doesn't come by 'going along with the HS'.
 4. Tasted of Word of God that is good. Same on taste as above.
 5. Tasted of powers of coming age. Indefinite expression which suggests knowledge which believer has of future spiritual order.
- B. Because you cannot fall away. = *love and + brotherly*
 parapesontas is unqualified and only here and Ezek 14:13; 15:8 in LXX. Fall aside from right path. Aorist, single act, but nothing more than conditional etc. Conditional etc in Lk 9:25; Mt 16:26 where parallel passage in Matt has ean. Case is hypothetical. This passage doesn't show you can't fall away but other Script does even in Heb, 7:25.

- C. Because you can't recrucify X. Cannot crucify afresh in their own case X. There is no second cross. You must go on in the Xn life bec you simply can't go back. There's no such thing as getting saved over again tho sometimes it would be convenient if we could. *In ch 10 - there is only 1 sacrifice (no other). In ch 6 - that 1 sacrifice can only be offered once.*

Note on views of the passage

1. It refers to professing Xns. No real spiritual life bec passage doesn't say they have life. But in a passage where Xns are so evidently described does it have to say they have life. Strong language describing their privileges shows they are Xns. If vs 6 wasn't in the Bible you wouldn't have any doubt that these people were Xns. How could a professor be renewed again if he hadn't been renewed in the 1st place? Even Scofield contradicts himself of notes at Numb 14 and Heb 6.
2. Persons described were truly saved then lost. Answer--passage would then conflict with too many that teach security. And proves too much for such a person has no hope for recovery. Impossible to renew.
3. Erasmus said adunaton meant it is difficult to renew. But the word doesn't mean that.
4. anakainizein is presnet--to keep on renewing. Process of falling and renewing can't keep going on. But to fallis aorist and if this view were entirely clear you'd expect something like this 'falling again to renew again'.
5. Passage has to do with works not salvation. Rowell. Context supports--vs 1 dead works. vs 7-8 productivity of land, 9-10 mentions the works of these believers. But even Rowell admits that the impression given by the passage is that salvation is in view, not works. Doesn't take into account chpt 10 where it is definitely a matter of salvation.
6. Hypothetical case. Conditional etc and no if. If you could fall away you couldn't be renewed, but you can't fall away. Objection is: what then is the real warning. That's just a statement of theology and no warning. Hypothetical is there but there is more.

The case of vs 6 is hypothetical; The discussion of ch. 6 is not - it is practical

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III. It is a life of rest, 3:7-4:13.

- A. The Basis of Rest is believing, 4:11-13. Labor to believe on basis of Word which is true and which will not allow us to escape any sin that follows unyieldedness. On basis of HP who helps us in times of unbelief.
- B. The Background of the doctrine is the unbelief of Israel, 3:7-19. They provoked the Lord--this was true of all who came out of Egypt, 4:16. They sinned against the Lord--those who fell in the wilderness. They did not enter in bec of unbelief.
- C. The Benefits of Rest affect today and future. 4:1-10.
 - 1. The present rest, 4:1-8. Rest of heart based on yieldadness. Question is not of the blood but peril of falling short of entering into fulness of divine blessing. There is a promise, vs 1. We can enter rest bec God finished all His work and has made ample provision. We are to enter into finished work of X for sal and sanctification. Only sin and disbelievin g can rob you of rest.
 - 2. The future rest, 9-10. sabbatismos only here and LXX. It is the ideal rest that closes the period of earthly toil. This is exactly the same which God had and is future. Call this the rest of the new creation.

IV. It is a life of discipline, 12:3-13.

- A. The reasons for discipline.
 - 1. It is part of a normal Xn experience. It was X's (tho He was not disciplined to purge from sin but to mature). Discipline is same word as nature in Eph 6:4 and means entire process of moral training, not merely particular lessons. That's why it's a part of normal Xn life. Other Xns have experienced it, some even unto death. Vs 5 says the Word tells us we are to expect it.
 - 2. It is proof of a normal Xn relationship. It proves God loves us. It proves God is our Father. Have you ever tried to spank another person's child?
- B. The Results of discipline.
 - 1. Reverence. / v 9.
 - 2. Righteousness, 11. Fruit consisting in righteousness.
- C. The Reastions to discipline.

Do not faint, do not forget the truth of necessity of it, do not despise, but be exercised by it. Only a proper reaction of discipline will result in true Xn leadership, 12-13. Let your reaction be such as makes you straighten up, which makes you put up your hands for the conflic and makes your knees strong so that your walk and warfare will strengthan and not stumble those with whom you live and work. This is true Xn leadership and comes only thru proper reaction to discipline.

V. It is a life of sanctification.

- A. Basis of it is death of X and not primarily work of HS in Heb, 10:10,14; 13:12.
- B. It is a requirement of true Xn life, 12:14-17.

Run after (pursue as hunter the prey) peace and holiness. Without the proof of holiness you won't see the Lord bec not saved. It is not 2nd work of grace but a lifetime practice of personal holiness. Pursae, not attain, but the pursuit is the proof of the new life within. How holy is your life day by day is test.

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~~XXXXXXXXXX~~ Sanctification means running away from certain things ~~XXXX~~

C. The Practical Outworking of Sanctification.

- 1. It means running away from certain things, 12:14-17.
 - a. Backsliding, 15. Lagging behind of the grace of God.
 - b. Bitterness, 15.
 - c. Fornication, 16, which means all spiritual uncleanness. Anything opposite from holiness.
 - d. Flippancy, 16. Point of illustration of Esau. He evidently had a flippant attitude toward spiritual blessings which rightfully belonged to him. Such flippancy means putting self outside the veil, profane, common, outside realm of holy.
- 2. It means putting off weights, 12:1. Any superfluous weight such as comes from stoutness or pregnancy. Not wrong things but hindrances. Only learn what is a weight by running.
- 3. It means putting off unbelief, 12:1. This is the easily besetting sin and is pictured as engulfing person like bathrobe. It is a basic sin which may reveal itself in many ways.
- 4. It means looking at examples in ch 11. Be encouraged by young, old, those whose circumstances were for them and those against. All conquered by faith.

VI. It is a life of service.

- A. This is the reason we were saved, 9:14; 10:2; 12:28.
- B. It is a life that manifests itself in love, 13:1-9. Serving by loving.
 - 1. In relation to social duties, 166.
 - a. Brother love, 1.
 - b. Stranger love (prob reference to fellow Xns), 2.
 - c. Suffering love with those in bonds, 3.
 - d. Faithful love in marriage (in cf to looseness of heathens), 4.
 - e. Contented love, not covetous, 5-6.
 - 2. In relation to religious duties, 7-19.
 - a. Love occupies self with person and work of X, thru church rulers, 7-9.
 - b. Love follows X to place of separation, 10-14.
 - c. Love sacrifices--praise and purse, 16.
 - d. Love prays, 18-9. The request, ground, reason.