

Devotional Questions – Hebrews 6:1-20, Study Leader’s Questions

1. *What would you identify as the basic teachings about Christ? How would your list compare with the list in Hebrews 6:1-2?*
2. *Some versions translate Hebrews 6:1:*
 - ‘Let us...go on to maturity,’ [1978, 1984 NIVs, 1996, 2007 Gideon NIVs. The 2005 TNIV, 2011 NIV have ‘Let us...be taken forward to maturity,’ which by inspection is a different sense i.e. from active to passive movement] *while others have,*
 - ‘Let us go on to perfection’ [NKJV] *and others have*
 - ‘Go on to completion.’ The only version located by this writer thus far that has this reading or a similar reading is the NJB, New Jerusalem Bible that reads “go on to its completion.”

Besides the 1984, 2011 NIVs and the NKJV, the most familiar English versions listed on *Bible Gateway* www.biblegateway.com/versions/ AMP, ASV, NASV, CEV, ESV, GNT, HCSB, LT, NLT, NCV, NET, RSV, NRSV do not read “go on to completion.” The 1881 RV, NEB, REV Revised English Version www.stfonline.org/rev#read, JB, NWT, Nestle’s 21st Edition, Ricker Berry’s Edition of Stephanus’s 1550 Received Text and the Farstad-Hodges ‘Majority’ Text do not read “go on to completion.”

See under the answer to *Question 2* for further details on the variant readings for Hebrews 6:1.

In the light of the context of Hebrews what do you think the author wants his readers to do?

N.B. The correct expression is “**let us go on unto perfection**” 1611 AV1611, 2011+ AV1611.

3. *What things are mentioned as elementary principles of Christ (Hebrews 6:1-2)?*
4. *What blessings were experienced by some who had fallen away (Hebrews 6:4-5)?*
5. *What is it that makes restoration to repentance impossible (Hebrews 6:4-6)? In your mind what would be involved in crucifying Christ again?*
6. *Read Genesis 22:1-18. How does that help you when you think about the pressures in your life to not fully obey God?*

Does the unchangeable nature of God offer you hope in the difficult circumstances of your life? Why?
7. *What does God not forget about us (Hebrews 6:10)?*
8. *Upon what two immutable (unchangeable) things does our hope lie (Hebrews 6:13-18)?*

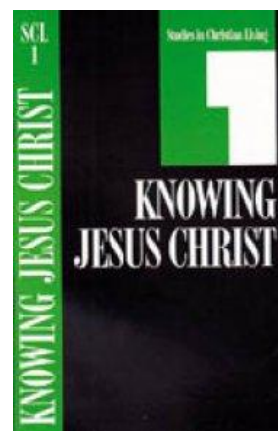
Devotional Questions – Hebrews 6:1-20, Answers to Questions

See Dr Ruckman's commentary *The Book of Hebrews* pp 116-117, his article *The Big Flap* and the *Ruckman Reference Bible* pp 44, 1286, 1367, 1603-1604, 1610-1611 for detailed comments.

1. *What would you identify as the basic teachings about Christ?
How would your list compare with the list in Hebrews 6:1-2?*

These teachings would be those of The Navigators' *SCL* [*Studies in Christian Living*] *1 Knowing Jesus Christ* because, in this writer's view, the Navigators' *SCL 1-6* are the best available *practical* introductions to 26 major Biblical topics as perusal of the full set, *SCL 1-6*, will show. The only downside of The Navigators' material is the use of the NIV for quoting passages of scripture, the earliest edition, from 1964, having rightly used the AV1611. *SCL 1* has the following chapters:

- *Who is Jesus Christ?* www.eden.co.uk/shop/all_products
- *The Work of Jesus Christ* [0/studies_in_christian_living_series_814/index.html](http://www.eden.co.uk/shop/all_products/0/studies_in_christian_living_series_814/index.html)
- *Eternal Life in Christ*



The above list is more basic than the list in Hebrews 6:1-2. The main reason is that *SCL 1-6* are designed mainly for Gentiles from largely secular backgrounds. Paul's list of basics in Hebrews 6:1-2 applies essentially to Hebrews, as the title of the Book shows, with the kind of traditional Jewish religious background that Paul describes in Romans 2:17-20 for **“We who are Jews by nature, and not sinners of the Gentiles”** Galatians 2:15. Romans 2:17-20 read as follows.

“Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, And knowest his will, and approvest the things that are more excellent, being instructed out of the law; And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.”

Paul's readers did not altogether fulfil Romans 2:17-20 according to Hebrews 5:12 **“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”** but at least they had a background in **“the old testament”** 2 Corinthians 3:14 and would have been aware of or will be aware of **“the principles of the doctrine of Christ”** Hebrews 6:1 as the Lord Himself showed two of His disciples in Luke 24:27 **“beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.”**

N.B. See www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php *Hebrews 1 Overview - 2:1-4 Introduction* for details on the Pauline authorship of the Book of Hebrews.

Note that apostles then **“filled Jerusalem with your doctrine”** Acts 5:28, so Paul's readers would or **“shall know of the doctrine”** John 7:17 i.e. **“the principles of the doctrine of Christ”** Hebrews 6:1 in that in the End Times they will **“keep the commandments of God, and have the testimony of Jesus Christ”** Revelation 12:17.

By contrast, many modern Brits have next to no Biblical background.

See the following extract from a Durham University report of a Biblical knowledge survey www.dur.ac.uk/news/newsitem/?itemno=8234. Even though the report found that of the 900 respondents, over seven out of ten owned a Bible and knew about Moses and Judas and that almost a third said that **“the Bible was significant in their lives today,”** the report showed overall that:

Knowledge of the Bible is declining, researchers say

(12 July 2009)

Knowledge of the Bible is declining with fewer than one in 20 people able to name all Ten Commandments, according to a Durham University survey [this writer got 9 of the 10 without looking them up, missing “Honour thy father and they mother” Exodus 20:12!].

Sixty-two per cent didn't know the parable of the Prodigal Son and 60 per cent couldn't name anything about the Good Samaritan, initial research findings from The National Biblical Literacy Survey 2009 showed. Forty per cent didn't know that among Christians the tradition of giving Christmas gifts came from the story of the Wise Men bringing gold, frankincense and myrrh to the infant Jesus. While only five per cent of people could name all the Ten Commandments, 16 per cent couldn't name any. More than 900 people, from faith and non-faith backgrounds, were surveyed at various locations throughout England and Wales about their knowledge of the Bible. The research, carried out on behalf of CODEC (Communication in the Digital Environment), at St John's College, Durham University, will be presented at a symposium, “Christianity in a Digital Space”, at St John's on Tuesday, July 14. The study was funded by a consortium of national churches, charitable trusts and Bible agencies...The survey also showed that despite the success of the musical Joseph and the Amazing Technicolor Dreamcoat, 57 per cent knew nothing about Joseph and his brothers. One respondent said David and Goliath was the name of a ship while another thought Daniel – who survived being thrown into the lions' den – was “The Lion King”. The researchers say their findings show that the Church and politicians can no longer make assumptions about people's knowledge of the Bible, which in under-45s is in decline. Half of under-45s could not give accurate information about Samson and Delilah compared to a quarter of over-45s. Similarly 33 per cent of under-45s couldn't name anything about the Feeding of the 5,000 compared to 12 per cent of over-45s. Younger interviewees told the researchers that the Bible was “old fashioned”, “irrelevant” and “for Dot Cottons” – in reference to the church-going EastEnders' character.

Well, let's hear it for all Dot Cottons where life is following performing art ☺ but that is what Bible believers are up against today.

The King James Bible Trust www.kingjamesbibletrust.org/ notwithstanding, the report is overall a disconcerting indication of God's fulfilment of Amos 8:11 and “***famine in the land***” according to the consequences of Isaiah 1:4 “***Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.***”

“***Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:***”



June Brown as Dot Cotton (2013)

en.wikipedia.org/wiki/Dot_Cotton

“I couldn't manage without my faith, not with the life I've had” – Dot Cotton, 2000

2. *Some versions translate Hebrews 6:1:*

- ‘*Let us...go on to maturity,*’ [1978, 1984 NIVs, 1996, 2007 Gideon NIVs. The 2005 TNIV, 2011 NIV have ‘*Let us...be taken forward to maturity,*’ which by inspection is a different sense i.e. from active to passive movement] *while others have,*
- *Let us go on to perfection*’ [NKJV] *and others have*
- ‘*Go on to completion.*’ The only version located by this writer thus far that has this reading or a similar reading is the NJB, New Jerusalem Bible that reads “*go on to its completion.*”

Besides the 1984, 2011 NIVs and the NKJV, the most familiar English versions listed on *Bible Gateway* www.biblegateway.com/versions/ AMP, ASV, NASV, CEV, ESV, GNT, HCSB, LT, NLT, NCV, NET, RSV, NRSV do not read “*go on to completion.*” The 1881 RV, NEB, REV Revised English Version www.stfonline.org/rev#read, JB, NWT, Nestle’s 21st Edition, Ricker Berry’s Edition of Stephanus’s 1550 Received Text and the Farstad-Hodges ‘Majority’ Text Interlinears do not read “*go on to completion.*”

N.B. The correct expression is “***let us go on unto perfection***” 1611 AV1611, 2011+ AV1611. Dr Mrs Gail Riplinger states in *In Awe of Thy Word* [Psalm 191:161] p 246 that “*The word ‘unto’ alone holds the ability to carry the meaning “on” or “Upon (in contact with).” The word ‘to’ does not have this meaning.*” See *In Awe of Thy Word* pp 243-258 for a detailed *Biblical* consideration of the AV1611 word “***unto.***”

It is clear therefore according to Paul’s “***heart’s desire and prayer to God for Israel...that they might be saved***” Romans 10:1 that he would urge his readers to “***go on unto perfection***” not merely “to perfection.”

Of the pre-1611 Bibles:

The 1385, 1395 Wycliffe Bibles have “*be born to the perfection.*”

The Tyndale, Coverdale, Matthew Bibles have “*go unto perfection.*”

The Great, Bishops’ Bibles have “*go forth unto perfection.*”

The Geneva Bible has “*be led forward unto perfection.*”

The 1582 JR Jesuit Rheims New Testament has “*proceed to perfection.*”

Of the post-1611 Bibles:

The 1749-1752 DR Douay-Rheims Bible Challoner’s Revision has “*go on to things more perfect.*”

The 1881 RV, ASV have “*press on unto perfection.*”

The JB Jerusalem Bible has “*concentrate on its completion.*”

Of the additional more widely used post-1611 versions (in this writer’s view):

The NASV, NWT have “*press on to maturity.*”

The CEV Contemporary English Version has “*try to become more mature.*”

The RSV, ESV English Standard Version, HCSB Holman Christian Standard Bible have “*go on to maturity.*”

The GNT Good News Translation “*go forward...to mature teaching.*”

The NCV New Century Version has “*go on to grown-up teaching.*”

The NET New English Translation has “*move on to maturity.*”

The NLT New Living Translation has “*go on...and become mature.*”

The NRSV has “*go on toward perfection.*”

Nestle's 21st Edition Interlinear has "*let us be borne on to maturity.*"

Ricker Berry's Edition of Stephanus's 1550 Received Text Interlinear has "*go on to the full growth.*"

The Farstad-Hodges 'Majority' Text has "*let us be moved to perfection.*"

In sum, the faithful pre-1611 precursors to the AV1611 have the AV1611 reading "***perfection***" and even the early Catholic versions, 1582 JR New Testament and the DR and the early modern versions, 1881 RV, ASV, do not deviate greatly from it. The reading "*maturity*" is comparatively recent, dating from the latter part of the 20th century and misleading because it denotes an end of growth i.e. full development according to *The Concise Oxford Dictionary*, which is never the case for the Christian, even for a Christian "***come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ***" Ephesians 4:13.

Even a Christian "***come...unto a perfect man***" still has to "***grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ***" 2 Peter 3:18 in that he still has to deal with sin between now and the Lord's Return, 1 Thessalonians 4:16-18.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us" 1 John 1:8.

The Christian "***come...unto a perfect man***" can, however, be perfect in how he deals with that sin, first by not trying to condone, deny, excuse, justify Job 9:20 or rationalise it but by applying John's next statement.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" 1 John 1:9.

The term "*completion*" in Hebrews 6:1, in whatever version or versions it may exist, is also misleading because the *scriptural* use of the term first denotes *finality* for the Christian who is "***in Christ...a new creature***" 2 Corinthians 5:17 and will be "***a new creature***" for all eternity i.e. the Christian has come to completion in that sense "in Christ," which, as indicated, is how Paul uses the word "***complete.***"

"And ye are complete in him, which is the head of all principality and power" Colossians 2:10.

The Christian awaits only the redemption of his body, which is nevertheless assured by his having been "***accepted in the beloved***" Ephesians 1:6.

"And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" Romans 8:23.

Observe with respect to Romans 8:23 that the Christian already has "***the Spirit of adoption***" Romans 8:15. He awaits only the *bodily* fulfilment of his adoption.

Note that Colossians 2:10 is one of the only three occasions that the word "***complete***" occurs in scripture, other two being Leviticus 23:15 with respect to the completion of a period of time and Colossians 4:12, with respect to standing "***perfect and complete in all the will of God***" i.e. with respect to both *knowing* and *doing* "***all the will of God***" in accordance with Colossians 1:9-10.

Note that the word "***filled***" in Colossians 1:9 denotes *completion* with respect to what *God* reveals of His will.

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;"

A Christian cannot therefore “go on to completion” because He already is “**complete in him**” the Lord Jesus Christ and his standing “**complete in all the will of God**” requires God’s revelation “**of his will**” to the Christian as in Colossians 1:9.

A Christian can, however, “go on unto perfection” in that he fulfils Colossians 1:10. Note that “**increasing in the knowledge of God**” requires more of God’s revelation of His will to the Christian to which he cannot “go on to completion” by himself independently of God’s revelation.

As indicated, however, the Christian can “go on unto perfection” in obediently fulfilling what God reveals, as Paul himself sets out in Philippians 3:12.

That is “**perfection**” for the Christian now.

“Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.”

In effect, Paul is aiming to fulfil what the Lord Jesus Christ said in John 4:34.

“Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.”

Paul is not “perfect” in having fulfilled or “attained” John 4:34 all of God’s will that God has revealed to him but he is “perfect” in his total commitment to do so, as he then states in Philippians 3:15. Note again the necessity for God’s revelation for standing “**complete in all the will of God**” Colossians 4:12 again.

“Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.”

Note again the association of scriptural “**perfection**” with respect to fulfilling God’s revealed will i.e. works, “**that ye, always having all sufficiency in all things, may abound to every good work**” 2 Corinthians 9:8, with respect to the Lord’s challenge to “**a certain ruler**” Luke 18:18 and Paul’s concluding exhortation to the readers of Hebrews.

“Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me” Matthew 19:21.

“Now the God of peace...Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen” Hebrews 13:20-21.

Paul is very concerned that those to whom he ministers “go on unto perfection” Hebrews 6:1. The word “perfect” and its derivatives occurs 129 times in scripture, 60 times in the New Testament, 31 times in the Pauline Epistles including Hebrews i.e. nearly a quarter of all occurrences of the word “perfect” and its derivatives in scripture and 12 times in Hebrews i.e. nearly one in ten of all occurrences of the word “perfect” and its derivatives in scripture; Hebrews 2:10, 5:9, 6:1, 7:11, 19, 9:9, 11, 10:1, 14, 11:40, 12:23, 13:21.

In sum, Philippians 3:12, 15, Colossians 1:9, Hebrews 13:20-21 should be the mindset of every believer, with Colossians 1:10 being the “**perfection**” of the outworking of that mindset in fulfilling God’s revealed will according to 1 Timothy 1:5.

“Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.”

In the light of the context of Hebrews what do you think the author wants his readers to do?

Paul wants them “**who have begun before, not only to do, but also to be forward**” 2 Corinthians 8:10 because he commends “**your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister**” Hebrews 6:10 and he wants them to “go on unto perfection” Hebrews 6:1 in that “**...we desire that every one of you do**

shew the same diligence to the full assurance of hope unto the end” Hebrews 6:11, the word “**diligence**” showing that “**your work and labour of love**” should continue steadfast.

That is, keep up the good work. Help each other out more and more and stay on track as James states “**to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world**” James 1:27 “**unto the end,**” which doctrinally is “**the end**” of “**Jacob’s trouble**” Jeremiah 30:7 with Matthew 24:13 “**great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be**” Matthew 24:21 leading up to the Second Advent.

James therefore exhorts “**Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh**” James 5:8, doctrinally and practically for both Tribulation saints to whom Paul is writing doctrinally for in Hebrews 6 and indeed Christian believers now (as indeed is James 1:27).

“And the Lord direct your hearts into the love of God, and into the patient waiting for Christ”
2 Thessalonians 3:5.

3. *What things are mentioned as elementary principles of Christ (Hebrews 6:1-2)?*

Note that Paul did apply and preach these principles during his later ministry, both to Jews and Gentiles, “**seeking...the profit of many, that they may be saved**” 1 Corinthians 10:33, showing that he did perceive these principles as basic. Relevant cross references follow each bullet point.

- “**repentance from dead works, and of faith toward God**”

“**...I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ**” Acts 20:20-21.

- “**the doctrine of baptisms, and of laying on of hands**”

“**Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied**” Acts 19:4-6.

- “**resurrection of the dead, and of eternal judgment**”

“**But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust**” Acts 24:14-15.

“**And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee**” Acts 24:25.

4. What blessings were experienced by some who had fallen away (Hebrews 6:4-5)?

They have:

- **“tasted of the heavenly gift, and were made partakers of the Holy Ghost”** Hebrews 6:4.

Note first Paul’s use of the word *“taste.”*

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man” Hebrews 2:9.

The Lord Jesus Christ *died* in that He ***“gave up the ghost”*** Mark 15:37, 39, Luke 23:36, John 19:30. Paul is therefore describing individuals *like* those whom Peter addressed on ***“the day of Pentecost”*** Acts 2:1.

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” Acts 2:38.

They *did* receive ***“the heavenly gift”*** and they *did* partake of ***“the Holy Ghost.”***

- **“tasted the good word of God, and the powers of the world to come”** Hebrews 6:5.

They *did* ***“receive with meekness the engrafted word, which is able to save your souls”*** James 1:21 and they *did* ***“receive power, after that the Holy Ghost is come upon you”*** Acts 1:8 as the Lord promised in Luke 10:19 ***“Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.”***

The individuals that Paul describes in Hebrews 6:4-5 *nevertheless lost all four blessings like Judas who was among those addressed in Luke 10:19 but nevertheless was “the son of perdition” who “is lost...that the scripture might be fulfilled”* John 17:12 with Psalm 109:6-19.

They *did not* ***“endure unto the end”*** Matthew 24:13 *and therefore ended up cursed and burned in hell according to Hebrews 6:7-8 “the earth...which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned” and Hebrews 10:26-27 “For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.”*

“And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh” Isaiah 66:24 with doctrinal emphasis on the end of ***“Jacob’s trouble”*** Jeremiah 30:7 and following the Second Advent.

Hebrews 6:7-8 *do* refer to individuals according to the well-known parable of the sower that illustrates individuals with respect to ***“the earth”*** in which the seed is sown, Matthew 13:3-9, 18-23, Mark 4:4-9, 14-20, Luke 8:4-8, 11-15:

“He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful” Matthew 13:22.

“And these are they which are sown among thorns; such as hear the word, And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful” Mark 4:18-19.

“And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection” Luke 8:14.

Unfruitfulness in the Church Age leads to loss of reward, Luke 19:24-26. *Unfruitfulness in the End Times of the Tribulation leads to damnation.*

“And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth” Matthew 25:30.

Note in that context the “*we*” in the context of Hebrews 10:26-27. Paul is writing from the standpoint of a Tribulation saint, in particular a Tribulation Jewish saint who does *not* “**endure unto the end**” Matthew 24:13.

Hebrews 6:4-5 is a good practical passage as an exhortation to stay faithful to the Lord according to 2 Peter 3:17 **“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.”**

However, Hebrews 6:4-5 *cannot apply doctrinally to Christian* who permanently **“were made partakers of the Holy Ghost,”** *even erring Christians.*

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?” 1 Corinthians 6:19.

“And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption” Ephesians 4:30.

5. *What is it that makes restoration to repentance impossible (Hebrews 6:4-6)? In your mind what would be involved in crucifying Christ again?*

The impossibility comes about through God’s curse, Hebrews 6:8, see *Question 4* above, in that **“there remaineth no more sacrifice for sins”** Hebrews 10:26 following wilful sin in the End Times such as forsaking the Lord Jesus Christ for the Beast as Revelation 14:9-11 warn.

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.”

Crucifying the Lord Jesus Christ again consists of putting the curse that He suffered back on Him by forsaking Him to **“fall down and worship me”** Matthew 4:9 as the Devil tempted the Lord Jesus Christ.

“And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?” Revelation 13:4.

The Lord Jesus Christ suffered a curse by means of the crucifixion.

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree” Galatians 3:13, note the 13.

The curse was *lifted* in that **“Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him”** Romans 6:9.

However, to forsake the Lord Jesus Christ for the Devil, Matthew 4:9, Revelation 13:4, is to declare in effect that **“Christ be *not* risen”** 1 Corinthians 15:14 *and therefore that the curse is still on the Lord Jesus Christ*, which is as blasphemous as it gets *and equates to crucifying the Lord Jesus Christ again.*

God’s curse is therefore received in return, Hebrews 6:7-8.

“But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons” Colossians 3:25.

6. *Read Genesis 22:1-18. How does that help you when you think about the pressures in your life to not fully obey God?*

Love is ever a popular subject with preachers today. Note therefore that Genesis 22:2 is the first mention of the word **“love”** in scripture and the word is used with respect to a man’s love for his son. That first mention of the word **“love”** in scripture shows God’s perception of the term.

Abraham’s willingness to offer up Isaac was therefore the greatest trial or temptation to which God could have been subjected him, Genesis 22:1, Hebrews 11:17, 18, 19.

God Himself, however, was prepared to undergo the same trial or temptation, with no substitute, Genesis 22:13 - note the 13 - in order to obtain **“eternal redemption for us”** Hebrews 9:12 and the Lord Jesus Christ **“became obedient unto death, even the death of the cross”** Philippians 2:8.

God’s willingness and His Son’s obedience should always be remembered when disobedience threatens according to 2 Corinthians 5:15, which should be memorised.

“And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.”

Does the unchangeable nature of God offer you hope in the difficult circumstances of your life? Why?

It offers hope in accordance with the prayer of David, which is a good prayer for the sake of sons and daughters, both familial and spiritual.

“The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands” Psalm 138:8.

7. *What does God not forget about us (Hebrews 6:10)?*

See answer to *Question 2* with respect to **“work and labour of love...shewed toward his name”** and remember 1 Corinthians 15:58, 2 Corinthians 9:8.

“Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

“And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:”

8. *Upon what two immutable (unchangeable) things does our hope lie (Hebrews 6:13-18)?*

These things are **“His counsel”** and **“an oath”** Hebrews 6:17.

Note that by these two immutable things, the Christian in the Person of the Lord Jesus Christ has both an inheritance and an Intercessor on high, which is a great encouragement.

“In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will” Ephesians 1:11.

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens...For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore” Hebrews 7:25-26, 28.

Appendix – Deficiencies of the NIVs

Hebrews 6:10. The 1978, 1984, 2011 NIVs omit **“labour of”** found in the 1611 AV1611, 2011+ AV1611.

Of the pre-1611 versions:

The 1385, 1395 Wycliffe Bibles omit *“labour of.”*

The Tyndale, Matthew, Great Bibles have *“Labour that proceedeth of love.”*

The Coverdale, Bishops’, Geneva Bibles have *“labour of.”*

The 1582 JR Jesuit Rheims New Testament omits *“labour of.”*

Of the post-1611 Bibles:

The 1749-1752 DR Douay-Rheims Bible Challoner’s Revision, 1881 RV, ASV, NASV, RSV, NRSV, JB Jerusalem Bible, NJB New Jerusalem Bible, NWT New World Translation, CEV Contemporary English Version, ESV English Standard Version, GNT Good News Translation, HCSB Holman Christian Standard Bible, NCV New Century Version, NET New English Translation, NLT New Living Translation omit *“labour of.”*

Nestle’s 21st Edition Interlinear omits *“labour of.”*

Ricker Berry’s Edition of Stephanus’s 1550 Received Text Interlinear, the Farstad-Hodges ‘Majority’ Text and the NKJV contain *“labour of.”*

The witnesses *in favour* of the words **“labour of”** in Hebrews 6:10 include the Bibles of the 16th century English Protestant *anti-Catholic* Reformation and the witnesses *against* the words **“labour of,”** consisting of most of the modern versions, have clearly followed the *Catholic* JR, DR, JB, NJB departure from **“the scripture of truth”** Daniel 10:21 the AV1611 as well as lining up with the NWT of Watchtower.

The nature of the witnesses for and against the words **“labour of”** in Hebrews 6:10 is typical with respect to modern departures from the AV1611 and is therefore a firm testimony to the validity of these words as part of **“the holy scriptures”** 2 Timothy 3:15.

However, **“comparing spiritual things with spiritual”** 1 Corinthians 2:13, as Paul himself exhorts, shows, at least for this writer, that the words **“labour of”** *must* be present in Hebrews 6:10 *independent of external witnesses* because the full expression *and common, everyday saying* **“labour of love”** is found in only *one* other place in scripture, *also written by Paul and in a similar context of the labour being carried out in honour of the Lord’s name*. Compare the passages:

“We give thanks to God always for you all, making mention of you in our prayers; Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; Knowing, brethren beloved, your election of God” 1 Thessalonians 1:2-4. 1 Thessalonians 1:3 contains the phrase **“labour of love.”**

“For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister” Hebrews 6:10.

The modern, pro-Catholic versions are therefore again shown to be wrong in omitting the words **“labour of”** in Hebrews 6:10.

Hebrews 6:12. The 1978, 1984, 2011 NIVs change “*followers of them*” found in the 1611 AV1611, 2011+ AV1611 to “*imitate those.*”

Of the pre-1611 versions:

The 1385, 1395 Wycliffe Bibles have “*suers of them*” i.e. “*pursuers of them.*”

The Tyndale, Coverdale, Matthew Bibles have “*follow them.*”

The Great, Bishops’, Geneva Bibles have “*followers of them.*”

The 1582 JR Jesuit Rheims New Testament has “*imitators of them.*”

Of the post-1611 versions:

The 1749-1752 DR Douay-Rheims Bible Challoner’s Revision has “*followers of them.*”

The 1881 RV, ASV have “*imitators of them.*”

The JB Jerusalem Bible has “*imitating those.*”

The NJB New Jerusalem Bible has “*taking as your model those.*”

The RSV, NRSV, NASV, NWT New World Translation, ESV English Standard Version, HCSB Holman Christian Standard Bible, NET New English Translation have “*imitators of those.*”

The CEV Contemporary English Version has “*following the example of.*”

The GNT Good News Translation has “*those who believe and are patient.*”

The NCV New Century Version has “*like those.*”

The NLT New Living Translation has “*follow the example of.*”

Nestle’s 21st Edition and the Farstad-Hodges ‘Majority’ Text Interlinears have “*imitators of the ones.*” The NKJV has “*imitate those*” like the 1978, 1984, 2011 NIVs.

Ricker Berry’s Edition of Stephanus’s 1550 Received Text Interlinear has “*imitators of those.*”

By inspection, the pre-1611 Protestant Bibles, including all those of the 16th century English Protestant Reformation support the AV1611 reading “*followers of them,*” which is again a sound testimony in favour of the validity of the reading. See remarks under Hebrews 6:10.

The reading “*imitate those*” is not followed by all the modern versions e.g. the CEV, GNT, NCV, NLT and surprisingly, the DR, NJB but it is followed several others in addition to the 1978, 1984, 2011 NIVs and the NKJV. In spite of the inconsistent history of the reading “*imitate those*” in the papal versions, it nevertheless stems from the Catholic 1582 JR, which, as is repeatedly the case with departures from the AV1611 Text, is stark testimony *against* the validity of the reading “*imitate those.*”

However, yet again, see remarks under Hebrews 6:10, “*comparing spiritual things with spiritual*” 1 Corinthians 2:13 shows that the *scriptural* exhortation to those who would “*imitate those*” etc. is *don’t ever do that!*

The greatest imitator of all is *the Devil*.

“For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light” 2 Corinthians 11:13-14.

Paul’s wise exhortation to believers should therefore be followed.

“But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils” 1 Corinthians 10:20.