

The Book of Hebrews

Chapter Six

Verse:

- 1 *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,*
- 2 *Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.*
- 3 *And this we will do if God permit.*
- 4 *For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,*
- 5 *And have tasted the good word of God, and the powers of the world to come.*
- 6 *If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*
- 7 *For the earth which drinks in the rain that comes often upon it, and brings forth herbs meet for them by whom it is dressed, receives blessing from God:*
- 8 *But that which bears thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.*
- 9 *But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.*
- 10 *For God is not unrighteous to forget your work and labor of love, which you have shown toward his name, in that you have ministered to the saints, and do minister.*
- 11 *And we desire that every one of you do show the same diligence to the full assurance of hope unto the end:*
- 12 *That you be not slothful, but followers of them who through faith and patience inherit the promises.*
- 13 *For when God made promise to Abraham, because he could swear by no greater, he swore by himself,*
- 14 *Saying, Surely blessing I will bless you, and multiplying I will multiply you.*
- 15 *And so, after he had patiently endured, he obtained the promise.*
- 16 *For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.*
- 17 *Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath:*
- 18 *That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:*
- 19 *Which hope we have as anchor of the soul, both sure and steadfast, and which enters into that within the veil;*
- 20 *Whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec.*

Vs 1 He says, “*therefore leaving the principles*”. What do you think those principles are? Literally it is the beginning, ‘lets leave the beginning’. Jesus said, ‘that I am the beginning and the end – the Alpha and the Omega’. We have to realize that the beginning of scripture is not what I am speaking of. But do you know that if we don’t leave the beginning will we never get to the end? We will be somewhere, but we won’t even get to the middle will we? Everyone wants to sit down at this beginning. That is not where we are supposed to go. If you don’t leave the beginning you will never get anywhere else will you? The beginning is not the purpose that God has set out for us is it? It is going on to maturity. We have to step back and see what these scriptures say. I want to input this first verse out of the Living Bible and the biggest part of this chapter I encourage you to read out of the Living Bible translation. “*Let us stop going over the same old ground again and again. Let us go on instead to other things and become mature in our understanding, as strong Christians ought to be. Surely we don’t need to speak further about the foolishness of trying to be saved by being good or about the necessity of faith in God;(2) you don’t need further instruction about Baptism and spiritual gifts and the resurrection of the dead and internal judgment. (3) The Lord willing we will go on now to other things*”. Now why are we wasting our time speaking about things that we already know? There is so much in the bible to talk about that we don’t know. So why do we stay there? (It is comfortable there. No one will stretch me there.) That is what this is speaking of. We’ve got to go on beyond this beginning stage or we will never get anywhere else. So “*therefore leaving these beginning principles* and go on to the doctrines (or literally the word of Christ – it is the logos of Christ) and *go on to perfection*”. Perfection is beyond the beginning. Can everyone agree to that? The day that we began changing in God, when we came to that point, is not where we are at today and it is not going to be where we are next week or tomorrow. You see we are going to keep going. We are going to travel through this. We are sojourners in the land and we will keep traversing the continents or wherever He takes us to. Whatever problem we are going to get out of we are going to it. He says, ‘*not laying again the foundation*’, this foundation is those same principles and the church system keeps going back and says, ‘you’ve got to meet Jesus, you’ve got to say “I’m sorry”, you’ve got to be water baptized, now you’ve got to speak in tongues, now you’ve got to study your bible and do this, this, this and this. Do do do do do.....and do do is not supposed to be in the temple is it? It is not supposed to be there. I am only going to react out of my nature. I don’t need someone to tell me what to do. I must react out of the nature that God has placed within me. You have got to respond from what God has placed within you and it has nothing to do with a set of rules and regulations or formulas, or doctrines, or anything else. You react out of what God has placed within you. Does that make sense? If you do that, then you are a

Son of God and you have come beyond the beginning. The beginning is just a starting place it is no place to stay. Now we've come past this repentance of dead works and faith towards God.

Vs 2 *'And of the doctrine, or the teaching of baptisms and the laying on of hands and the resurrection of the dead and the aionias judgment or the age of decisions (the language literally says 'the age of decisions').'*

Vs 3 *'And this we will do, if God permit (or allows).'* Now who can go beyond the beginning? Now only the ones that God permit can go beyond there. Do you hear this? He is saying we've got to go beyond all these things *if God permit*. So the only way we can go beyond that place is what? If God permit. It is First Fruit. God has already made His choice who is going to go beyond there. It is the one's that can hear the truth, and God has already opened their ears, He has created the ear and the eye in them. They can hear and see what God is speaking of.

Vs 4 'The word 'for' in this verse is the word 'gar' meaning because. *"Because it is impossible for those who were once enlightened, and have tasted (the word tasted is experienced) the heavenly gift, (the dorea-the free gift) and were made partakers of the Holy Ghost."* Now what do you think this heavenly gift is? The Holy Ghost.

Vs 5 *'And have tasted (or experienced) the good (or the beautiful) word of God, and the powers of the age to come.'* What did you experience? The word of God and it is no longer an intellectual experience, but it is a physical experience. We are going to walk into this. It is not going to be like someone says, 'oh yeah, I saw that in the bible once myself'. You must experience this in your life many have said this but not experienced it in the Holy Spirit. They have not really taken a bite of Him because He is good and once you taste it you can't get away from it I promise you that.

Vs 6 *'If they shall fall away (literally apostatize) to renew (or restore) them once more to repentance (the changing of their mind or change the way they think) they must crucify (literally re-crucify) themselves as the Son of God afresh, and put Him to open shame'*. They have got to crucify the Son of God afresh. Do you want to drive nails? I don't think anyone can come to this point and experience God and when they walk away they are just going to walk away and they're going to be in another sphere or level that God is bringing us to. I don't believe that you can come into the truth of God and walk away and say 'hey I'm back I just took a break'. I don't believe that. Once you have been born again or once you have tasted the truth to leave that would be just like a baby. If you took a baby and you

don't feed it anymore or for the next six months they would die. What do you think happens to your spirit if you don't partake of God in a six-month period? It would be very skinny. There has to be a nourishing. Once you've come to life you can't stop eating can you? It is something that you have to renew daily. You have to put this life back in every day. So spiritually when you come to life you have to do the same thing. You've got to put this back in. It doesn't mean you have to sit and read this book every day. That is not what I am saying by any stretch of the imagination. You need to study the word, but you need to take time and meditate with God because this book is written by human beings, by the inspiration of God and God knew exactly what He wanted in it and He let people do the things they did and that is why He said: "it is the glory of God to conceal the matter and the honor of Kings is to search it out". We have got to do some work. He wants us to do it. If it was too simple do you know what we would do as human beings? We would take the path of least resistance and we would go lay down in some corner and say 'I've already got it. I got the book so I've got it. If I've got a problem all I have to do is to go find it in the book'. And we would computerize it and figure it all out and we would have another doctrine figured out. It doesn't work that way. It is an experience every day.

Vs 7 *'Because the earth which drinks in the rain (there is the word of God coming again) that comes or appears often upon it, and it brings forth (or it produces from the seed). So how am I going to bring fruit into my life unless I let this rain (the word of God) rain upon me and bring forth from the seed of God that is within me to bring fruit. You can't have fruit in your life without having the word rain into your life. The rain is His word isn't it (the water)? He is teaching here by an analogy. 'And it brings forth herbs useful for them by whom it is dressed (or tilled) and receives (literally it means sharing) blessing with God'.* King James writes it like you are receiving a blessing from God who is waaaayyy up there and you are waaaayyy down here just little specks and God is going to throw you out a piece of a crumb as a blessing and you're going to say "Oh God I got blessed". No this is saying you share, with God, that blessing. Why does He say it that way? God is in you. You are to be one with God. So it is no longer tossing a crumb to us like we are nothings. We are part of Him, so guess what? We share with HIM. Every blessing you receive is to be shared in the presence of God. Where does God dwell? How can I receive a blessing and not share it with God? How could I do that? Can I separate myself from God? People catch hold of this and see the beauty in this thing.

Vs 8 *'But that which bears thorns and briers is rejected and is near unto cursing; whose end is to be burned.'* Now everyone wants to take this verse and they say,

ohh there's hell. That is not hell (you might think it is hell), but that is no eternal fire and turmoil and torment like the church teaches. What this is saying is this: *'but that which bears thorns and briers'*? In Adam's life when he disobeyed God what did He say? 'Now the earth shall bring forth thorns and briers'. Do you really think he was just speaking about the earth or is this a parable? It is a parable. What are we made out of? The dust of the earth. The flesh is the earth. So the flesh is going to bring forth briers and thorns. Anything you do in the flesh is a brier and a thorn. It is never going to produce life. "ORIGIN DETERMINES DESTINATION". He is telling you here; whatever you do in the flesh is not going to be productive in any way. It has got to come from the Spirit of God. So this is not looking at some nasty judgment thing. It is saying anything that comes from the flesh is nothing. It is worthless. It doesn't mean anything. Now this verse goes on to say, *'whose end is to be burned'*. Many will see burning and torment – no I see divine purification and correction. He said, *'whatever don't hear me, whatever comes from the earthly realm I'm going to purify it because it has to be because the only ones who didn't come from the earthly realm is the First Fruit that He created from Himself'*. I am sorry that people cannot see this, but that is what He is speaking of. This is what the Spirit is saying. The Spirit is saying, 'what I've created in myself is Spirit, everything else is earth and it going to be burned, it is going to be purified'. So whatever we have in our lives that is not of God what do you think is going to happen to it? It will be burned (purified). In another scripture it says that the briers and thorns are good for nothing except to burn under the pot.

Vs 9 *'But beloved we are persuaded better* (the word *things* is an added word) (not *of you*, but concerning you). I am persuaded of something better for you. Do you know why I am persuaded? Because I have heard God. I have heard the Spirit of God speak. There is something better than this cursing thing to be burned and that is not a bad thing. It is a good thing because God is going to purify you. If you don't hear it now He is going to get you later. He might have to burn you up to get it, but He will get it. That is a good thing. He said, *'we are persuaded concerning you and having deliverance though we thus speak'*. He is saying we have something better concerning you and that is deliverance. What is the fire going to do to you if you are not going to change now? It is going to deliver you. He is saying – that is why I am saying what I am saying. The ones that were created First Fruit are going to be First Fruit and they are going to go beyond the elementary principles because God is going to permit that to happen and the rest He is not. Those will be the ones that He has to purify in another manner. It is all right it is no problem, but you have to let God do what He wants to do don't you.

Vs 10 *'Because God is not unrighteous to forget your work and your labor of love'*. Literally it says that He is not unrighteous in that He no longer cares for your work. God understands your work and He cares for it. *'Your work and your labor of love which you have showed toward his name (or His nature or character), in that you have ministered to the saints, and do minister'*. You see this is a continual labor. Is there any end to it? I see no end to it in this. He didn't say that you ministered to the saints and now you are done. He said you have ministered and you do minister. That is a continual processing word. You are not going to stop. I'm going to continue to minister until the time comes that He takes me out. What about Moses? He took him out. What about Elijah? He took him out. You just minister until He takes you out. What about all the prophets? They ministered until He took them out. By whatever means that He takes you out is okay? It doesn't make any difference because this life to me is nothing more to me than a proving ground or testing ground. God's desire is not flesh but Spirit. So flesh is not the important thing.

Vs 11 *'And we desire that every one of you do the same diligence to the full assurance of hope unto the end.'* When? Jesus said, *'he that endures until the end the same shall be delivered'*. There is the pattern of putting it together. You have to realize that you have to do this same thing and you have to continue, continue, and continue. I was asked, "How much fruit have you seen out of your labors?" My answer was, 'it is not important'. Some day I will come back and see that it is not important right now. The analogy was used as in the story of Johnny Appleseed. Through his whole life he sowed apple seeds through the valley and when he came near the end of his life he lay up against a tree one day and looked out all over the valley and all he could see was a beautiful land filled with apple trees. He didn't see the fruit of his work until the end of his age. That is a parable that we will see in our lives. It is not important to us right now what is getting done the purpose is to complete it. Once you get it finished you can look back and hear it said, 'well done my good and faithful servant'. That's the words you will hear when you finish. We will endure until the end.

Vs 12 The first word in this verse is *'That'* and it is the Greek word 'hina me' and it means 'in order that'. *'In order that you be not slothful'*, slothful means lazy or stupid. Now it didn't say ignorant he said stupid and lazy. If you read the book of Romans it tells you that you don't have an excuse because He has already put it in your heart and you know. We've got no excuses in this. *You have to endure to the end in order that you be not lazy or stupid, but followers (or to be imitators) of them who through faith and patience inherit the promise.* The Greek word for followers is 'mimetes -(mim-a-tace). That is where the word mimic comes from.

So mimic the people that do the right thing. I've shared about the boy who used to follow me around when we were in another church and in the summer time it would be warm and I'd just wear sandals or something easy to slip off and I would be barefooted in the sanctuary during a time of worship or a time of prayer before the service and this little boy would come in and he would want to pray with me and he saw that I took my shoes off so he would too. He didn't want to go play with the other children he wanted to pray with me and he would walk with me, and he would do exactly the same things that I would do. He mimicked exactly what I would do in my life. He would mimic those he saw doing something as an imitator of God. That is what we are supposed to do. We don't get much of that today but that is what we are supposed to do. Now I'm not saying comb your hair like them, dress like them, but I'm speaking about the character of the person. I'm saying you are to be who you are but in your Spirit and in your nature or character be exactly like the ones that is following or imitating those who follow Christ. It continues to say *'be imitators of them who through faith and through patience they inherit the promises'*. Now how am I going to get that if I am up in the air about something? Is that in patience? We must lay it aside and realize that that is not important we've got to be patient about it.

Vs 13 *'Because when God made promise to Abraham, because (our since) he could swear by no greater, he swore by himself.'*

Vs 14 *'Saying, surely blessing I will bless you, and multiplying I will multiply you.'* So that is a sure thing that is not going to change. But the only thing that had to happen was that Abraham had to come to a place in his life where he attained to a place of patience so he could receive that promise. He couldn't and he didn't receive the promise for a long long time. It says in Hebrews chapter eleven that all of those men died not receiving the promise but yet now I believe that they have received their promise. They have stepped into the next realm.

Vs 15 *'And so, after he had **patiently** endured, he (Abraham) obtained the promise.'* *"After he patiently endured."* Does that sound like something that we want to do? It does to me, but most flesh doesn't want too. We have to patiently endure. Does that mean fighting back and resisting everything that comes against us? We have to endure patiently. It is just as Jesus did he patiently endured the cross. He could have gotten off that cross, but he chose to endure it patiently. Paul wrote about it later and he said for the joy that was set before him he endured the cross. You are the joy that was set before him and for that he said 'I'll suffer it gladly, I will bring them in'. Are we going to say that about people or are we

going to say, 'hey let them go. Most of the church organizations say, 'hey let them go they're not in our fellowship'.

Vs 16 *'Because men (humanity) verily (or indeed) swear by the greater: and an oath'*. The word oath literally means a limit or restraint is put on them for *'confirmation'*. The word confirmation means *'stability'*. So this oath is put there and they put limits, or they create a covenant to make limits or stability in their life. We give our children limits don't we? They can only go so far and then we've got to deal with it. That is what God has done with us. He's given us this covenant to keep us in bounds until we mature to a place where we can take away the restraints. When you become the full mature complete Son of God you don't have to have restraints that is why God has no problem whatsoever handing you the true riches of the Kingdom when you come to maturity. Because how will you look at people? The same way He looks at people. You see when you have this mind of Christ fully in operation we'll look at people and we won't say 'well they're just aggravating me today'. No we will see them and say 'Father forgive them they can not help what they are doing'. Do you hear this? You see that is the way we have to look at humanity. You can't go into the throne room and look back and say, 'Aha' I made it now you all see what you can do now!" No you made it for one reason by the grace of God you entered into the Holy of Holies and it was by God permitting you to do it. Now you have a purpose and that is to go back and get the rest of them. It is just as He sent His Son to do. You are sent to do the same thing and don't think that you as an individual are going to turn the whole world upside down. Jesus was sent to a very few people. He said, 'I was sent to the lost sheep of the House of Israel'. He didn't say the whole House of Israel did He? He said 'the lost sheep". He was sent to First Fruit and you are going to be sent to a small group of people don't think that you are going to go out and start a church and have 10,000 people like some in this country and in other parts of this world believe. That is not of God that origin came out of the earth and it's near to be burnt. My understanding is that God never showed a pattern where one man went out and did it all. He placed it in His Corporate Son and each one of you will do a little bit and we will all get it done. If one person does it all they become an idol because whenever you get that many people together somebody is going to worship someone. We don't need it and God doesn't need it either. We worship God not people. Now the word 'strife' in this verse is not strife it is literally rebellion, disobedience, dispute and opposition. The end of that is the stability in God. The Covenant that God gives us is what brings us to the end of all strife because the Covenant says that God will do it all. It doesn't say that I do anything. God makes the Covenant and He places it within your heart. God gives you a new heart and He writes it in your heart. He chooses you to be a Son. He

chooses Himself to be your God and He chooses to forget and to never remember your sin and iniquities. True or False? That is God doing that. That is what this Covenant is about. It is to take the flesh out of the ministry and the church organization keeps trying to shove it right back in. God is not going to have this. He is not going to have it and it will never work that way. It has got to be by Spirit only. So the end of strife is knowing the Covenant. GOD IS IN CONTROL. Do you understand that much? GOD IS IN CONTROL OF ALL OF IT.

Vs 17 *'In the same way God is willing to show more abundantly (or to exhibit) to the heirs of promise the immutability (or the unchangeableness) of His counsel (the word counsel is His purpose or will). He wants to show you the unchangeable of His purpose or will and He'll do it or ratifies it (the word says confirmed) or ratified by an oath or a covenant. He ratifies this contract just like we might have a union contract today and you ratify it by a signing of it. They put their mark of blood on it to ratify this contract. God put His mark on it didn't He? The blood of Christ, He sealed that covenant.*

Vs 18 *'That by two immutable (the word immutable is 'unchangeable') things, in which it was impossible for God to lie, we might have a strong consolation (or encouragement) and that encouragement is for those who have fled for refuge to lay hold (or to seize or retain) the hope (or that confident expectation) set before us.'* Who was the confident expectation? Christ. And the ones who seize Him are going to receive aren't they?

Vs 19 *'Which hope we have as anchor of the soul'* now we know that this soul realm was still in duality wasn't it. So guess what? It is an anchor for our soul. He's not saying that our soul is gone. What did He say? That this hope and this expectation (this covenant) that God has made is something that we can lay hold of and know that we are going to be stable in there, in the fact that we're still in a mixture realm. We are living in the flesh. So that hope, that confidence, that Covenant that God has given us it is still there no matter what the storm. It has been standing for two thousand years since He made the Covenant. Has the Covenant changed? People may have let go of the anchor rope, but the anchor is still there and it is never going to be changed. *'Both sure and steadfast, and which entered into that one within the veil'*. You see by getting hold of that anchor we enter into "the ONE" (the King James says 'into that', but it should say by the language "into that ONE" within the veil). So what is this saying? The veil it is speaking of is the veil between the Holy Place and the Holy of Holies because there is no outer court any longer. So the one that is entered into the veil, that is the High Priest – Christ the Melchisedec Priesthood I will get into that in the next

chapter. This is speaking of the Melchisedec Priesthood, the Corporate Son. It says, *'which entereth into the 'one' within the veil'*. The only one that entered into that veil was Christ.

Vs 20 *'Whither the forerunner is for us entered'* He tells us here that the forerunner is already entered in. *'Even Jesus (the Christ), made an* (the word an is incorrect here because that would mean that there was more than one, it is an indefinite article). So if he is made *'the high priest into the ages after the order* (the word 'order' is literally the character or the dignity of Melchisedec). Melchisedec means, King of Peace, King of Salem, which is Christ. You can go to Genesis chapter fourteen and see where Melchisedec came into play and He was there, but in the background until Genesis chapter fourteen. That is the Oath of the Promise.

David L Fields