

## THE SERMONS, LECTURES, AND SONGS OF SIDNEY EDWARD COX

### Epistle to the Hebrews – Chapter 5

**Editorial Note: This is a lecture by Sidney Cox that was part of a series of lectures on the Epistle to the Hebrews that he taught while on the theological teaching faculty at the Toccoa Falls Bible Institute during the early part of 1962. He was 75 years of age at the time.**

**During the latter part of his life, Sidney Cox had developed a close relationship with the Christian and Missionary Alliance (“CMA”). CMA operates as a vast network of churches, similar to a “denomination.” Toccoa Falls Bible Institute was closely affiliated with the CMA, provided support to the Institute and the Institute sent many of its graduates into ministry within CMA churches. CMA and The Salvation Army, in which Sidney Cox served as an officer for 30 years previously in his life, share a similar theology and emphasis in Christian outreach.**

**From 1956 – 1960, Sidney and Violet Cox lived in Miami, Florida where Sidney was on the theological teaching faculty of the Miami Bible Institute, another CMA supported institution. They moved to Toccoa Falls, Georgia in 1960, where he served on the staff at the Toccoa Falls Bible Institute from 1960 – 1962.**

**As a lecture, he was obviously assuming that his students had prepared for class by reading and studying the pertinent scripture and other class material. Thus, his comments were not like a sermon, but lectures to enhance the students’ theological understanding. He emphasized a detailed study of the scripture and incorporated analysis that he gained from his study of Bible commentaries and books on the related subject matter. These lectures are remarkably free of any personal opinions, personal illustrations or “sermonizing” of any kind. While at other times in his career he was very much the preacher and evangelist, in these late-in-life roles of Bible Professor, he was very much the educator.**

**John Douglas Cox, grandson of Sidney Cox. December 29, 2008.**

I think we sensed in the first place, as we were studying this, how very important it is. As we begin to look at these questions that would naturally be coming from the heart of the people to whom this letter is being written. You say you have a high priest who is superior to Moses. You say you have a high priest who is superior to Aaron. But, what about Melchizedek? Here is one who was king and priest as well. Do you have anybody who can match that? Is there anybody that’s in your circle that is the equivalent of Melchizedek who came mysteriously and vanished as mysteriously out of the circle of Judaism? And he came in and went out, and we know very little about him, except for how important he must be, when our Lord Jesus is declared to be a priest after the order of Melchizedek. Now, the question would be: Have you got a priest that belongs, not only in the Aaronic order or is superior to that? But what about this other one? And you can see the questions that would be asked and the way in which they would be answered.

And then, as we were dealing with it in our last lesson, the question would naturally come as to the qualifications of the high priest, this one who was taken from among men. Have you got anybody who

is a man like Aaron was, one who brings his humanity into it? Have you got anybody like that, one who is taken from among men? Not only taken from among them, but the meaning of the word is, "separated from" them; who left one's sphere and gave himself entirely to another; that a high priest is one who ministers entirely in the things that have to do with God, the things pertaining to God; one who gives all of his time to gifts and sacrifices; and the gift is God's way of talking to us, and the sacrifice is our way of talking with God.

In other words, "Have you got anybody like Aaron was who established a two-way communication between us and God? Is there anybody like that? Is there anybody who could say – have you got anybody who could say, as our high priest can, 'I'm one with you? I was born in the same group that you were. I know your difficulty because I've passed through them.' Somebody who is sympathetic; somebody who is understanding; somebody who can say perhaps the greatest thing that any of us ever say to a sorrowing, seeking, suffering soul, 'I know what you're going through. I've been through it.'" Now, that's perhaps the greatest thing that any of us can ever say and has perhaps more influence than any other one thing that we can say.

We might be able to give advice and say, "Well, now, I know the way you ought to go." Sure, we know the way they ought to go. But, when we say, "I've been over that bit of rough road. I know. I found the answer. I found a place of refuge. I found a cleft in the rock, and you can too." When you get somebody who can say that, then that is perhaps in many ways the greatest thing we can ever say.

Now, here was a high priest, Aaron, was like that. He came from among them, knew their sorrows, knew their difficulties, knew their family connections and their family problems. He knew all about this. "Have you got anybody like that?" – they would ask. "Have you got anybody who's near enough to us to have been touched in all points and tested in all points like as we are, who knows all about our sufferings and our difficulties? You haven't got anybody like that?" And the answer comes back, of course, "We do have somebody like that."

And the last part of this particular section has to do with the recitation of the qualifications of Christ as the high priest. In the first part, we had the general statement as to what these qualifications were. Now we find, Christ has them all. He was divinely appointed. He didn't appoint himself. It was in the councils of God, ordained before the foundation of the world; that this was the thing He was to do in the general ordering of God's plan of redemption.

This was to be the Son's place in it. Now, that wasn't an afterthought. It wasn't a matter of the Godhead gathering together in some mystic council and saying, "What are we to do now? How are we to meet this situation?" They knew exactly what to do, and it had been known from all eternity just exactly what this work was that the Son was to do as high priest. He was divinely appointed. He was not only a servant as Aaron was and as Moses was, but He was the son. Because don't forget, that in spite of the fact that He became man, there was never a moment when He ceased to be son; never, never. There was never one moment when humanity and deity were ever separated the one from the other; not one moment.

Now, He is this: He knows how to sympathize with men. For instance, if there was a man, or is a man who doesn't have any home. Do we have anybody who knows about that? If there should be a man who says, "I do not have where to lay my head," is there anybody who knows about that? Is there anybody

who knows about our sin and our suffering, our feebleness, our blundering? Is there anybody who knows about that? In all of these things, we are reminded of the sympathy of our Lord. He was taken from among men, touched with the feelings of our infirmities, tested just exactly like we are, belongs to a priestly order that is above the Aaronic order.

And you will now find that we are getting into this mysterious business where Melchizedek's priest appears and where Christ is now seen, not only as a priest but as a king and priest. Now when we get into Chapter 7, we shall be dealing with Melchizedek more in detail than we do now. But we might as well ask ourselves a few questions about Melchizedek just in advance, just to get the sap running about Melchizedek. What do we know about Melchizedek?

If I should ask you to stop right now and write me a thesis on Melchizedek, what would you say? What do you know about Melchizedek? Now, when I say that, I'm not suggesting that you don't know anything about Melchizedek; not by any means. All I'm saying is, and all I'm suggesting is that sometimes we need to gather our information together. It may be scattered here and there through our minds and doubtless is. But, what we want to know is: How can we bring it to a focal point so that we can see the importance of Melchizedek?

For instance, where was Melchizedek born? Can somebody tell me? Where did he die? How old was Melchizedek? How old? Where did he live? Where? What town was he king and priest? What's the meaning of the word, the meaning of the town where he lived? On what occasion do we first see him? To whom did he first speak, when Melchizedek opens his mouth and speaks to somebody? What was the somebody doing there? Where had he been? Why had he been there? What had he been doing wherever he had been? - this somebody to whom Melchizedek speaks. What was the circumstance? What did he offer to Melchizedek? What did Melchizedek offer to him? What did he say on this occasion? Well, I'm only asking you a series of questions here just with the thought, not of getting answers at all but of just stirring up things so, when we get into Chapter 7, we can follow along the path and perhaps, in the meantime, do some thinking about some of these matters.

If these questions that have been thrown out incidentally in this manner, you should find, as you listen to them, "Well, I'm not sure about that. I don't know about that. I don't know about the town Melchizedek came from. I don't know about the meaning of it. I don't know about this there. I don't know who it was that he spoke to. I don't know why the somebody was there. What was he doing anyhow? I don't know some of these questions." If you say that, that's a good thing. I don't mean it's a good thing not to know, but it's a good thing to say, "I don't know." Because, when you do that, then you try to find out. But, if you just let it go and it goes slithering on by and it doesn't make any difference whether you know or not, well, you don't get very far with that. But, when a person says, "I don't know. I don't know that" -- when you're honest enough and thoughtful enough to check up on yourself and say, "I don't know the answer to that question, but I'm going to find out before you get into Chapter 7, so that if you happen to ask me the question, I'll have the answer." Now, that's the reason for a little exercise like that where we throw things out in this seemingly haphazard manner.

Now, we have noticed of course, the pattern -- we've mentioned it before -- that a subject is mentioned in one chapter and dealt with in another. Here, you have it once more mentioned in Chapter 5 and developed in Chapter 7.

Now, I want you to notice something, that as you get to the end of the portion where the writer is expounding the qualifications of the high priest and then putting the Lord, Jesus along those -- beside those qualifications, pointing out that He had all of them and that He was not only in the order and with the qualifications of Aaron, but that He was higher than Aaron.

But, if they mentioned Melchizedek, you had somebody who was king and priest, someone who automatically came above the Aaronic priesthood; because that was the highest thing, except this mysterious business that came in with Melchizedek that Judaism knew anything about. There wasn't anything higher than that. If any king tried to be priest, then there was trouble. There sure was. If you have any doubt about that, you ask King Saul, if ever you see him - I doubt very much whether you will. But you ask David whether there's any difficulty about that, when a king tries to be priest. You ask David. I'm sure you'll see him some day. I'm not so sure about King Saul. But there are a lot of others that tried that fool trick too, because that's exactly what it was - was the man trying to put his own wisdom in. And don't forget, it's the scripture that says, "The foolishness of man." You see.

Now, here was something that you can detect and I want you to see it because you're going to miss something if you don't. It looks as if this writer, having been absorbed with this tremendous subject, how can he get it across to these people? -- the magnificence of our wonderful Lord and the glory and exaltation of His priesthood. How can he get it across? There must have been the cry out of his heart that would come from and does come from the heart of every teacher. "Oh, God, help me to get this thing across." Every teacher worth his salt says that, and every teacher worth his salt is greatly disturbed about that.

Now, here was a teacher; here was somebody who was saying, "Oh, God, help me to get it across." And, in the midst of it all, he turns and takes a good look at his audience, at his congregation. And, he hasn't got much of a congregation. Let me put them on the board again. We have seen these people before. Let us take a good look at them. Here they are. Let's take a good look at them again.

(Writing on the blackboard)

Now, how would you like a class like that to teach the exalted instruction regarding the priesthood of Christ? These people had no spiritual intelligence at all. They had received certain preliminary instruction, but spiritual intelligence and preliminary instruction are two entirely different things. There are a lot of folks in Christian homes who have received preliminary instruction who have no spiritual intelligence and you don't have to look very far for some of them; not at all. They know all the answers, sure. But text here and text there and fact here and fact there, sure, been brought up; brought up in it; but no spiritual intelligence; no facility in the spiritual mind to see beneath the surface and to see what God is talking about.

Now, these people were like that. They had received - they know all the answers. They know all about Judaism. They had been brought into it. They knew a lot of these answers. They knew a lot of this stuff. But, as far as their spiritual intelligence was concerned, they had none at all. And here he was trying to get this thing across, to tell these people how great and marvelous and wonderful is our Lord and His high priestly ministry.

Now, these folks weren't very much better. It's true that they had come over the line into the place of life and out of the place of death. Because death, remember, is not always the nasty, ignorant thing. Death out here where the sinners are, that's one thing; death within this circle - is it possible that, within the circle like this, that death can be as much death as it is outside? Certainly, it is.

Death doesn't make it -- it doesn't make any difference to death whether you smear it over with religion or not. Religious death isn't any less death than any other kind. And these people were still dead in trespasses and sin. They were still dead in their spiritual understanding. They didn't know anything. They knew everything and yet didn't know anything.

There are a lot of folks like that. What was the matter with Nicodemus, for example? If you're going to put Nicodemus into this crowd, where would you put him? Where, in this crowd? Well, you might have done after the third chapter of John. But you certainly wouldn't before that, would you? You wouldn't put him in there.

Where would you put the rich, young ruler? "All these things have I kept from youth up," -- where would you put him, here? Oh no, you'd put him here until something happened, if it ever did happen.

Where would you put Saul of Tarsus, "Concerning the righteousness which is in the law, blameless?" - where would you put him before the road to Damascus? You'd put him here, it's the only place you could put him. Then something must happen.

And, from there, he comes over here; that's right. But don't forget, that these people, many of them had come over the line. But, they were still babes in Christ. And one of the dangers about spiritual babyhood is not the fact of it itself, but remaining babies. That's the danger.

There's nothing wrong with being a spiritual babe. Oh no, there's nothing wrong with the milk of the Word; no, no. The thing that's wrong is when we remain babies, when we don't get any further than the milk bottle stage. And in this crowd, there were a lot of them who had not gone on to the better things.

Now you can take a look around at any church you want to, and you'll find exactly the same pattern. You'll find a lot of folks who have got religion and nothing else. They've got information about the thing and nothing else; lifeless. On the other hand, you'll find folks who have got life but precious little of it. Then, instead of going on and growing in grace -- why do you find in the scripture these constant exhortations, 'grow in grace?' Why? Why? - because of the tragedy of remaining spiritual babies. You will find no matter where you turn in the New Testament that that was one of the great problems that the New Testament writers were dealing with, spiritual babies.

A lot of them are like this. Some of them were going on. Some of them were going on, and they were the cause of great rejoicing. But here, you've got folks who didn't know at all and you've got those who knew something and yet were remaining on the level of babyhood. And here, this man looks and says, "How in the world am I to ever teach this stuff to folks like this? How can I ever do it?"

And it just looks as if he stops dead in his tracks and lifts his hands and says, "Oh, God. Help me to get it across to these babies, and help me to get it across to these folks who haven't been born at all yet.

We've been giving them prenatal care. The Holy Spirit has been teaching them things that are necessary before they're ever born at all."

Now, this is the thing that you find before you, and I want you to hear, if you will, the echo of that cry. You see if you can hear the heart of this man there, called of God -- I'm reading in the fifth chapter, tenth verse, "Called of God an high priest after the order of Melchizedek of whom we have many things to say; listen and hard to be uttered."

Because, while in a class, a scholar or a student group may say, "That's difficult to understand." Don't forget your teacher has said that down on his knees and with tears in his eyes; long before you ever said it. Don't forget it. He has looked into the face of God and said, "Lord, this is a hard thing to utter." And he has said that before you ever say, "This is a hard thing to understand"; sure. And, when you get a teacher and a group together who recognize how great and difficult this thing is, then we can go along together and we may get somewhere. And I hope, in this class, we certainly will.

Now, you watch and see what he says, "Of whom we have many things to say and hard to be uttered, seeing..." Now, what was the matter with it? What? Ye are what? -- "dull of hearing." Now one of the marks of spiritual immaturity is this thing that is called 'dullness of hearing.'

Why was it that the Holy Spirit emphasized seven times in the second and third chapters of the Book of Revelation, "He that hath an ear to hear let him hear?"<sup>1</sup> Why? Now, here was the problem. These people, their ears were stuck full of other things -- so much religion, so much Judaism, so much form, so much ceremony. But the real thing was having difficulty to get by at all. What about these? Some of these folks, maybe a good proportion of them, were not keen to hear at all; not keen to hear.

There's a difference between hearing and understanding, you know. There are lots of folks who can hear words. There are not so many people who can hear thoughts. Did you get that? Did you get that? Lots of folks who can hear words, sounds, even good sounds, religious sounds. But thoughts, that's something else; isn't it?

And here was a man who was crying out from the depths of his heart, "Oh, God, open their spiritual ears, they're dull of hearing." If all they hear is words about Jesus, it won't do them very much good. But, if they get the thought as well, if their spiritual eyes are opened so that they not only see but they perceive; you see.

Now, here was a man whose heart was breaking as he was trying to get across something of tremendous importance. "Seeing, ye are dull of hearing." And then he looks at his audience and he says, "Some of you have learned this and known about this for a long time. And one of the reasons why you have remained in spiritual immaturity is just this: You have never tried to pass it on to somebody else." Did you hear that?

One of the marks of spiritual immaturity is that we take in truth and keep it to ourselves. Did you hear that? Did you? Now, that's one of the marks of spiritual immaturity. I take it in, but I never give it out. I don't teach to others. Did you get it?

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<sup>1</sup> Revelation 2:11

Now, let's look and see just how he says that. "Seeing, ye are dull of hearing; for when for the time ye ought to be teachers."<sup>2</sup> We've been saying this to you over and over and over again, but you haven't passed it on to others. No wonder you remain in spiritual babyhood. The very exercise of trying to pass it on to somebody else brings spiritual growth and nothing under the sun will do it but that. We can find ourselves just loaded to the gills with spiritual information, but unless we pass it on to somebody else, we remain in spiritual immaturity. Now, he's saying, "Why didn't you pass it on to somebody else? Why? Why did you stop there?"

You see the problem, it wasn't these people that couldn't have passed it on to anybody else. But these folks could. He's got a double problem all the way through. Look at these folks. "Ye ought to have been teachers, ye have need that one teach you again."<sup>3</sup> Instead of you being able to teach somebody, you've got to come and go over the same old thing all over again. Ye are babes in Christ. Ye are dull of hearing. You are lacking in understanding. You have to have the first principles taught to you over and over and over again.

What would your music teacher say if you went week after week after week after week, and all you could do were your five finger exercises? What? Well, there are a lot of folks like that in the spiritual realm, just exactly like that. All they can do is the five finger exercises of religion. That's all. Put them down there instead of bringing out symphonies. All they're able to do is this. What would your mathematics teacher say if week after week after week and maybe year after year after year all you could do was to recite the multiplication tables? There isn't anything wrong with a multiplication table, not a thing. You can't get on without it. But you don't stay there in heaven's name, do we? We don't stay there.

And yet, here he was facing this problem. How can I lead them on? How can I lead them on and prevent this crowd from going back and cause this crowd to grow? How can I do it when they're babes in Christ and dull of hearing and lack of understanding, and they're still babies? All this time, they can't digest strong meat. I throw out a thought that's worthwhile that needs to be spiritually digested. All it does is to cause a spiritual ulcer because they can't digest it. And I want to tell you there are lots of folks suffering from spiritual ulcers in the Christian church, not because there's anything wrong with the teaching, but because their baby stomachs couldn't absorb it, and when it went in, it stayed there, and something wrong was there. Just lots of folks, they can't digest strong meat.

Now, he says, "This is the thing you must face. If you're ever going to understand this, you've got to come out of this babyhood situation." Notice the way in which he says it there. I'm going to teach you again, "which be the first principles of the oracles of God."<sup>4</sup>

Now, I want us to stop there not for the moment because we're coming back to that. But what do you mean by the 'first principles of the oracles of God?' What? Now, if you were talking about the first principles of music, what would you mean? If you were talking about the first principles of English, what would you mean? If you were talking about the first principles of mathematics, what would you mean? Now, when you talk about the first principles of the oracles of God, you mean exactly the same

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<sup>2</sup> Hebrews 5:11-12

<sup>3</sup> Hebrews 5:12

<sup>4</sup> Hebrews 5:12

thing, the elementary things. The first steps -- here they were still wandering around in their first babyhood, taking their first steps.

Now, you know what has to be done with a baby when he takes his first step. You don't just leave him alone. You take hold of his hand, and you take the step along with him. That's all. That's the only way. But you don't keep that going. Supposing, after two or three years or five years, you're still taking him by the hand, and he's still got to go this way, and you've got to go with him and say, "Now, this is the way to do it." You can see the picture of it here. This was exactly the situation that they were in.

And many a preacher in these days is breaking his heart over that thing. All he's doing is he's a glorified baby-sitter to a bunch of spiritual infants. Just lots of folks like that. And there's many and many a preacher with his head bowed and his head white because of this; many a one, many a one. Some, a las has said, "It isn't worthwhile. I can do more good digging ditches or something of the kind." Many a one have said that.

The first principles -- "are become such as have need of milk and not of meat. For everyone that useth milk is unskillful in the word of righteousness, for he is a babe."<sup>5</sup> Now, watch and see. "But strong meat belongeth to them that are of full age."<sup>6</sup> What he's saying to them is, "I'm going to be praying here and working to see that you grow up. In heaven's name, grow up," he's saying. "Get out of this baby stage; grow up."

To them that are of full age, "even those who by reason of age, have their senses exercised to discern between good and evil,"<sup>7</sup> and you've got some marks here of spiritual maturity; grow up; act their age. They're senses, strong because they now use both strong meat and exercise, and they are able to discern between things that look right but are not; and things that are right.

Now, let me ask you something: What crowd here would need that exhortation? Here is a crowd, many of them in this group, some, thank God, would come over here. But a great many of them were already looking back to the things of Judaism and saying, "I'm going back. I'm going back." And some of them were almost taking the first steps, "And, I'm going back. I'm going back. I'm going back. I'm not going to stay for this. There's nothing to this. This isn't going to get me anywhere. Look, I'm going to lose my business. I'm going to lose my family. I'm going to lose everything. I can't see anything here. I'm going back."

And some of them were almost on the way to going back. And this writer knew what they faced when they were going back into Judaism. You've got it there in your notes. You may not have come to it up to now. But let me give it to you here because I think this is a good spot just to stop and give it to you; just exactly what it meant to go back to Judaism.

Now, here are some of them here and remember, this is the thing that explains the sixth chapter and the tenth chapter. Without this, you can't see what it means; half of these phrases there, these dreadful things, and you cannot see why it is impossible for a person to do that today.

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<sup>5</sup> Hebrews 5:13

<sup>6</sup> Hebrews 5:14

<sup>7</sup> Hebrews 5:14

Now, let's look. Here they are. They're going back. They left the synagogue. They left the temple. They left Judaism. They cut the strings from this and that and the other, and they came over here, and they say, "There's nothing in this for me. I'm going back"; and they do. They go back, and they knock once more on the door of the synagogue or the door of the temple and on the door of Judaism and they say, "Here we are, prodigal sons; take us back," and Judaism looks at them and says, "We will on this condition, that this thing is never to happen again. You will never go back to Christianity anymore, and we won't take you in if there's the slightest possibility that you will. You will never go back and in order to make sure that you don't go back, you will be required to do this if you become once more a member of the circle of the synagogue and the family of Judaism."

Now, this is what they had to do. This man, going back, he's going to be received into membership. Let's put it in terms that we understand. He's wandered away, now he's coming back. And he's going to be received into membership, brought before the congregation and this is what he has to do. This is his confession of faith or lack of it, if you like. One: he must openly deny that Jesus was the son of God.

Now, if you want to listen instead of write, it's all right with me because you've got this in your notes a little further on. We haven't come to it yet because we haven't given it any consideration. But this is somewhere in your notes around about the tenth chapter. But you listen for the moment here.

He must openly deny that Jesus was the son of God. Now, when you are received into membership in the Christian church as a born again one, what is the first thing you either say or imply? You say, by your presence there as you make your application to a church for membership, "I believe that Jesus is the son of God." Now, these people must say He is not the son of God. Now, they hadn't found anything in here to contradict that. Now that's the first thing.

Now, watch him again; and you can understand something about this when you consider who these people are that are receiving this wanderer back into Judaism and what they did outside the walls of Jerusalem just a few years before. What did they do outside the walls of Jerusalem? What? They put somebody to death. Do you remember what Peter said in his sermon on the Day of Pentecost? -- "Ye slew Him, but God raised Him from the dead."<sup>8</sup> Remember? Now, they have to say, "This one who is not the son of God deserved to die; that when we, the Jewish people put Him to death, we did the right thing. He deserved to die."

Now, watch again. This was the fourth thing that they were required to say: the miracles that He wrought were not done by the spirit at all. He was under some other influence other than God's influence when He wrought miracles in His life. Now, they didn't deny that He wrought miracles. Does that remind you of somebody or of something, and something that was said under those circumstances? You say that these miracles are wrought by the power of Satan and not by the power of the Spirit. By so doing, you insult the spirit of grace and trample under feet the blood of the Son of God, and there is no forgiveness. Now, you watch the way in which the door is being closed forever here; not just closed. There's nobody that ever did this that ever came back again into Christianity.

Now, you watch the last thing there: they were to openly and before the congregation pronounce anathema, a curse on the name of Jesus.

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<sup>8</sup> Act 5:30

Now, you get those four things and remember, what I'm telling you here is that which you find in the writings of one of the greatest Hebrew scholars this generation has ever produced. This is the condition as set forth in the exposition on the Book of Hebrews by Dr. Max Reich, who was one of the greatest Hebrew scholars this generation or any other generation has ever produced.<sup>9</sup> And if there was ever a man who was born a Jew but who looked like Jesus, he was the one. And I sat by his side on the porch at the \_\_\_\_\_ Bible conference and heard the sound of his voice and listened while he talked and looked into his face and prayed that God would, in some way, make me look like that; oh yes.

Now, this man knew what he was talking about. He was on the inside; and this is it. Now, when you find somebody who has done that and has by so doing automatically and eternally closed the door against return, then you can understand the terrible warnings that are now given. And you can never understand them any other way, never.

Now, let's just take one other look at this before we close because our time is almost gone here. I want you to notice that, in these warnings -- because, from that point on, you run right into it. Here is this strange portion of the sixth chapter that is repeated again in the tenth chapter - here is this strange portion in which you find words that unless you understand this, will remain a mystery and a source of inward disturbance.

Is it possible that a man who wants to repent and come back to God can do really? He wants to come back, but he can't. Is that what it means? Now, these are the questions that automatically circle around this sixth chapter of Hebrews and again around the tenth. And once more, you find the old familiar pattern -- it is mentioned in the sixth chapter, expounded in the tenth chapter. You find exactly the same thing.

Now, one thing that you need to see -- and this has been told to us before -- is that you have no doubt whatever when you find him talking to this crowd and this crowd by the use of the personal pronoun. Whenever he's talking to this crowd, he uses the words, "those" and "them" and "they" -- "seeing they," verse six of this thing. But, when he is talking to the other group there, he always uses the pronouns on the other side -- "we," "us." "We are persuaded better things of you."<sup>10</sup>

Now, these are the things that you need to be watching as you go along. And I'm laboring this a little bit this morning for a very good reason. I want us to see the groundwork so that when we get really into this chapter, Chapter 6, as we will in our next lesson, I want us to be prepared in our hearts to see things that are there.

What do you mean by 'trample under feet the blood of the Son of God?' If you know what's happening here, you understand it. What do you mean by 'insulting the spirit of grace?' If you know what's happening here, you can see what's the meaning of that. For these people did exactly what is said there when they returned to Judaism, never to come back to Christianity again, because something happens when they do that on the inside of them that would everlastingly prevent them from ever wanting to

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<sup>9</sup> Max Reich (1867-1945) was for fifteen years head of Jewish Studies at Moody Bible Institute until his death. Prior to that he had been one of the founders of the Hebrew Christian Alliance of America (HCAA) in 1915 after which he went on to edit the *Hebrew Christian Alliance Quarterly*. Additionally he helped found the International Hebrew Christian Alliance (IHCA) in 1937.

<sup>10</sup> Hebrews 6:9

come back. There was no one that ever went back into Judaism who repented and wanted to come back into Christianity again. There may have been those who regretted their decision but nobody repented. There's a difference between regret and repentance; a great deal of difference between them.

Now, let's just remind ourselves of that, and then this thought: that the first principles of Judaism, as I mentioned to you a moment ago, was the level on which these people were. They hadn't progressed any further than that. Now, I'm not going to talk about them this morning, but let me repeat them for you. You'll find them there in your notes, the six principles of Judaism. And, by the way, just as a preliminary thing, I would put that little mark, your little personal mark in there which means, 'memorize'; put it there. Will you?

Now, here are the marks of Judaism, the first principles: Repentance from dead works, faith toward God, baptisms, laying on of hands, the resurrection from the dead, eternal judgment. Let me ask you something: What's wrong with any of those things? There isn't anything that's wrong with them at all. There isn't anything that's wrong with them. The only thing is, they are preliminary steps leading to something else, and if we stay around in that area, then there is no spiritual progress at all.

Now seeing that that is so very important, I'm not going into it this morning. Our class will be closed. It's now about 12 minutes of 10, so that we have a moment or two before the chapel period. The bell will be going in just a second.

Thank you very much class. Be praying for us for Friday, will you?