

In Defense of Biblical Christianity

Article 3

Hebrews 6:4-6 “Who Have Once Been Enlightened”!

“The Enlightened Are Not Christians Heresy”

A Paper

By

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This apologetic paper is the third of a series of articles called ‘In Defense of Biblical Christianity.’ I will be challenging false doctrines that have infiltrated, subverted, and perverted the truth of Biblical Christianity.

Apologetic Preface

The following phrase, “For those who have once been enlightened” (**Heb 6:4-6**), has been mangled beyond recognition in an effort by reformed theologians to get you to believe the text does not mean what it says. This is a major deception. What is at stake here is the very foundation of the gospel that must be defended.

An exegesis of **Hebrews 6:4-6** and the related texts, primarily from the Book of Hebrews, will provide the basis of this apologetic challenge to the heresy that I have called “The Enlightened are not Christians Heresy.”

Their interpretation is based on presuppositional theology. They are making the text mean what they need it to say so they can articulate and defend their Calvinistic and reformed doctrine.

This I Intend to Prove From the Scripture

Do I have your attention?

(Hebrews 6:4-6) is part of a larger argument that connects the book’s central theme and relevant theologies that will make up part of this apologetic defence. Primary to my apologetic is the fundamental understanding of how the author uses various words and what he intends them to mean.

Why the defence of words? Because reformed theologians explain away all the words, change their meaning or make them apply to another group of people. This is precisely the tactic used in their commentaries and preaching.

I intend to prove beyond all reasonable doubt that the enlightened referenced in **(Hebrews 6:4-6)** are Christians, thereby refuting their heretical theology. I will also articulate all the key terms in the text and prove they are all talking about shared Christian experiences.

There is a fundamental disconnect between what the author is teaching and how the reformed camp interprets the text, necessitated by their doctrine.

Here is a summary of reformed theology. “You had no say in your salvation; you were too depraved to choose God, so God had to choose you. God hand-picked some for heaven, and for the rest, he decided they should spend eternity in hell. The chosen have God’s irresistible grace imposed on them; they can’t refuse and therefore will be preserved because everything was up to God and determined before the world began.”

Let’s move away from the core argument for a moment. How is their theology good news? Good news for who; certainly not for the majority of humanity who will be lost because God foreordained their demise. Who wants to serve a God like that? Not me!

Now, back to the argument.

What choice do they have? The text cannot contradict their core beliefs, so they must find a way to make the text mean what they need it to mean.

This I Intend to Prove From the Scripture

Below is the full text from where the apologetic is derived.

Hebrews 6:4-6 says *4For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift and have shared in the Holy Spirit, 5and have tasted the goodness of the word of God and the powers of the age to come, 6and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt.*

Introduction

The primary explanation of this passage will focus on all the bolded and underlined words. They are bolded and underlined to draw your attention to the critical words that require investigation and explanation.

We need answers; asking good questions is the best way to get good answers.

Here are some of the questions that immediately come to mind and will be answered.

- 1) What is the author saying is impossible in the case of those?
- 2) What does it mean to have once been enlightened?
- 3) What does the author mean when he uses the word tasted?
- 4) What is the heavenly gift?
- 5) What does it mean to share in the Holy Spirit?
- 6) What does it mean to taste the goodness of the word of God and the powers of the age to come?
- 7) What does fall away mean? Fallen from what?
- 8) What does the phrase to restore them again to repentance mean?
- 9) Why would falling away be crucifying the son of God to their own harm?
- 10) Why would falling away be considered as holding the Son of God up to contempt?

Preceding Context 1 (Heb 5:11-14)

Heb 5:11-14 says- 11About this, we have much to say, and it is hard to explain since you have become dull of hearing. 12For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, 13for everyone who lives on milk is unskilled in the word of righteousness, since he is a

child. 14But solid food is for the **mature**, for those who have their **powers of discernment** trained by **constant practice** to **distinguish good from evil**.

Just preceding the above text, the author was teaching about Jesus's role as high priest in the order of Melchizedek (**Heb 4:14-5:10**). Then in vs 11, he says, "About this, we have much to say," the author interrupts his teaching because his audience is dull of hearing. He returns to his teaching regarding Jesus' priesthood (**Heb 6:13**).

Perhaps we can determine whom the author is speaking to (which is critical in deciding who the enlighten are) by asking a few good questions.

- 1) Should non-Christians be told they ought to be a teacher of God's word?
- 2) Should non-Christians be told they need milk because they have proven they are unskilled in the word of righteousness?
- 3) Should non-Christians be called a child in the faith?
- 4) Should non-Christians be told they need to get back on solid food?
- 5) Should non-Christians be chastised for immaturity, not having powers of discernment, and being trained by constant practice distinguishing between good and evil?

These questions prove to whom the author is speaking. Do not be deceived by fancy oration; there is no way the author of Hebrews would tell a non-Christian that they ought to be a teacher or any of the other things he says to the dull of hearing.

Immediate Context Heb 6:1-3

Now, let's examine the immediate context before the main text.

Heb 6:1-3 says- ***Therefore, let us** leave the **elementary doctrine of Christ** and go on to **maturity**, not laying again a foundation of **repentance** from dead works and of **faith** toward God, 2and of instruction about **washings**, the **laying on of hands**, the **resurrection of the dead**, and **eternal judgment**. 3And this we will do if God permits.*

Whenever you see the word "therefore," you know it is connected to a preceding text. In context, it is connecting the dull of hearing, the immature, to those who should have moved beyond the elementary teachings of Christ in (**Heb 6:1-3**). Yes, he is still talking to Christians.

A few more good questions are in order!

- 1) How can a person leave the elementary teaching of Christ, if they were never taught them?
- 2) Why is moving beyond the six elementary teachings considered moving toward maturity?
- 3) Tell me if (the "let us") group did not accept the six teachings of (repentance, faith, washings, laying on of hands, the resurrection and eternal judgment, why are they being told this foundation cannot be laid again?

- 4) Why is the author instructing them to move beyond this teaching to maturity if they have not experienced any of the realities in which they were instructed?

Simply asking a few questions makes it easy to prove the author's audience has converted to Christianity.

Now that we have established the context, we can answer the questions.

Questions and Answers

The questions identified in the introduction now form the basis for my defence of Biblical Christianity and the rejection of the reformed heresy that the enlightened are not Christians.

1) What is the author saying is impossible in the case of those?

The best way to articulate this passage is to restructure it for ease of understanding by isolating supportive points that connect to the author's critical theological divisions. (**Hebrews 6:4-6**) has three key divisions isolated below.

1) For it is impossible, in the case of those

- 1) who have once been enlightened,
- 2) who have tasted the heavenly gift
- 3) and have shared in the Holy Spirit,
- 4) and have tasted the goodness of the word of God
- 5) and the powers of the age to come,

2) and then have fallen away,

3) to restore them **again** to repentance,

- 1) since they are crucifying once **again** the Son of God to their own harm
- 2) and holding him up to contempt.

The author divides the text beautifully.

- Five shared experiences define the people (in the case of those).
- The warning and corresponding action are stated as "and then have fallen away."
- Then, the consequences, the fallen cannot be restored to repentance again, followed by two supportive reasons.

The answer to our question is that no one can be restored to repentance if they have shared the five experiences and fallen away.

A few good questions will prove this:

- 1) Who is the only candidate in the world who cannot repent a second time? Is it not someone who repented the first time? Yes, the word “again” is a dead giveaway, right?
- 2) Now, if a person repented, is it not logical that the five shared experiences apply to someone who has repented?
- 3) How do you fall away from something you were never a part of?

The author then explains why the fallen cannot be restored to repentance. He says it is contemptuous to presume that Christ’s crucifixion can be applied a second time to someone who has experienced the teaching and blessing of Christ.

There is no repentance for someone who initially accepted the teachings of (**Heb 6:1-3**) and experienced the blessing of (**Heb 6:4-6**) and then openly rejected them.

The Book of Hebrews also teaches us that after conversion, we go to the throne of grace in our time of need (**Heb 4:14-16**), not the cross. The theology is clear: believers have been granted access to the throne of grace. When the believer went to the cross, it opened their path to the throne. There is no path back to the cross; it is a one-way road. If a person rejects Christ, the route cannot be reaccessed.

The reason they cannot repent is God will not allow a person to crucify the son of God again for their own harm; they are holding Christ up to contempt, resulting in their personal demise.

The author picks up this argument in **Heb 10: 26-31**: “For if we go on sinning deliberately after receiving the knowledge of the truth, **there no longer remains a sacrifice for sins**, 27but a fearful expectation of judgment, and a fury of fire that will consume the adversaries. 28Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses. 29How much worse punishment, do you think, will be deserved by the one who has trampled underfoot the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace? 30For we know him who said, “**Vengeance is mine; I will repay.**” And again, “The Lord will judge his people.” 31It is a fearful thing to fall into the hands of the living God.”

Add (**Heb 10:26-31 to Heb 6:4-6**), and the picture becomes very clear: God will not tolerate anyone showing contempt for Christ, no one gets to trample underfoot the Son of God, and no one gets to profane the blood of the covenant. The author is making it plain: do this, and you are in for the vengeance and judgment of God.

Now, if you think this does not apply to Christians, consider the phrase in verse 29, “by which he was sanctified.” -make no mistake, the context is clear: only Christians can be sanctified, and the sanctification is by the Son of God and the blood of the Covenant.

Trampled and profane can only apply to the persons who were sanctified; therefore, the punishment is due to them alone. Christians who have walked away from God either by apostasy

or living a lifestyle of willful, high-handed sin, rejecting the call of God to turn away from sin, will receive the full vengeance of God.

Do not be deceived by those who are telling you (Heb 6:4-6) are not talking to Christians; they are deceived themselves, and (**Heb 10:26-31**) proves it.

2) What does it mean to have once been enlightened?

This question deals with “For it is impossible... in the case of those who have once been enlightened”.

The answer to this question requires minimal effort. All one has to do is study the Book of Hebrews, and the answer will jump right out at you. It is “impossible” to miss, play on the word intended.

The author tells us what enlightened means in **Hebrews 10:32-36** which says, “*But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings, 33sometimes being publicly exposed to reproach and affliction, and sometimes being partners with those so treated. 34 For you had compassion on those in prison, and you joyfully accepted the plundering of your property since you knew that you yourselves had a better possession and an abiding one. 35Therefore, do not throw away your confidence, which has a great reward. 36 For you have need of endurance, so that when you have done the will of God you may receive what is promised.*”

I will use the same interpretive structure as I used for **Heb 6:4-6**.

- 1) But recall the former days when, after you were enlightened,
 - 1) you endured a hard struggle with sufferings,
 1. sometimes, being publicly exposed to reproach and affliction,
 2. and sometimes being partners with those so treated.
 3. for you had compassion on those in prison,
 - 2) and you joyfully accepted the plundering of your property,
 1. since you knew that you had a better and abiding possession.
- 2) Therefore, do not throw away your confidence,
 1. which has a great reward.
 2. for you have a need for endurance,
 3. so that when you have done the will of God you may receive what is promised.

The author again provides clear and articulate theology with two theological divisions. The first division articulates that the believers were enlightened with supporting evidence.

The second division is the author’s appeal to the enlightened, instructing them not to throw away their confidence, followed by two mandated requirements.

Again, I will use questions to bring clarity to the text.

Division 1 questions:

- 1) If the enlightened person is not a believer, why would they endure great suffering, including tremendous reproach and affliction?
- 2) Who are they supporting in prison?
- 3) Why accept the plundering of their property?
- 4) Now, who is the only candidate in the world who would accept the plundering of their property because they knew they **had a better possession and abiding one** waiting for them?

Honestly, try to explain these texts, making them apply to a pagan, a fence sitter, or an unconverted Jew. Impossible.

Division 2 questions:

- 1) Who is the only candidate who would have confidence in Christ?
- 2) Who is the only candidate that could throw away their confidence?
- 3) Why would a non-believer be told if they keep their confidence, a great reward awaits them?
- 4) Why would a non-believer be told they need endurance?
- 5) Who is the only candidate in the world who, after they have done the will of God, will receive what is promised?

The questions above were structured to give you the answers. I trust they did.

(**Heb 10:32-36**) proves that (**Heb 6:4-6**) the enlightened are those who have tasted the heavenly gift, shared in the Holy Spirit, tasted the goodness of the word of God, and experienced the powers of the age to come. These same people were warned about the consequences of falling away (Heb 6:4-6), and here we see them being encouraged to keep their confidence, to have endurance, and to do the will of God to receive what is promised.

The author has provided us with all the evidence we need. The enlightened are Christians. The evidence continues from the Book of Hebrews presented in question 3.

3) What does the Author mean when he uses the word tasted?

For it is impossible, in the case of those ... who **have tasted** the heavenly gift. Here, I will deal with the word tasted and then, in question 4, I will discuss the heavenly gift.

How the author uses the word tasted is seen in **Heb 2:9**, which says- *“But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor **because of the suffering of death**, so that **by the grace of God he might taste death for everyone.**”*

In this text, the author says, "By the grace of God, he might taste death for everyone."

So I ask, did Jesus die on the cross? The obvious answer is yes, but notice the author refers to the actual death of Jesus Christ as tasting death. So then, the author intends the word taste to be an actual death.

We return to our text, "Who have tasted the heavenly gift."

The author says those who ought to have been teachers (**Heb 5:14-17**), who have been instructed in the elementary teachings of Christ (**Heb 6:1-3**), are enlightened (**Heb 10:32-35**) and have indeed tasted the heavenly gift. Just like Jesus tasted (fully participated in death), so did the Christians taste (fully participated in the heavenly gift).

If you disagree, your argument is with the author. Perhaps your question to him would be, why are you deliberately attempting to confuse us by making tasted mean full participation in one text and not full participation in the other?

So the next logical question is, what is the heavenly gift?

4) What is the heavenly gift?

For it is impossible ... in the case of those who have tasted the heavenly gift.

From questions 1, 2 and 3, we know that (**Heb 6:4-6**) is speaking to Christians, so the heresy has already been defeated. But there is just so much more evidence that needs to be discussed.

Like, what is the heavenly gift? **Heb 6:4b-5** says- "*who have tasted the heavenly gift, (and) have shared in the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come,*

Take notice of the word (and). This connection is to those with the heavenly gift and shared and tasted experiences. So we know that those with the heavenly gift have experienced the Holy Spirit, the word of God, and the powers of the age to come.

But what exactly is the heavenly gift? The quick answer is the experience of God's salvation, including the teachings of (**Heb 6:1-3**) and all the shared experiences of (**Heb 6:4-5**). The tasting, however, is tied to a more significant gift, the gift of Christ Jesus himself. This includes his incarnation, perfect life, earthly teachings, death, resurrection and ascension, the birth of the church, the New Covenant, and then the process of conversion through repentance, faith and baptism when the believer receives the Holy Spirit (**Act 2:38**). In Christ comes the grace of God (favour and provision) to live in victory over sin in the power of the Holy Spirit.

One text that connects the tasting and the true gift is **Titus 2:11-14**-*For the grace of God has appeared, bringing salvation for all people, 12training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, 13waiting for*

our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, 14who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.

No doubt only Christians have tasted the heavenly gift- the salvation of God's Christ!

5) What does it mean to share in the Holy Spirit?

For it is impossible in the case of those... who have shared in the Holy Spirit.

Let the author tell us what he means when he says shared.

In **Heb 3:1**, the author says- *Therefore, holy brothers, you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession.*

A few questions

- 1) How many unsaved friends and family do you call holy brothers?
- 2) How many unsaved people consider Jesus their apostle and high priest?
- 3) How many unsaved people share in a heavenly calling?

The answer to all three questions should be none because only saved people are holy brothers and share in the heavenly calling, making Jesus their apostle and high priest.

The sharing is for believers, just like (**Heb 6:4b**); only believers share in the Holy Spirit!

My question is, who are the holy brothers sharing in the heavenly calling? **Heb 2:11** says, "For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers."

There is no doubt that the author is talking to sanctified brothers in (**Heb 2:11**) and holy brothers (**Heb 3:1**), so there can be no doubt that sharing means actual participation in the Holy Spirit (**Heb 6:4b**).

The author also uses share in **Heb 3:14**- *For we have come to share in Christ, **IF** indeed we hold our original confidence firm to the end.*

It is impossible to say that sharing here does mean actual participation in Christ.

A few questions prove this:

- 1) How can they hold on to the confidence they never had in the first place?
- 2) Why does the author use (if) unless keeping their confidence is a requirement for sharing in Christ?
- 3) Does this text not invalidate Calvinism since keeping confidence is a personal condition beyond a one-time confession of Christ?

Do not be deceived; no matter how someone tries to explain away the text, only Christians are sanctified holy brothers who share in the Holy Spirit, and only Christians can be told to hold on to their confidence.

6) What does it mean to taste the goodness of the word of God and the powers of the age to come?

For it is impossible, in the case of those...who tasted the word of God and the powers of the age to come.

We saw in question 4 that tasted means a legitimate Christian experience, so I do not believe it necessary to prove again that it is Christians the author is talking to here.

Do not be deceived; taste means full participation.

Section Conclusion

I did not provide fancy narration; I stated the obvious and asked discovery questions that provided the answers in themselves.

I trust this methodology has served its purpose and shown you that “The Enlightened Are Not Christians” theology is heretical.

This completes the first division of our core text. Now, division two.

7) What does fall away mean? Fallen from what?

The preceding six questions in division one dealt with it is impossible and the five shared experiences, now in division two we will discuss “and then have fallen away” followed by the stated reasons in division 3.

And then have fallen away is a conjoining statement. It connects everything that is impossible to the impossibility of being again restored to repentance.

The author’s words are designed to bring absolute clarity. When he says, “then to have fallen away,” it directly connects to “for it is impossible” to what is impossible - to repent again.

Falling away is the opposite of repentance; it is a change of mind that has turned against God despite sharing in all the experiences that accompany salvation. The person has determined this whole Christian thing does not work for them. They have rejected Christ.

8) What does the phrase mean to restore them again to repentance?

This phrase requires no further explanation beyond what I said in response to question 7. The Father will not allow his Son to be treated this way; thus, it is impossible to restore them to repentance. The author elaborates on “to restore them again to repentance” with two supporting verses I will address in questions 9 and 10.

9) Why would falling away be crucifying the son of God to their own harm?

Here is the text” *“to restore them **again** to repentance, since they are crucifying once **again** the Son of God to their own harm.”*

Here again, we see the use of the word again, again and again. The first again says repentance is impossible; the second again provides the reason. It says if a person were to repent again, it would be once again crucifying the son of God to their own harm.

Can a person attempt to repent again if they have not repented the first time? The answer is obvious: the author means exactly what he says: no one gets to put Christ back on the cross, and any attempt to do so will result in personal harm to themselves. This personal harm is answered in question 10.

10) Why would falling away be considered as holding the Son of God up to contempt?

Here is the text: “to restore them **again** to repentance, ... and holding him up to contempt.”

The personal harm was brought on by the person attempting to crucify Christ a second time. The author says this is holding Christ up to contempt. Contempt means to consider something worthless or deserving of scorn.

So here is the perspective: the person has spit in Christ’s face. They shared in all the experiences of salvation and rejected them, treating Christ as worthless and deserving of scorn. The author is sternly warning: walk away and you are done, so think long and hard.

From the context, many had walked away from Christ, and the author tells the Hebrews there is no way back for these people.

Jesus taught the same thing in Luke 9:62-” *No one who puts his hand to the plow and looks back is fit for the kingdom of God.*”

Conclusion

Beyond all doubt, “The Enlightened Are Not Christians” is heresy. The warning in **Heb 6:4-6** is to be taken very seriously.

The primary theme of the Book of Hebrew is the Supremacy of Christ; the secondary theme of Hebrews is to keep the faith and remain loyal to Christ.

This is evidenced by the 28 warnings from the Book of Hebrews below. Does it make sense to warn someone 28 times if there is no danger? Please read it, and then I will provide some final comments.

1	1 <u>Therefore</u> we must pay much closer attention to what we have heard, lest we <u>drift away</u> from it. 2 For since the message declared by angels proved to be reliable, and every transgression or disobedience received a just retribution, 3 how shall <u>we escape</u> IF <u>we neglect such a great salvation?</u>	2:1-3
2	6 but Christ is faithful over God’s house as a son. And we are his house, IF indeed we <u>hold fast our confidence</u> and our boasting in our hope.	3:6 b
3	Holy Spirit, says IF you hear his voice <u>do not harden your heart</u> as in the rebellion.	3:7 & 15, 4:7
4	12 Take care, brothers, lest there be in any of you an <u>evil, unbelieving heart</u> , leading you to <u>fall away</u> from the living God	3:12
5	13 But exhort one another every day, as long as it is called “today,” that none of you may be <u>hardened</u> by the <u>deceitfulness of sin</u> .	3:13
6	14 For we have come to share in Christ, IF indeed we <u>hold our original confidence firm to the end</u> . 15 As it is said, “Today, IF you <u>hear his voice</u> , <u>do not harden your hearts</u> as in the rebellion.”	3:14-15
7	18 And to whom did he swear that they would <u>not enter his rest</u> , but to those who <u>were disobedient</u> ? 19 So we see that they were unable to enter because of <u>unbelief</u> .	3:18-19

8	1 <u>Therefore</u> , while the promise of entering his rest still stands, let us fear lest any of you should seem to have <u>failed to reach it</u> . 2 For good news came to us just as to them, but the message they heard did not benefit them, because they were not united by faith with those who <u>listened</u> .	4:1-2
9	6 Since, <u>therefore</u> , it remains for some to enter it, and those who formerly received the good news failed to enter because of <u>disobedience</u> . 7 again he appoints a certain day, "Today," saying through David so long afterward, in the words already quoted, " <u>Today, IF you hear his voice, do not harden your hearts.</u> "	4:6-7
10	11 Let us, <u>therefore, strive to enter that rest so that no one may fall</u> by the same sort of <u>disobedience</u> .	4:11
11	16 Let us then, with confidence, <u>draw near</u> to the throne of grace, that we <u>may receive mercy and find grace</u> to help in time of need.	4:16
12	(Jesus) being made perfect, he became the source of salvation to all who <u>obey him</u> .	5:9
13	4 For it is impossible, in the case of those who have once been enlightened , who have tasted the heavenly gift and have shared in the Holy Spirit, 5 and have tasted the goodness of the word of God and the powers of the age to come, 6 and then have <u>fallen away</u> , to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt . (see 10:32-34)	6:4-6
14	God will not overlook your <u>work and love</u> in serving the saints	6:10
15	11 And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, 12 so that you may not be sluggish , but imitators of those who <u>through faith and patience inherit the promises</u> .	6:11-12
16	we who have fled for refuge might have strong encouragement to <u>hold fast</u> to the hope set before us	6:18

17	25 Consequently, he is able to save to the uttermost those who <u>draw near</u> to God through him, since he always lives to <u>make intercession</u> for them.	7:25
18	23 Let us <u>hold fast the confession</u> of our hope without wavering, for he who promised is faithful.	10:23
19	26 For IF we go on <u>sinning deliberately</u> after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful <u>expectation of judgment</u> , and a <u>fury of fire</u> that will consume the adversaries.	10:26-27
20	28 Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses. 29 How much worse punishment , do you think, <u>will be deserved</u> by the one who has trampled underfoot the Son of God, and has <u>profaned the blood of the covenant by which he was sanctified</u> , and has <u>outraged the Spirit of grace</u> ? 30 For we know him who said, “ Vengeance is mine ; I will repay.” And again, “The Lord will <u>judge his people</u> .” 31 It is a <u>fearful thing</u> to fall into the <u>hands of the living God</u> .	10:28-31
21	36 For you have <u>need of endurance</u> , so that when you have <u>done the will of God</u> you may <u>receive what is promised</u>	10:36
22	but my righteous one shall live by faith, and IF he shrinks back, my soul has no pleasure in him.” 39 But we are not of those who shrink back and are <u>destroyed</u> , but of those <u>who have faith and preserve their souls</u> .	10:38-39
24	1 <u>Therefore</u> , since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and <u>let us run with endurance</u> the race that is set before us,	12:1
25	Shall we not much more be subject to the Father of spirits and live? 10 For they disciplined us for a short time as it seemed best to them, but he <u>disciplines us</u> for our good, that we <u>may share his holiness</u> .	12:9-10

26	14 Strive for peace with everyone, and for the holiness without which <u>no one will see the Lord.</u>	12:14
27	See to it that no one <u>fails to obtain the grace of God,</u> that no root of bitterness springs up and causes trouble, and by it many become <u>defiled.</u>	12:15
28	25 See that you do not refuse him who is speaking . For IF they did not escape when they refused him who warned them on earth, much less <u>will we escape IF we reject him who warns from heaven.</u>	12:25

I extracted all 28 warnings and set them right before you. Tell me the author is not warning the Hebrews of the consequences of turning from the faith and walking in disobedience.

Once again instead of exegeting all 28 verses, I will ask a few questions.

Here are my top 10 questions that prove all the warnings in Hebrews are for Christians:

- 1) Why warn them not to drift away if it is not possible?
- 2) Why say you are Christ's house if you hold fast to your confidence? (hold fast, multiple times)
- 3) Why say do not harden your heart? (multiple times)
- 4) Why warn them not to have an evil and unbelieving heart that could cause them to fall away from the living God?
- 5) Why say you must hold your confidence to the end?
- 6) Why warn them to lay aside every weight and sin and run with endurance?
- 7) Why warn them to not shrink back and be destroyed?
- 8) Why say you will not see God if you don't walk in holiness?
- 9) Why say see to it that no one fails to obtain the grace of God?
- 10) Why say there is no escape if you reject him who is speaking from heaven?

These questions should have given you the answers.

I hope that through this paper, you know the enlightened of (**Heb 6:4-6**) are Christians and that John Calvin and his modern-day supporters are promoting numerous heresies that are inconsistent with Biblical Christianity.

Please reject their theology and all those who are teaching this heresy. They are preaching another gospel.

Please share this truth with everyone.

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