

Hebrews 5:8 – 6:9

New American Standard Bible 1995

1 ⁸ Although He was a Son, He learned obedience from the things
2 which He suffered. ⁹ And having been made perfect, He became
3 to all those who obey Him the source of eternal salvation,
4 ¹⁰ being designated by God as a high priest according to the
5 order of Melchizedek.

6 ¹¹ Concerning him we have much to say, and *it is* hard to
7 explain, since you have become dull of hearing. ¹² For though
8 by this time you ought to be teachers, you have need again for
9 someone to teach you the elementary principles of the oracles of
10 God, and you have come to need milk and not solid food. ¹³ For
11 everyone who partakes *only* of milk is not accustomed to the
12 word of righteousness, for he is an infant. ¹⁴ But solid food is for
13 the mature, who because of practice have their senses trained to
14 discern good and evil.

15 **6** Therefore leaving the elementary teaching about the Christ, let
16 us press on to maturity, not laying again a foundation of
17 repentance from dead works and of faith toward God, ² of
18 instruction about washings and laying on of hands, and the
19 resurrection of the dead and eternal judgment. ³ And this we will
20 do, if God permits. ⁴ For in the case of those who have once
21 been enlightened and have tasted of the heavenly gift and have
22 been made partakers of the Holy Spirit, ⁵ and have tasted the
23 good word of God and the powers of the age to come, ⁶ and *then*
24 have fallen away, it is impossible to renew them again to
25 repentance, since they again crucify to themselves the Son of
26 God and put Him to open shame. ⁷ For ground that drinks the
27 rain which often falls on it and brings forth vegetation useful to
28 those for whose sake it is also tilled, receives a blessing from
29 God; ⁸ but if it yields thorns and thistles, it is worthless and
30 close to being cursed, and it ends up being burned.

31 ⁹ But, beloved, we are convinced of better things concerning
32 you, and things that accompany salvation, though we are
33 speaking in this way.

Read the passage through completely before looking at these questions.

Observation (What does it say?):

Consider the observation questions on the back of this page. What do you notice in this passage?

- What does the writer describes as
 - Signs of immaturity (Hebrews 5:11)
 - Signs of maturity (5:14)
 - Signs of “elementary” faith (6:1)
 - Signs of “falling away” (6:6)
- What else do you observe in this passage?

Interpretation (What does it mean?):

After observing the passage:

- Paraphrase or summarize each of the different “signs” noted in your observations.
- How would you describe the “mood” or “tone” of this passage? What would it be like to sit listening to a sermon like this?
- How does the ending paragraph relate to the rest of the passage?
- What questions come to mind as you read?

Application (What does it mean for me?):

- How would you recognized any of the “signs” mentioned in this passage?
 - In others?
 - In yourself?
- What would be a spiritually forming response to the “signs” mentioned in this passage?
 - In others?
 - In yourself?

For additional thought and discussion:

- This passage is often included in the category of “warning passages”¹ in Hebrews. What do you see in this passage (and earlier parts of Hebrews) that could suggest the status of the original audience: Believers? Unbelievers?
- Is the writer warning about unbelievers who reject salvation, or believers who might lose their salvation, or believers who need to be more serious about their faith, or professed believers who lack genuine faith, or some other group?

¹ e.g., Herbert W. Bateman, *Four Views on the Warning Passages in Hebrews* (Grand Rapids, Michigan: Kregel Publications, 2007, 74.

For more suggested methods of study: <http://www.goodnotsafe.com/methodical-bible-study/>

For examples of inductive studies: <http://www.goodnotsafe.com/inductive-bible-study-examples-2/>

Inductive Bible Study

(A few general ideas)

Observation (What does it say?)

What facts do you **observe** about the passage that help bring out the writer’s thought process?

- Who are the people involved?
- What action takes place?
- What type of literature is it (poetry, history, didactic, etc.)?
- What details are included or left out?
- Are any unusual words used?
- Is there symbolic language?
- What is the grammar of the passage (pronouns, prepositions, verb tenses)?
- Are words or ideas repeated?
- Any comparisons or contrasts?
- Any cause and effect?
- Are there indications of purpose (“in order that...”)?
- Are there conclusions (“Therefore...”)?
- Are there explanations?
- Does the passage logically break into sections?
- How would you summarize the passage?
- What would be a good “headline” for the passage?

Interpretation (What does it mean?)

What questions come to mind about the facts that would help you **interpret** the meaning?

- How would the original readers have understood the passage?
- What is the main emphasis?
- Why does the writer use repetition, or contrast, or unusual words?
- What does the grammar or structure of the passage reveal about the writer’s thought pattern?
- Is there a logical sequence in the passage?
- How are different ideas in the passage connected?
- Are there any new ideas or concepts presented?
- Are there difficulties in the passage?

Application (What does it mean for me?)

What is the impact on your life? What **application** does the Holy Spirit want to show you?

- Is there a command to obey?
- Is there a promise to be thankful for?
- Is there an attribute of God to worship?
- Is there an example to follow?

Read nothing into the Scriptures, but draw everything from them, and suffer nothing to remain hidden that is really in them.
J.A. Bengel (1687-1752)

For a much more detailed description of the methodology, see Robert A. Traina, *Methodical Bible Study*. Wilmore, Kentucky: Asbury Theological Seminary, 1952.