

6:1 Therefore leaving the elementary principles of the teaching of the Moshiach, let us go on to perfection; not laying again the foundation of teshuvah from past evil works, and of emunah towards vuvh. 2 Of the teachings of mikvot, and of laying on of hands, and of our resurrection from the dead, and of eternal mishpat.

In verses one and two we get to the list of the first principles of the faith. There are six things that come in sets of twos. The first pair deals with conversion, the second pair with Levitical hierarchy and the third pair eschatology. These are tantamount to the ABC's, basic doctrines that need to be left behind so that we can press onto maturity! These six things are regarded as a suitable foundation of teaching for new believers. What must be noticed is that these ABC's for the new believer in Yahusha are not distinctive to Christianity but find their origin in the Tanakh and were already in place in the orthodox Jewish community. These are existing Jewish practices that are used as the foundation for laying *'the faith that was once and for all delivered to the saints.'*

- I. KJV *"not laying again a foundation of repentance from dead works"* The repentance part is emphasizing the negative aspect of the conversion process, a turning away from (to the Levitical system). The Levitical, BoL system has become dead works, which was temporary, it had already come to an end with the transference back to the Book of the Covenant (BoC) fidelity with the death of Messiah. GK: *dead works - 'nekron ergon'* Christian commentators will do theological gymnastics to try and link this phrase with Torah. But this is a bad conclusion to draw as 'dead works' pertain to the sinful works of unredeemed humanity. Later in 9:14 we read that, *"the blood of Messiah will cleanse your conscience from dead works."* Are we really to believe that purpose of Messiah's blood is for us to forget the first half of the bible? Some would answer a resounding yes!
- II. *'Faith toward יהוה'* this is the positive side of conversion, a turning to, a once and for all commitment to יהוה through Moshiach.
- III. *'The teachings of mikvot' 'Baptism' - plural - 'micvaot' - 'abolutions' - 'cleansing rites' -* as in DSS community - holy living - an ongoing holy lifestyle. This goes beyond the one time Christian baptism and it goes beyond the ceremonial act of temple purification. This is speaking of cleansing in preparation for the Messianic age, Ez 36:25 *"Then I will sprinkle clean water on you, and you will be clean, I will cleanse you from all of your filthiness and from your idols."*
- IV. *'The laying on of hands'* for imparting blessings and healing and appointing to a post (a Torah principle of identification). The laying on of hands is also an important part of the First Century faith. From ordination to intimacy and transfer of guilt (Lev). This verse implies that miraculous healing were taking place in the congregation because these were things that the congregation must progress beyond (Bethel, San Jose).
- V. *The resurrection of the dead'*
- VI. *'That of eternal judgement'* such as the Great White Throne Judgment and the Lake of Fire.

With all of this יהוה will not force or compel them to go on ahead to maturity!

Heb 6:3 And this will we do, if the Master vuvh permits. 4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Ruach Hakodesh, 5 And have tasted the tov word of vuvh, and the powers of the olam haba, 6 And they fall away, to renew them again to teshuvah; seeing they crucify by themselves the Son of vuvh again, and put Him to an open shame.

The audience has experienced five spiritual privileges. There is something impossible for those who've experienced these five privileges to do - if they fall away, to renew them again to repentance.

1. *'a once and for all enlightenment'* - one time regeneration, the moment that they came into the light! The Greek word for 'once' here emphasizes something that isn't repeated.
2. *'they have tasted the heavenly gift.'* No nibbling here this means to partake of messiah and later His Passover. No nibbling on of a few dried crackers on Sunday, but *'to swallow with veracity'* the Passover meal. As Esau did with his pottage we are to do with the true pottage from heaven memorialized forever at the Malki Tzedik Passover.
3. *'Partakers of Ruach Ha Kodesh'* this means to really participate in. We can't be satisfied with just coming close to the Ruach Ha Kodesh, but we must want to move toward really participating together in a vital relationship with the Ruach Ha Kodesh!
4. *'Tasted the good word of יהוה'* taste of the spoken word, to hear special utterances this is not passive participation but personal character experience.
5. *'Tasted the powers of the age to come'* to taste the power of the Messianic Kingdom, the millennium.

These five spiritual experiences witness to us and others of our genuine faith. Just like Caleb, we need to, *'go up at once and possess it,'* this is an exhortation to enter into the faith promised to the authors and our generation.

V.6 And they fall away, to renew them again to teshuvah; seeing they crucify by themselves the Son of vuvh again, and put Him to an open shame.

The Greek word for falling away is only found here and nowhere else in the Brit Chadasha. It means, *"to fail to follow through on a commitment"* or *"to fall away from an accepted path or standard"* and that standard has been set as the Malki Tzedik covenant Torah. One thing is clear, if they do fall away, *'to renew them again unto repentance, it is impossible.'* Yahusha died once, never to be put to an open shame!

An example of one character who fell away after *'coming into enlightenment'*, *'tasting the heavenly gift'*, *"partook of the Ruach Ha Kodesh"*, *'tasted the good word'*, and *'tasted the powers of the age to come.'* He believed when he heard the gospel. He was micvad and followed the disciple whose teaching had convinced him after he had presumably received the Ruach ha Kodesh when apostolic hands were laid upon him, was pronounced to be still *'in the gall of bitterness and in the bound of iniquity.'*

Acts 8:9 there was a certain man, called Simon Magnus, who in the past in the same city used sorcery, and bewitched the people of Shomron, claiming to be I AM To whom they all prayed, from the least to the greatest, saying, This man is the great power of tvkt. 11 And to him they paid careful attention, because for a long time he had amazed them with sorceries. 12 But when they believed Philip proclaiming the things concerning the malchut of vuvh, and the Name of gauvh ha Moshiach, they were immersed, both men and women. 13 Then Shimon himself believed also: and when he was immersed, he continued with Philip, and was impressed, beholding the nisim and signs that were done. 14 Now when the shlichim who were at Yahrushalayim heard that Shomron had received the word of vuvh, they sent to them Kepha and Yochanan: 15 Who, when they had come down, made tefillah for them, that they might receive the Ruach Hakodesh: 16 For until then He had not fallen upon them: they only were immersed in the Name of the Savior gauvh. 17 Then they laid their hands on them, and they received the Ruach Hakodesh. 18 And when Shimon saw that through laying on of the shlichim's hands that the Ruach Hakodesh was given, he offered them money, 19 Saying, Give me also this power, that on whoever I lay hands; he may receive the Ruach Hakodesh. 20 But Kepha said to him, Your money perishes with you, because you have thought that the gift of vuvh may be purchased with money. 21 You have nothing to do with our emunah: for your lev is not right in the sight of vuvh. 22 Repent therefore of your wickedness, and make tefillah to tvkt, if perhaps the thoughts of your lev may be forgiven you. 23 For I perceive that you are in the gall of bitterness, and in the bound of iniquity.

According to history Simon Magnus showed himself, in the following decades to be the most wicked opponent of the faith. Simon Magnus fell into the the category of experiencing all five spiritual privileges then falling away with *'the impossibility of being renewed again!'* He realized how good the word of יהוה was when he heard it from Philips lips and he was dazzled by the great signs and powers of the age to come. Those that repudiate the salvation procured by Moshiach will find none anywhere else!

The major difference between Calvinists and Armenians today pertains to the issue of salvation.

Did Yahusha die only for the elect? Or, did he die for the all the world?

Both the Calvinists and Armenians miss the main thrust of the bible as they get bogged down in their theological schools of discipline! *"Am' Israel, Chai!"*

Yahusha, the kinsman redeemer from Gen 15 pays the death penalty position and thus has the right to buy back the land and inherit all that's within it! Calvinism and Armenian theology for hundreds of years have been arguing over the land, when in reality that's not what's really in view here.

What do I mean!

We know the in the bible agriculture is an-ag-ulous with us! Wheat, tares, harvesting and threshing! The Word is displayed in agricultural parables.

Lev 25:23, “the land is mine.” יהוה gave it to Adam to guard and tend but he relinquished it to Satan. **Lev 25:10, “at the Yovel return to your possession (Eden), return to your family (of Yaacov).”**

So, you can redeem the land back before Yovel, or in the Yovel year, the possession is released and returned!

So, to go back to our Calvinist and Armenian dispute - “Did Yahooshai die only for the elect? Or, did he die for the all the world?”

Jn. 3:16 For Yah so loved the “world” that He gave His only and only Son, that whosoever shall believe on Him shall have everlasting life.”

Matt 13:37 In the parables of the tares in the field, **“The field = is the world!”**

Matt 13:44

Ps. 135.4 “for יהוה has chosen Jacob for Himself. Israel for His special treasure!”
YHWH’s remnant aren’t rescued without cost!

Heb 6:6 And they fall away, to renew them again to teshuvah; seeing they crucify by themselves the Son of vuvh again, and put Him to an open shame.

There have been ten interpretations of this verse.

1. These are merely professing believers and not real believers. They were professors not possessors. They wanted “fellowship” not discipleship!
2. They were truly saved and then truly lost. If so, once lost again they can never be saved again.
3. This one is really lame, “the word “impossible” really means “difficult” .’ (this must be from the Unitarian Church).
4. This speaks of someone who habitually falls away and renews himself again and again until יהוה finally says “enough!”
5. This refers to the Levitical sacrifices, since we have an altar outside the gate it is impossible to go back to the old altar system to find renewal.
6. The verse is hypothetical. It doesn’t say it could happen. It simply states that if it should happen, these would be the results.
7. It refers to works and rewards.
8. It refers to a loss of future earthly blessings as a result of falling away. A believer wouldn’t lose his salvation, but would lose future earthly blessings.
9. The audience are merely professors who are in danger of going back into the Temple system sacrifices which are not available for them anymore, as a result they will die in the destruction of Jerusalem in 70CE.
10. These are actual believers who are in danger of returning back to the Levitical BoL system, when no Book of the Law (BoL) tutor is available to them anymore. If they do try to return they will be physically destroyed by the Romans and face the

judgement that fell upon the nation for rejecting the Ruach Ha Kodesh in Yahooshai. If they try to go back to the BoL they are rejecting the High Priesthood of Malki-Tzedik and the covenants of promise and it will be impossible for those who have had the five spiritual experiences to be renewed. Thus they condone, by their re-identification with the BoL the decision of the nation that rejected Yahusha's High Priesthood on the basis of demon possession. Second it will put Him to an open shame - an incomplete transference, priesthood and salvation. (if Yahooshai priesthood cannot be on earth as the Levitical pundits peddle, then they are in danger of falling into this category).

They must press onto maturity or else they will not lose their salvation but they will put themselves back under the judgement of 70CE - the judgment for the unpardonable sin and they will die a physical death. Throughout the last five chapters the judgements the author has been dealing with have been physical judgements. Every judgement he relates to in the Tanakh is a physical judgement, not a spiritual judgment, and he'll continue to do so in later chapters. Just like with the Exodus generation at Kadesh Barnea these believers are in danger of making the irrevocable decision after which it will be impossible to change their minds, and this decision will render severe physical judgement - death! To cement in this interpretation of #10 let's look at the linguistic parallels with the Kadesh Barnea generation:

6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Ruach Hakodesh, 5 And have tasted the tov word of vuvh, and the powers of the olam haba. 6 And they fall away, to renew them again to teshuvah; seeing they crucify by themselves the Son of vuvh again, and put Him to an open shame.

- When they arrived at Kadesh Barnea they had already seen the pillar of fire and cloud (they'd *'been enlightened'*)
- They'd eaten of the manna (*"tasted of the heavenly gift"*)
- Experienced the seventy elders (*"made partakers of the Ruach Ha Kodesh"*)
- Witnessed the giving of the covenant and miracles of Moshe (*"tasted the good word of יהוה and powers of the age to come"*)
- Like the Exodus generation these were redeemed people, that were in danger like their forefathers of not pressing on. There is no time to pause and send spies out because you don't trust יהוה ! When יהוה offers something to us *"we must go up at once and possess it."*
- The Romans were starting to appear like giants in the land to our audience, giants living in cities behind impregnable walls. In spite of the efforts of Joshua and Caleb the people believed the worst. And at that point they came to a critical point of decision in which they rejected Moshe's leadership. Now our author finds himself in the position of Joshua and Caleb and he's admonishing his audience not to reject Yahusha's priesthood! There can be NO RETREAT!

7 For the earth which drinks in the rain that comes upon it, and brings forth plants fit for them by whom it is tilled, receives brachot from tvkt: 8 But that which bears thorns and thistles is rejected, and is near to cursing; whose end is to be burned. 9 But, beloved, we expect better things from you, and things that accompany salvation; that's why we speak like this. 10 For vuvh is not unrighteous to forget your work and labor of ahava, which you have shown toward His Name, in that you have served the Yisraelite kidushim, and still do serve. 11 And we desire that every one of you show the same eagerness to the full assurance of your tikvah to the end: 12 That you be not lazy in the malchut, but followers of them who through emunah and patience will inherit the promises.

13 For when vuvh made a promise to Avraham, because He could swear by no one greater, He swore by Himself, 14 Saying, Surely in brachot 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 truly swear by the greater than themselves: and in every dispute among them, the true settlement is by the oath. 17 In like manner vuvh, willing more abundantly to show to the heirs of promise that His promise was unchangeable, sealed it by an oath: 18 That by two immutable things, the promise and the tikvah-hope, in which it was impossible for vuvh to lie, we might have a strong encouragement, we who have fled for refuge to lay hold upon the tikvah-hope set before us: 19 Which tikvah-hope we have as an anchor of our soul, both sure and firm, and that tikvah enters within the veil; 20 There gauvh has previously entered in for our sakes, even gauvh, made a Kohen HaGadol le-olam-va-ed after the order of Malki-Tzedek.

Four facts are given concerning the tikvah-hope of יהוה:

1. It's an anchor of our soul, it will help them and us from keep drifting and avoid the problems of 2:1
2. Their hope is sure and indestructible
3. It is steadfast, it provides inner strength
4. It's in the very presence of יהוה, behind the veil in the Holy of Holies in the heavenly tabernacle.