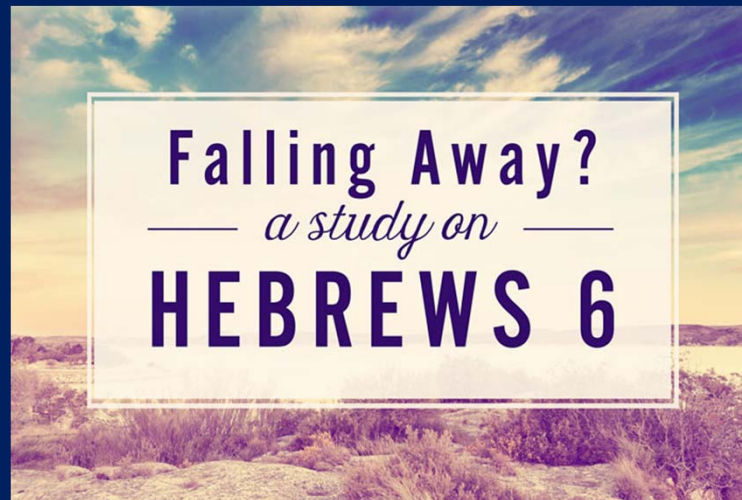


The Kadesh Barnea Paradigm as a Solution to the Problem of Hebrews

6:4-6

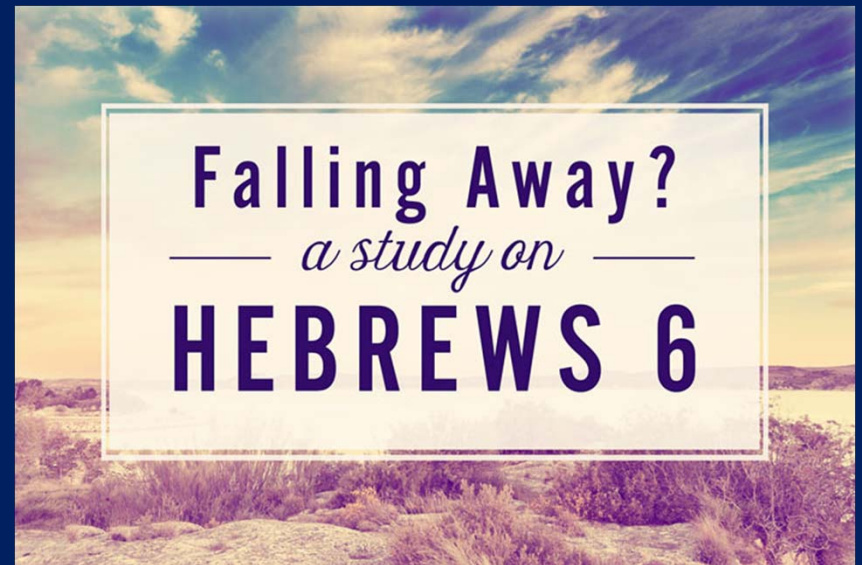


By Dr. Andy Woods

“For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, and *then* have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame” (Heb. 6:4-6; NASB)

4 Views on Warning Passages

- Calvinism/Reformed
- Arminianism
- Hypothetical
- Loss of blessings





Kadesh Barnea Paradigm

	Kadesh Barnea	Hebrews
Source of fear:	Giants	Unbelieving Jews
Disobedience:	Occupy Canaan	Do not lapse back into Judaism
Consequence:	Loss of Canaan	Loss of maturity; divine discipline

The Kadesh Barnea Paradigm as a Solution to the Problem of Hebrews 6:4-6

I. The Exodus Generation

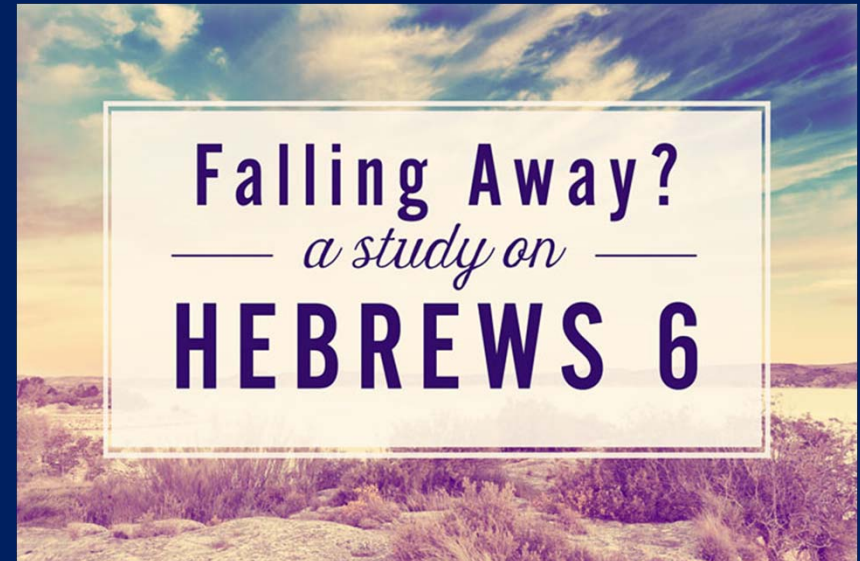
- A. Believing status
- B. Loss of Canaan

II. The Hebrews

- A. Believing status
- B. Loss of blessings

III. Inadequate alternatives

- A. Calvinism/Reformed
- B. Arminianism
- C. Hypothetical



The Kadesh Barnea Paradigm as a Solution to the Problem of Hebrews 6:4-6

I. The Exodus Generation

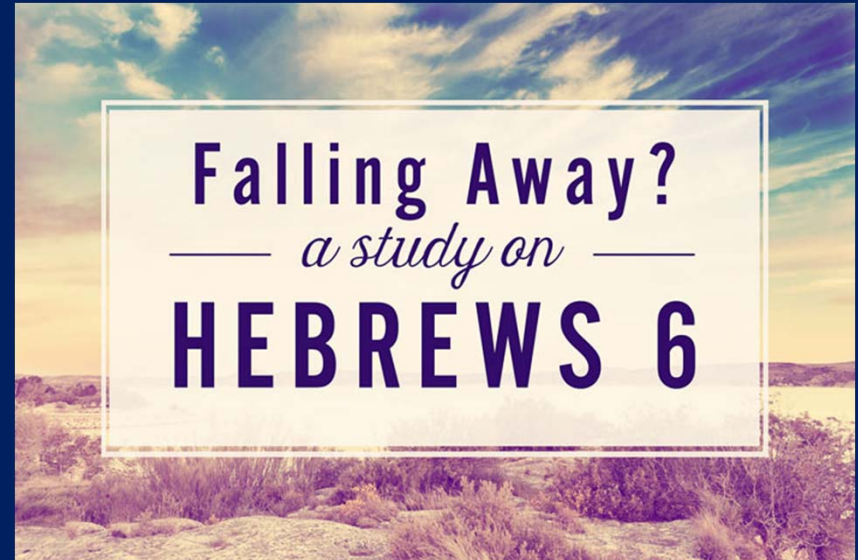
- A. Believing status
- B. Loss of Canaan

II. The Hebrews

- A. Believing status
- B. Loss of blessings

III. Inadequate alternatives

- A. Calvinism/Reformed
- B. Arminianism
- C. Hypothetical



The Kadesh Barnea Paradigm as a Solution to the Problem of Hebrews 6:4-6

I. The Exodus Generation

A. Believing status

B. Loss of Canaan

II. The Hebrews

A. Believing status

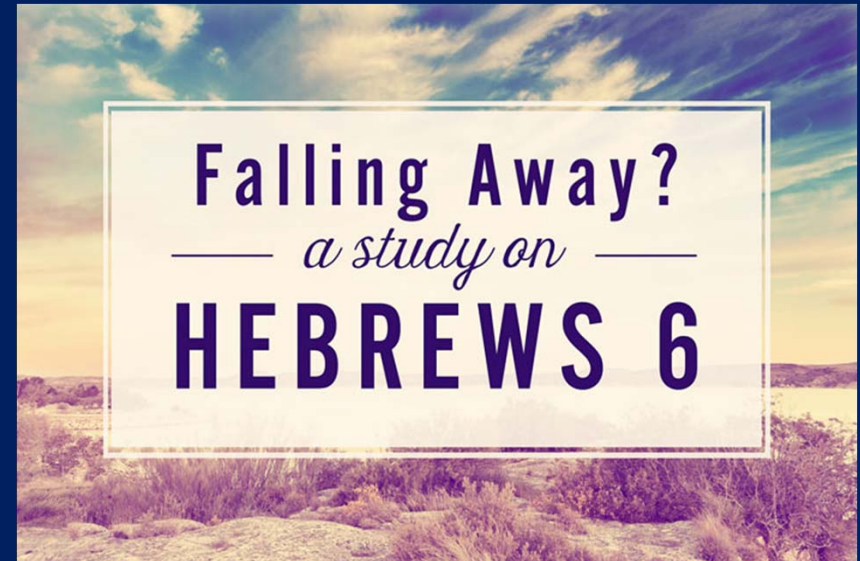
B. Loss of blessings

III. Inadequate alternatives

A. Calvinism/Reformed

B. Arminianism

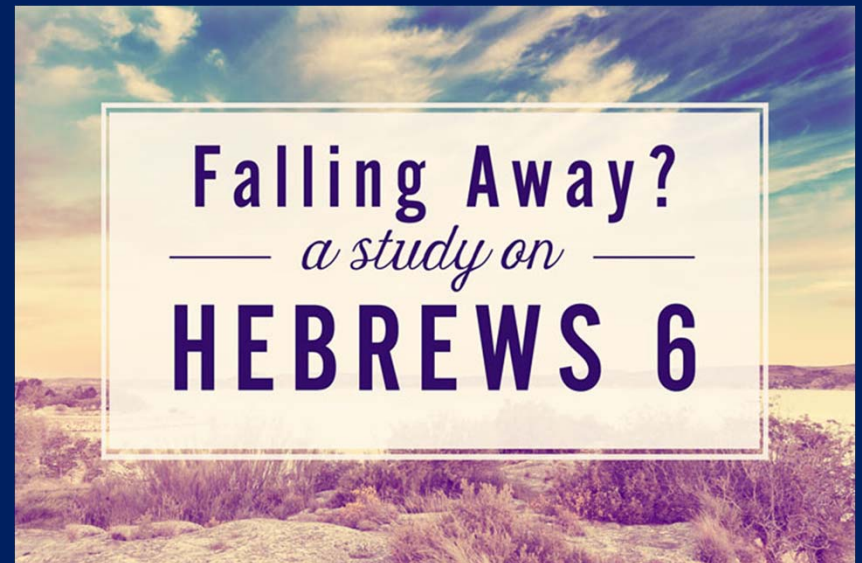
C. Hypothetical



A. Believing status

1. Old Testament

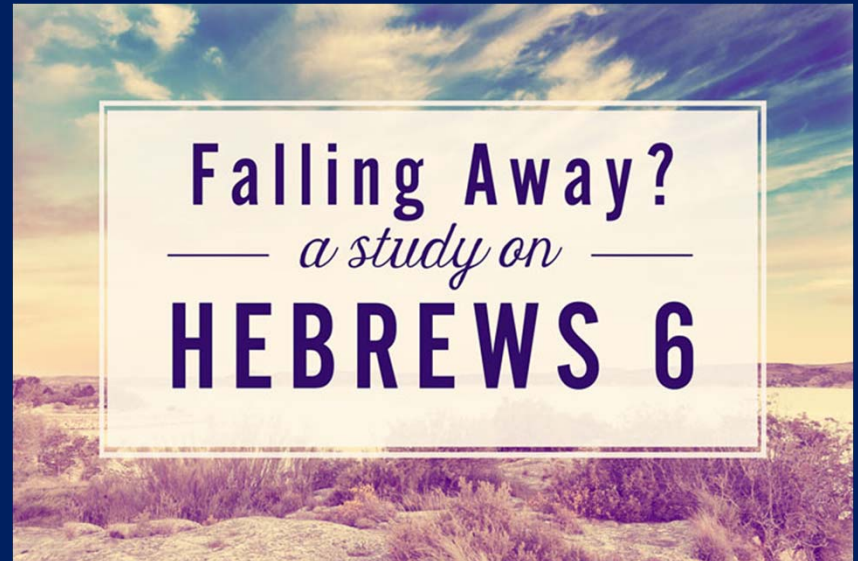
2. New Testament



A. Believing status

1. Old Testament

2. New Testament



Exodus 14:30-31

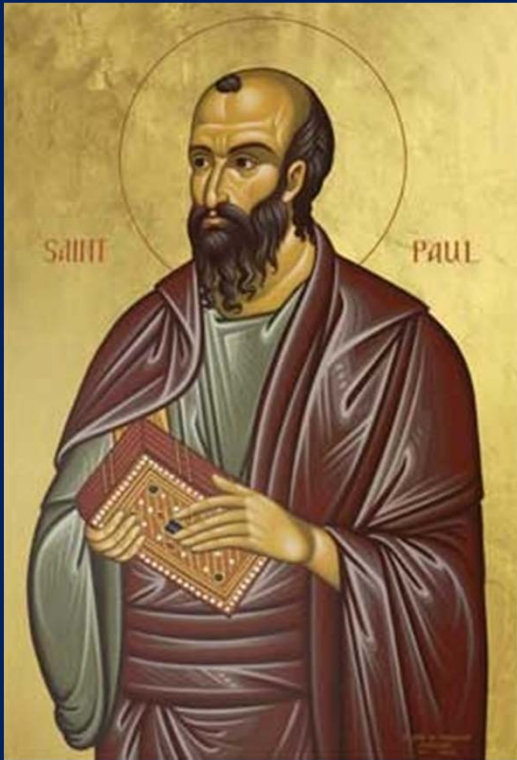


“Thus the LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. When Israel saw the great power which the LORD had used against the Egyptians, the people feared the LORD, and they believed in the LORD and in His servant Moses.”

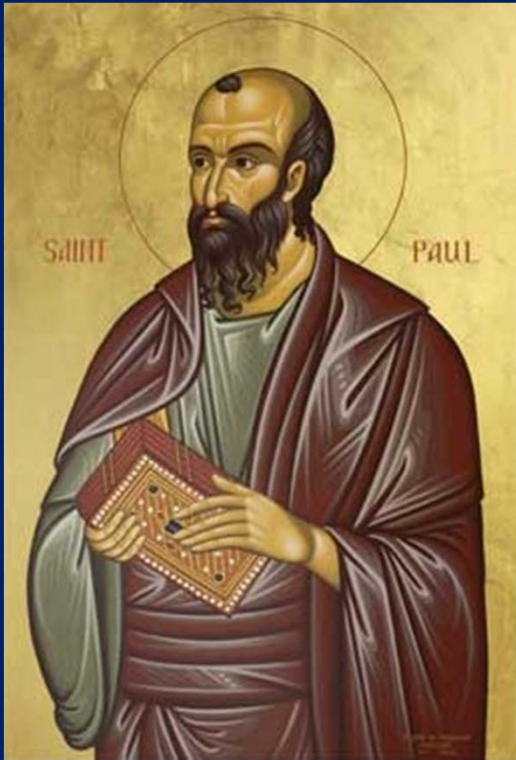


1 Corinthians 1:2.

“To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours.”



2 Corinthians 1:1



"To the church of God that is at Corinth, with all the saints who are in the whole of Achaia."

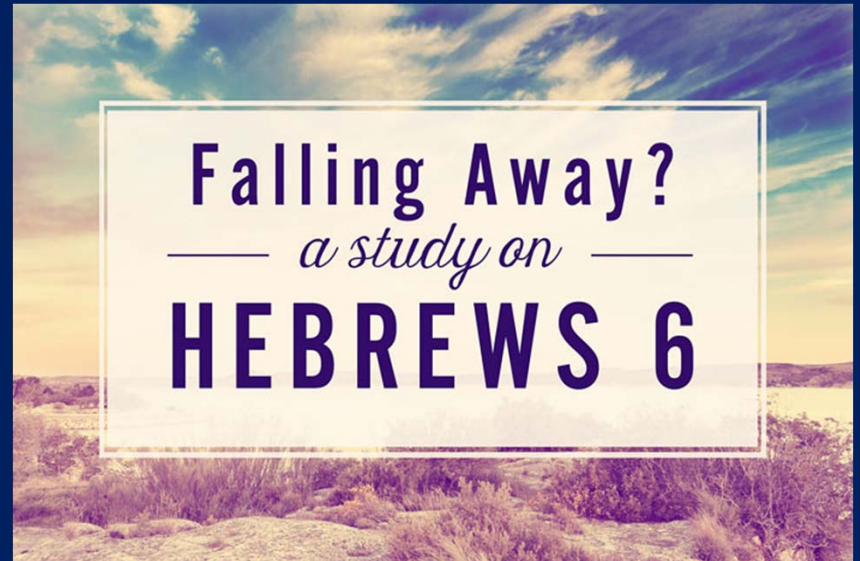
The Corinthians' Assumed Believing Status

- 1 Corinthians 1:2; 3:1, 5, 6:11, 19-20
- 2 Corinthians 1:1, 21-22, 24; 3:2-3; 6:14-16; 8:9; 10:15

A. Believing status

1. Old Testament

2. New Testament



The Kadesh Barnea Paradigm as a Solution to the Problem of Hebrews 6:4-6

I. The Exodus Generation

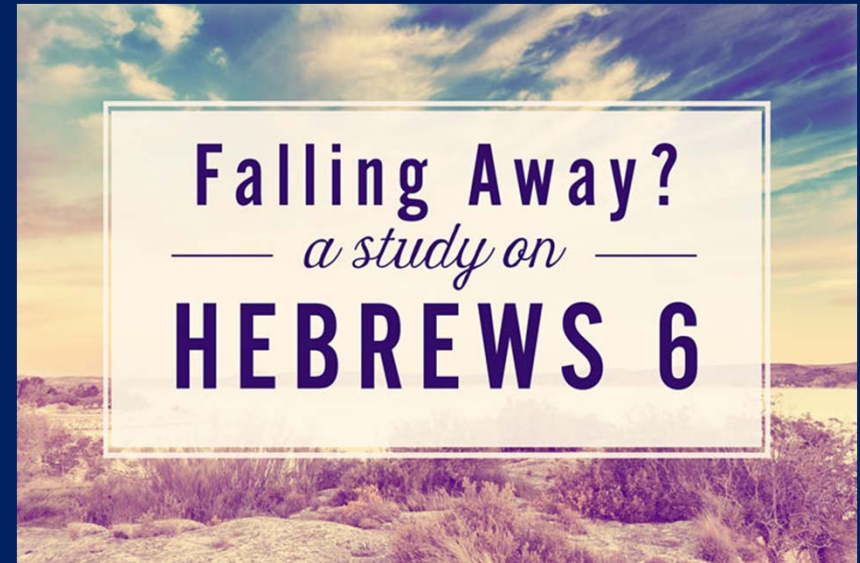
- A. Believing status
- B. **Loss of Canaan**

II. The Hebrews

- A. Believing status
- B. Loss of blessings

III. Inadequate alternatives

- A. Calvinism/Reformed
- B. Arminianism
- C. Hypothetical



The Kadesh Barnea Paradigm as a Solution to the Problem of Hebrews 6:4-6

I. The Exodus Generation

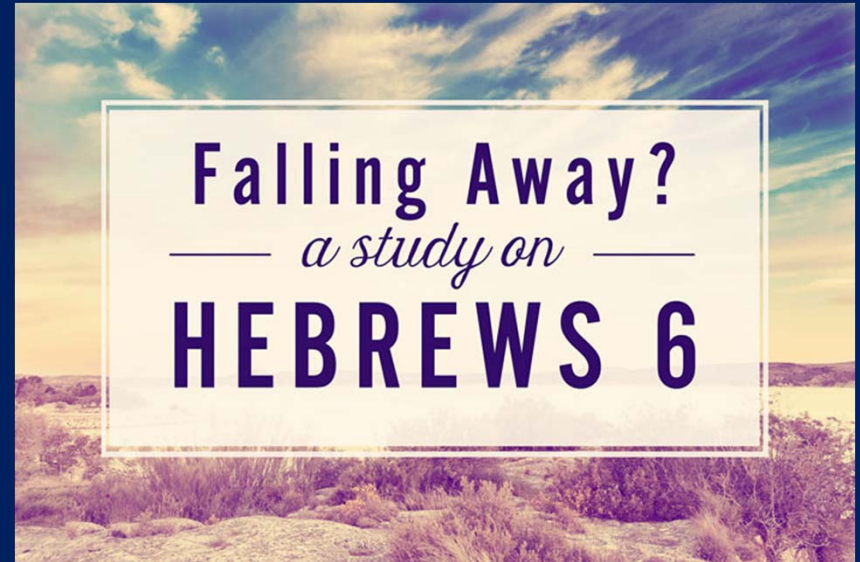
- A. Believing status
- B. Loss of Canaan

II. The Hebrews

- A. Believing status
- B. Loss of blessings

III. Inadequate alternatives

- A. Calvinism/Reformed
- B. Arminianism
- C. Hypothetical



The Kadesh Barnea Paradigm as a Solution to the Problem of Hebrews 6:4-6

I. The Exodus Generation

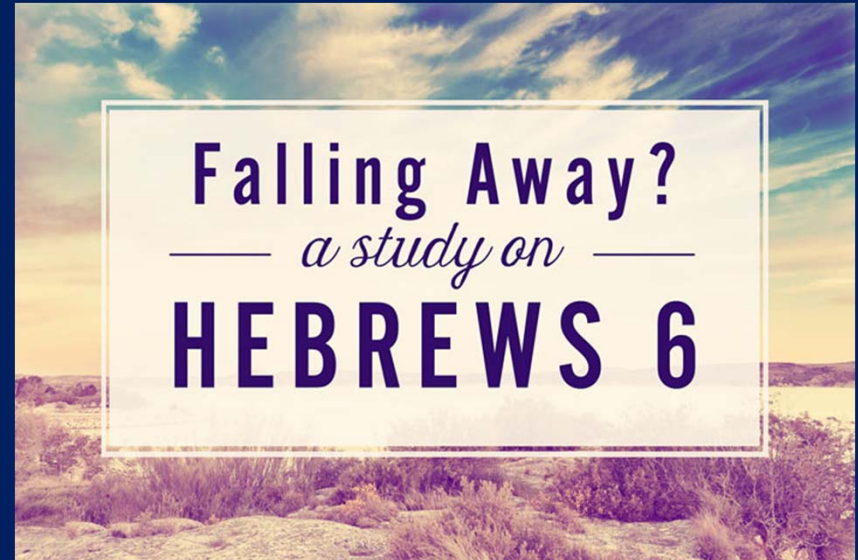
- A. Believing status
- B. Loss of Canaan

II. The Hebrews

- A. **Believing status**
- B. Loss of blessings

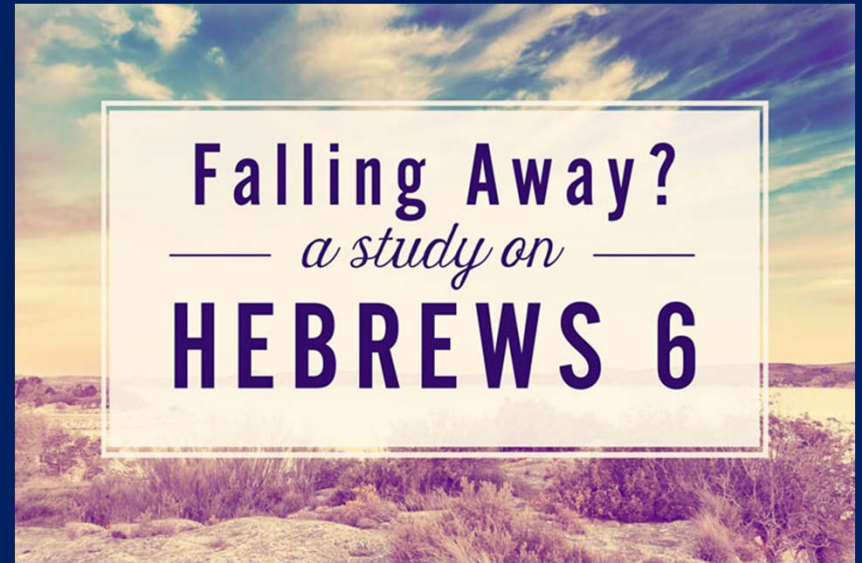
III. Inadequate alternatives

- A. Calvinism/Reformed
- B. Arminianism
- C. Hypothetical



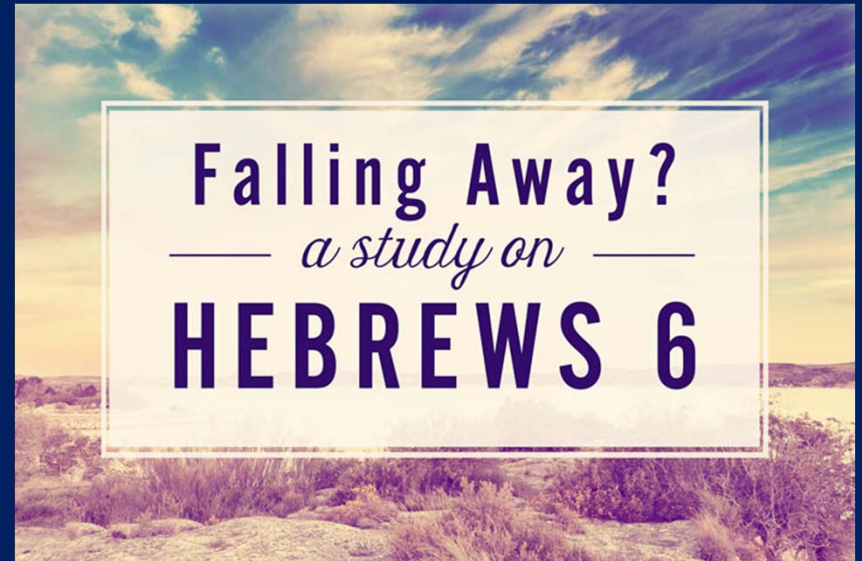
A. Believing status

1. Extended context
2. Preceding context
3. Immediate context
4. Subsequent context

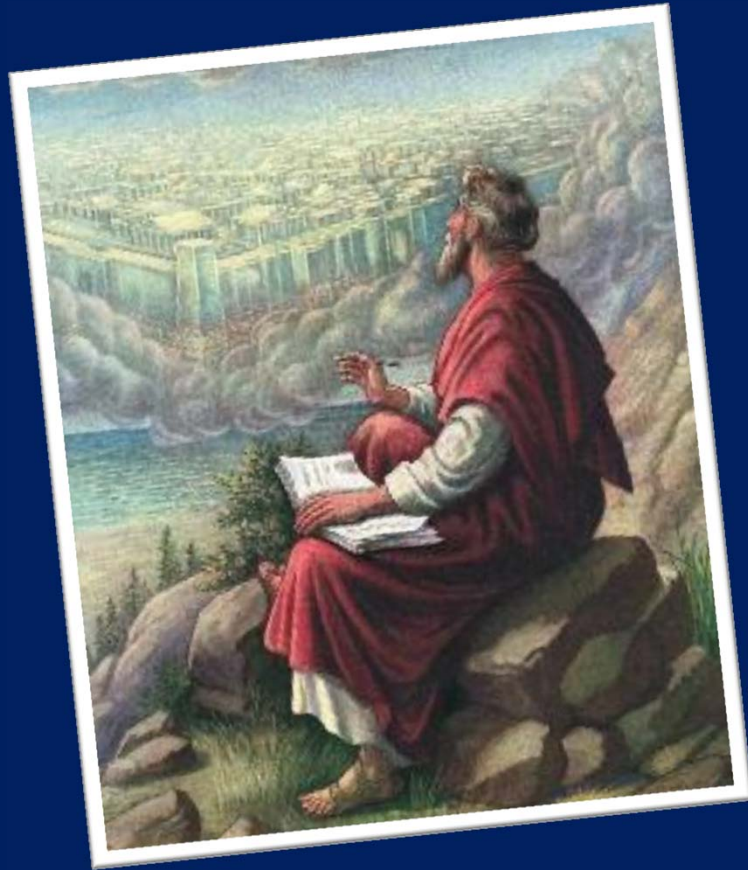


A. Believing status

1. **Extended context**
2. Preceding context
3. Immediate context
4. Subsequent context



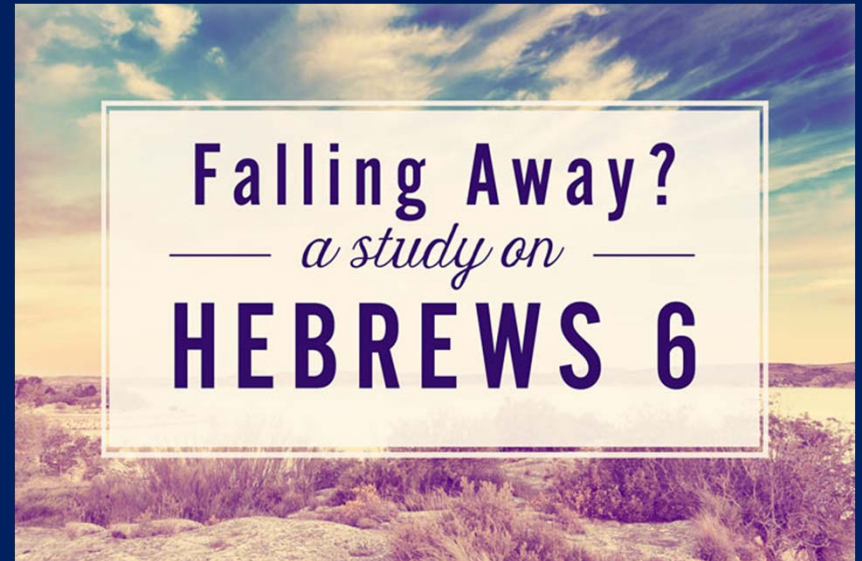
John 20:30-31



“Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.”

A. Believing status

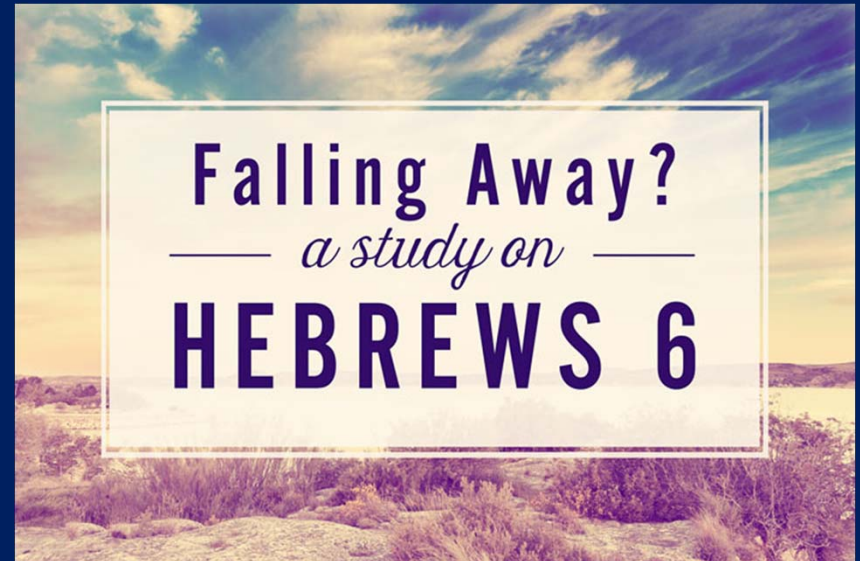
1. Extended context
2. **Preceding context**
3. Immediate context
4. Subsequent context



2. Preceding Context

1. Hebrews 5:11-14

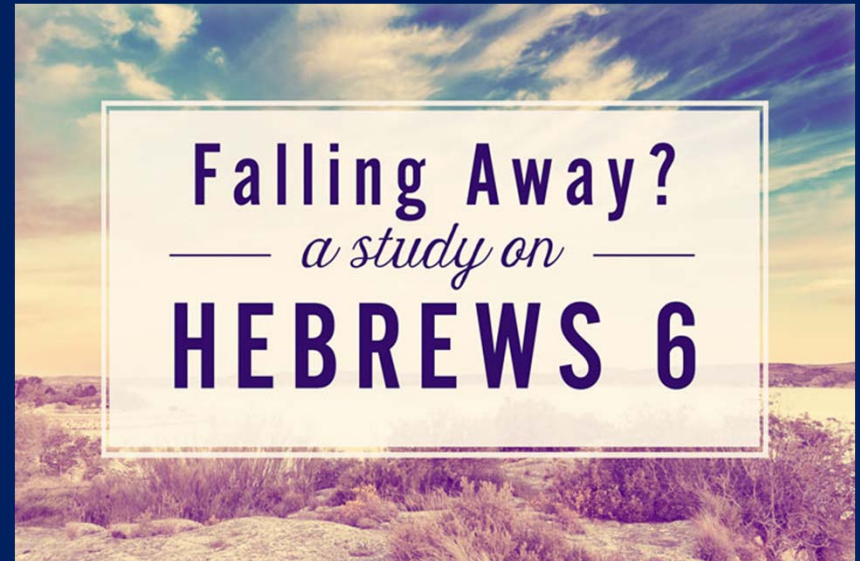
2. Hebrews 6:1-3



2. Preceding Context

1. Hebrews 5:11-14

2. Hebrews 6:1-3



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

(Heb. 5:11-14; NASB)

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

(Heb. 5:11-14; NASB)

“Concerning him we have much to say, and *it is* hard to explain, since you have become dull of hearing. For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. For everyone who partakes *only* of milk is not accustomed to the word of righteousness, for he is an infant. But solid food is for the mature, who because of practice have their senses trained to discern good and evil.” (Heb. 5:11-14; NASB)

“Concerning him we have much to say, and *it is* hard to explain, since you have become dull of hearing. **For though by this time you ought to be teachers**, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. For everyone who partakes *only* of milk is not accustomed to the word of righteousness, for he is an infant. But solid food is for the mature, who because of practice have their senses trained to discern good and evil.”
(Heb. 5:11-14; NASB)

“Concerning him we have much to say, and *it is* hard to explain, since you have become dull of hearing. For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to **need milk and not solid food**. For everyone who partakes *only* of milk is not accustomed to the word of righteousness, for he is an infant. But solid food is for the mature, who because of practice have their senses trained to discern good and evil.” (Heb. 5:11-14; NASB)

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

(Heb. 5:11-14; NASB)

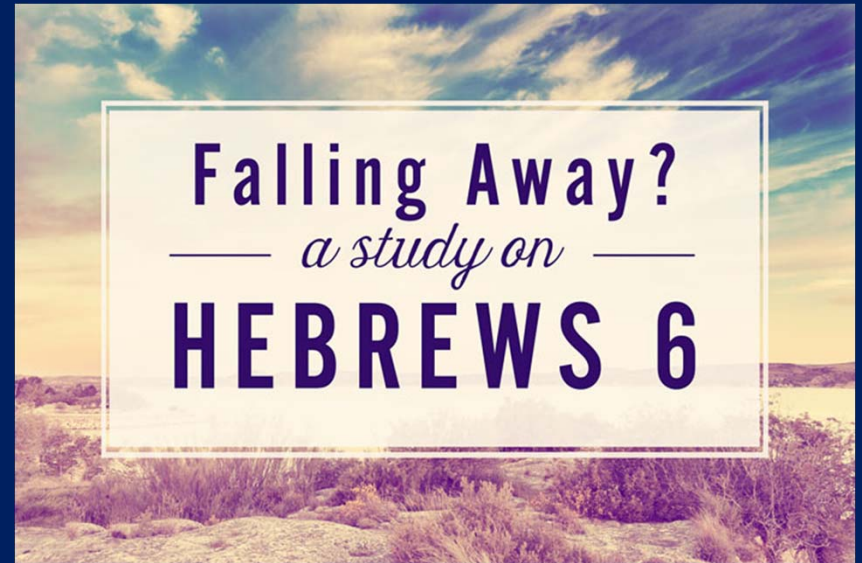
“Concerning him we have much to say, and *it is* hard to explain, since you have become dull of hearing. For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. For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

(Heb. 5:11-14; NASB)

2. Preceding Context

1. Hebrews 5:11-14

2. Hebrews 6:1-3



“Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, ² of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment. And this we will do, if God permits.” (Heb. 6:1-3; NASB)

Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, ² of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment. And this we will do, if God permits.” (Heb. 6:1-3; NASB)

“Therefore leaving the elementary teaching about the Christ, let us press on to **maturity**, not laying again a foundation of repentance from dead works and of faith toward God, ² of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment. And this we will do, if God permits.” (Heb. 6:1-3; NASB)

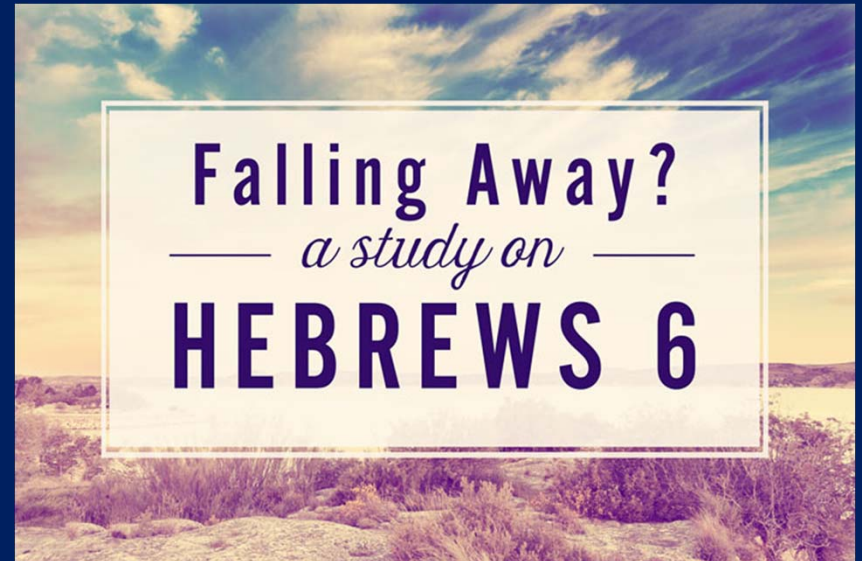
“Therefore leaving the elementary teaching about the Christ, let **us** press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, ² of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment. And this **we** will do, if God permits.” (Heb. 6:1-3; NASB)

“Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God,² of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment. And this we will do, if God permits.” (Heb. 6:1-3; NASB)

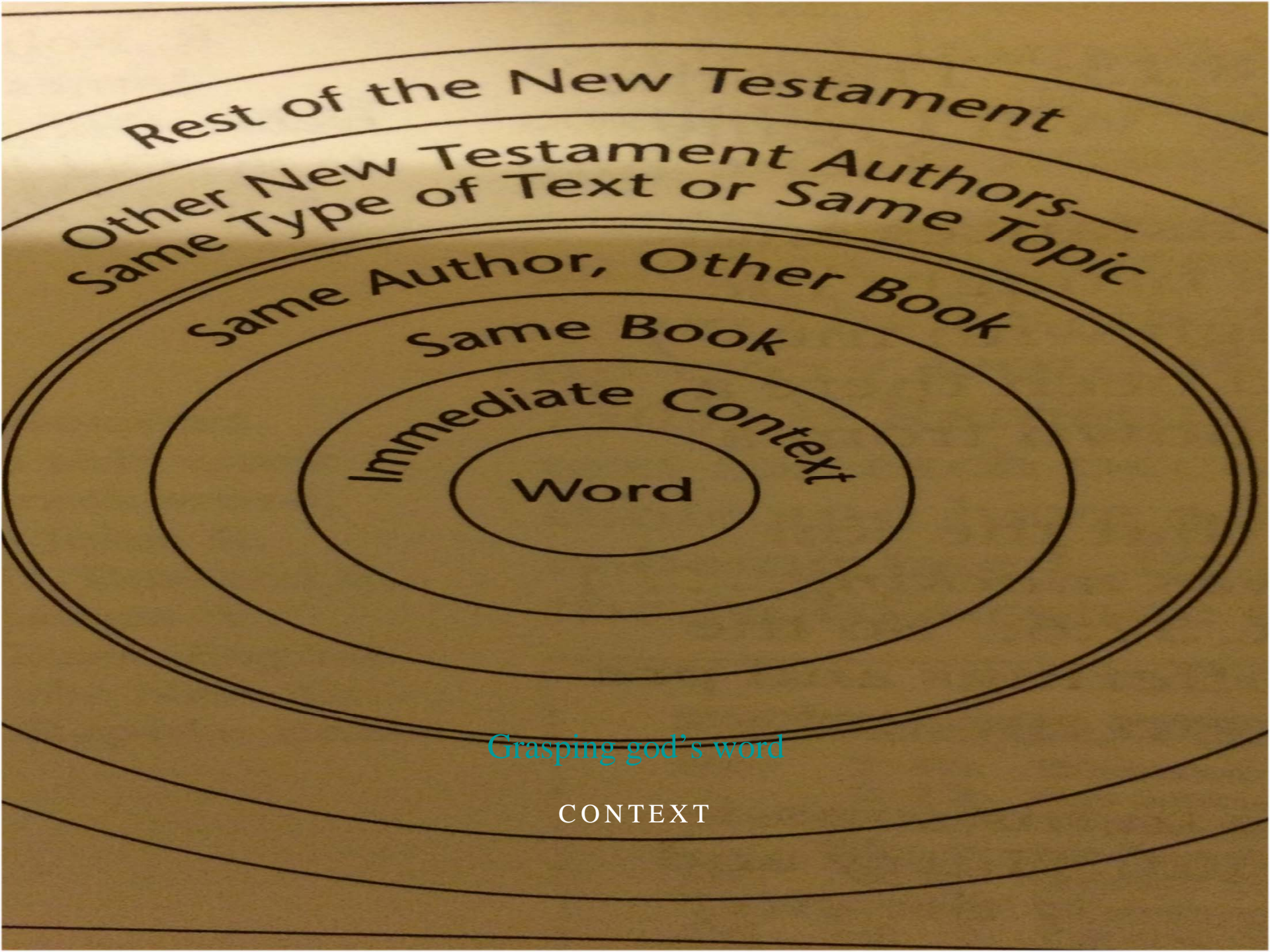
“Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, ² of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment. And this we will do, if God permits.” (Heb. 6:1-3; NASB)

A. Believing status

1. Extended context
2. Preceding context
3. **Immediate context**
4. Subsequent context



“**For** in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, and *then* have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame” (Heb. 6:4-6; NASB)



Rest of the New Testament

Other New Testament Authors—
Same Type of Text or Same Topic

Same Author, Other Book

Same Book

Immediate Context

Word

Grasping god's word

CONTEXT

“For in the case of those **who have once been enlightened** and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, and *then* have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame” (Heb. 6:4-6; NASB)

“For in the case of those who have once been enlightened and **have tasted of the heavenly gift** and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, and *then* have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame” (Heb. 6:4-6; NASB)

“For in the case of those who have once been enlightened and have tasted of the heavenly gift and **have been made partakers of the Holy Spirit**, and have tasted the good word of God and the powers of the age to come, and *then* have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame” (Heb. 6:4-6; NASB)

“For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and **have tasted the good word of God** and the powers of the age to come, and *then* have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame” (Heb. 6:4-6; NASB)

“For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and **the powers of the age to come**, and *then* have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame”
(Heb. 6:4-6; NASB)

“For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, and *then* have fallen away, it is impossible to renew them again to **repentance**, since they again crucify to themselves the Son of God and put Him to open shame” (Heb. 6:4-6; NASB)

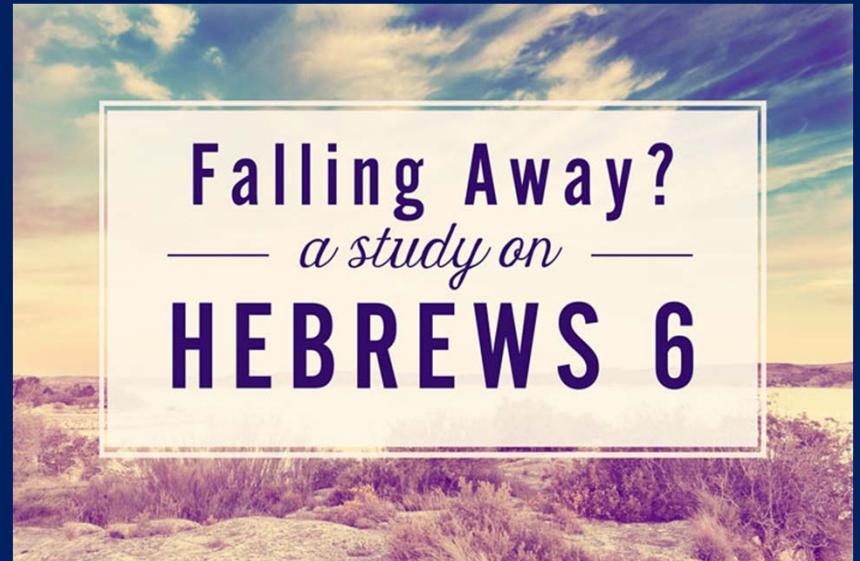
“For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, and *then* have fallen away, it is impossible to renew them again to repentance, since **they** **again crucify to themselves the Son of God and put Him to open shame**”

(Heb. 6:4-6; NASB)

“For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, **and then have fallen away**, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame”
(Heb. 6:4-6; NASB)

A. Believing status

1. Extended context
2. Preceding context
3. Immediate context
4. **Subsequent context**



“**For** ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned. But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way. For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints. And we desire that each one of you show the same diligence ^[i]so as to realize the full assurance of hope until the end, so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.” (Heb. 6:7-12; NASB)

“For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned. But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way. For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints. And we desire that each one of you show the same diligence ^[i]so as to realize the full assurance of hope until the end, so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.” (Heb. 6:7-12; NASB)

“For ground that drinks the rain which often falls on it and brings forth **vegetation** useful to those for whose sake it is also tilled, receives a **blessing** from God; but if it yields **thorns and thistles**, it is worthless and close to being **cursed**, and it ends up being burned. But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way. For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints. And we desire that each one of you show the same diligence ^[i]so as to realize the full assurance of hope until the end, so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.” (Heb. 6:7-12; NASB)



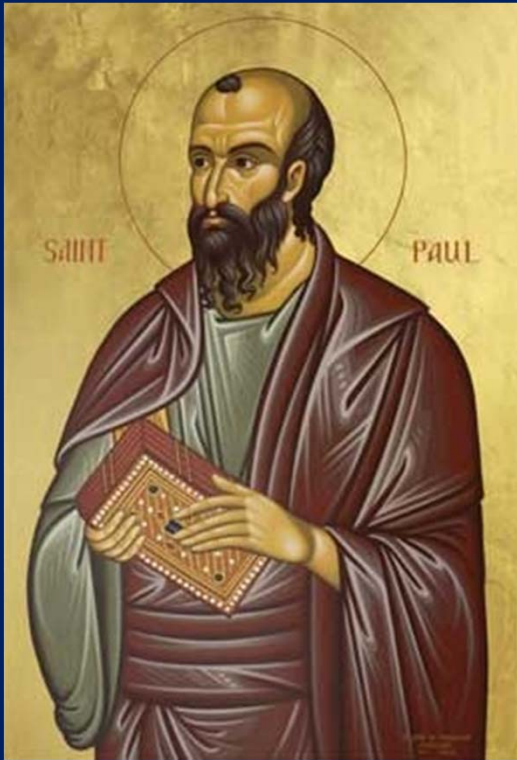
“For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned. But, **beloved**, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way. For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints. And we desire that each one of you show the same diligence ^[i]so as to realize the full assurance of hope until the end, so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.” (Heb. 6:7-12; NASB)

“For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned. But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way. For God is not unjust so as to forget **your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints.** And we desire that each one of you show the **same diligence** so as to realize the full assurance of hope until the end, so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.” (Heb. 6:7-12; NASB)

“For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; but if it yields **thorns and thistles**, it is worthless and close to being cursed, and it ends up being burned. But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way. For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints. And we desire that each one of you show the same diligence ^[i]so as to realize the full assurance of hope until the end, so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.” (Heb. 6:7-12; NASB)

“For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned. But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way. For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints. And we desire that each one of you show the same diligence ^[i]so as to realize the full assurance of hope until the end, so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.” (Heb. 6:7-12; NASB)

1 Corinthians 9:27



“but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.”

“For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; but if it yields thorns and thistles, it is worthless and close to being **cursed**, and it ends up being burned. But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way. For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints. And we desire that each one of you show the same diligence ^[i]so as to realize the full assurance of hope until the end, so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.” (Heb. 6:7-12; NASB)

“For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being **burned**. But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way. For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints. And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.” (Heb. 6:7-12; NASB)

The Kadesh Barnea Paradigm as a Solution to the Problem of Hebrews 6:4-6

I. The Exodus Generation

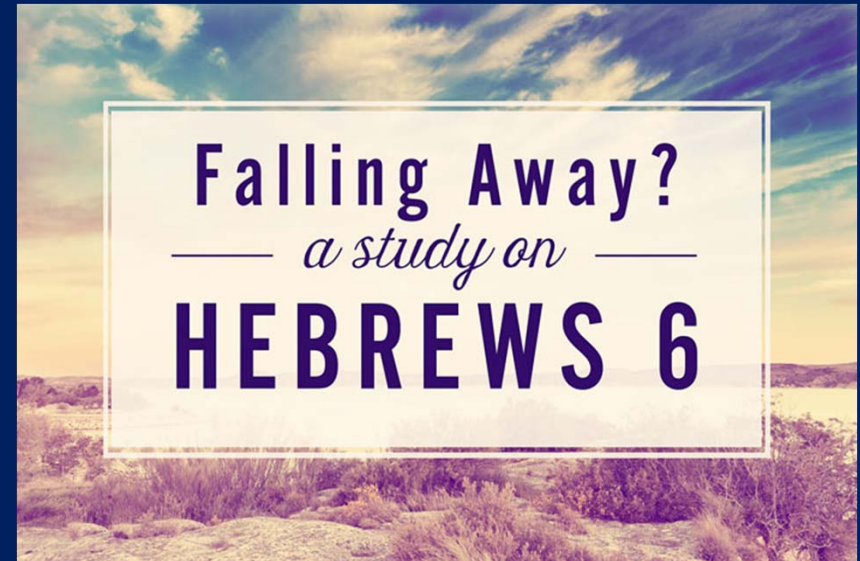
- A. Believing status
- B. Loss of Canaan

II. The Hebrews

- A. Believing status
- B. Loss of blessings

III. Inadequate alternatives

- A. Calvinism/Reformed
- B. Arminianism
- C. Hypothetical



“For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, and *then* have fallen away, it is **impossible** to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame” (Heb. 6:4-6; NASB)

“For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned. But, beloved, **we are convinced of better things concerning you**, and things that accompany salvation, though we are speaking in this way. For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints. And we desire that each one of you show the same diligence [i]so as to realize the full assurance of hope until the end, so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.” (Heb. 6:7-12; NASB)

The Kadesh Barnea Paradigm as a Solution to the Problem of Hebrews 6:4-6

I. The Exodus Generation

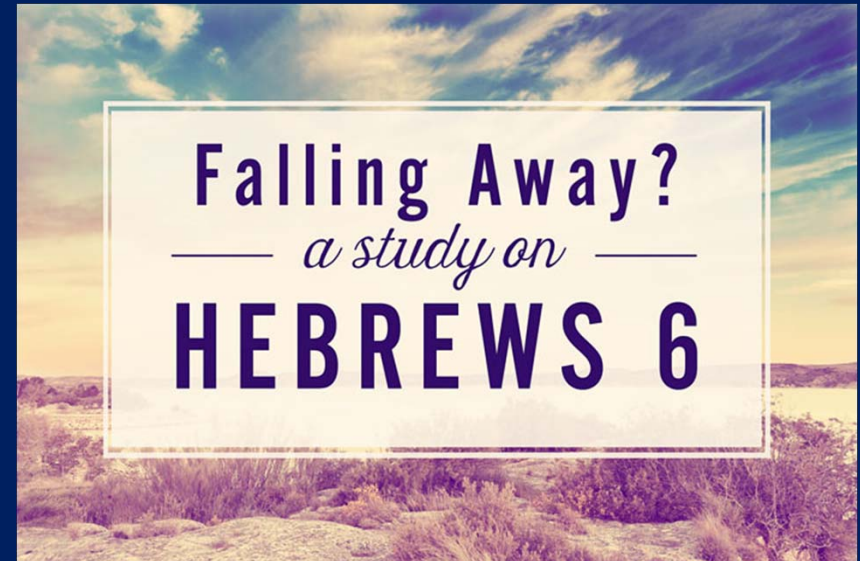
- A. Believing status
- B. Loss of Canaan

II. The Hebrews

- A. Believing status
- B. Loss of blessings

III. Inadequate alternatives

- A. Calvinism/Reformed
- B. Arminianism
- C. Hypothetical



The Kadesh Barnea Paradigm as a Solution to the Problem of Hebrews 6:4-6

I. The Exodus Generation

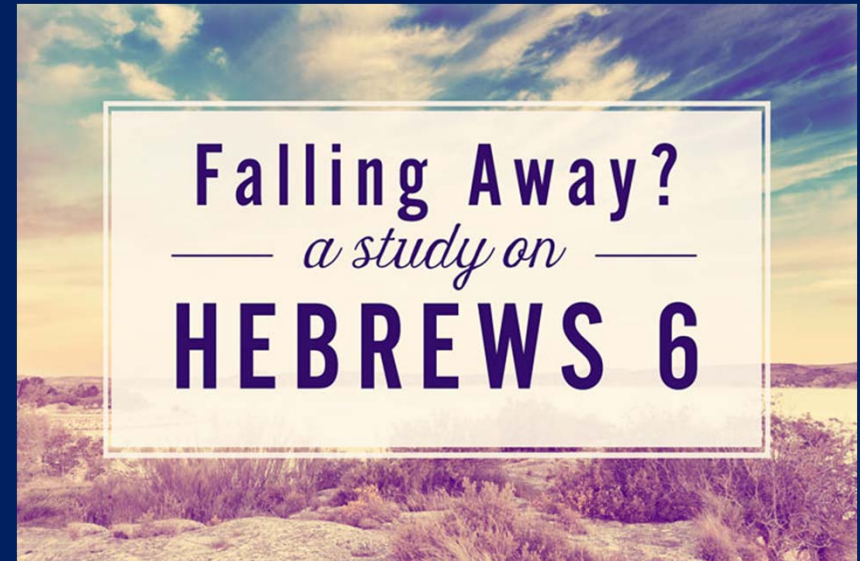
- A. Believing status
- B. Loss of Canaan

II. The Hebrews

- A. Believing status
- B. Loss of blessings

III. Inadequate alternatives

- A. Calvinism/Reformed
- B. Arminianism
- C. Hypothetical



CAN A TRUE BELIEVER LOSE THEIR SALVATION?

DOES HEBREWS 6:4-6 TEACH THAT A TRUE BELIEVER CAN LOSE HIS SALVATION? NO. IN THAT PASSAGE, THE WRITER OF HEBREWS IS SPEAKING TO THE UNSAVED WHO HAVE HEARD THE TRUTH AND ACKNOWLEDGED IT, BUT WHO HAVE HESITATED TO EMBRACE CHRIST. THE HOLY SPIRIT WARNS THEM, "YOU HAD BETTER COME TO CHRIST NOW, FOR IF YOU FALL AWAY IT WILL BE IMPOSSIBLE FOR YOU TO COME AGAIN TO THE POINT OF REPENTANCE." THEY WERE AT THE BEST POINT FOR REPENTANCE—FULL KNOWLEDGE. TO FALL BACK FROM THAT WOULD BE FATAL.



JOHN MACARTHUR



Reformed Spirit

MACARTHUR NEW TESTAMENT COMMENTARY ON HEBREWS, P. 146.

“For in the case of those who have once been **enlightened** and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, and *then* have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame” (Heb. 6:4-6; NASB)

“For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have **tasted** the good word of God and the powers of the age to come, and *then* have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame” (Heb. 6:4-6; NASB)

The Kadesh Barnea Paradigm as a Solution to the Problem of Hebrews 6:4-6

I. The Exodus Generation

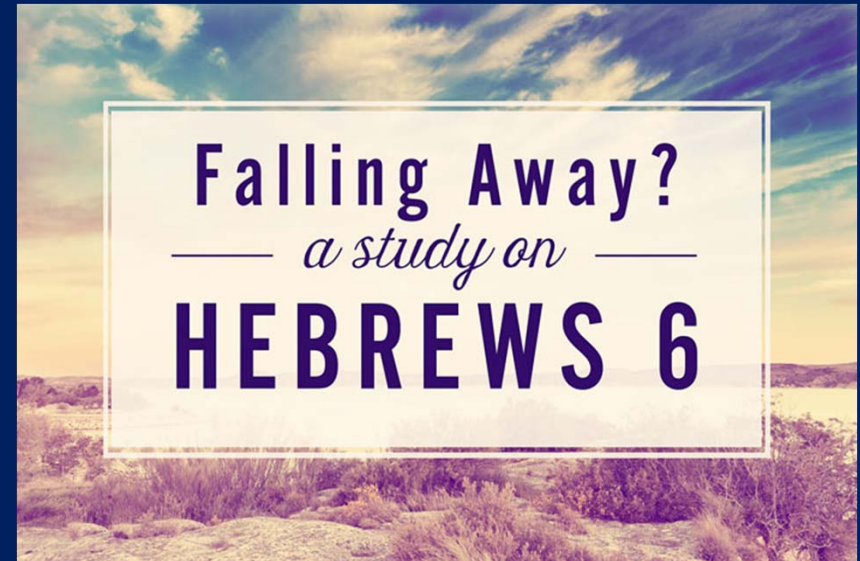
- A. Believing status
- B. Loss of Canaan

II. The Hebrews

- A. Believing status
- B. Loss of blessings

III. Inadequate alternatives

- A. Calvinism/Reformed
- B. Arminianism
- C. Hypothetical



The Kadesh Barnea Paradigm as a Solution to the Problem of Hebrews 6:4-6

I. The Exodus Generation

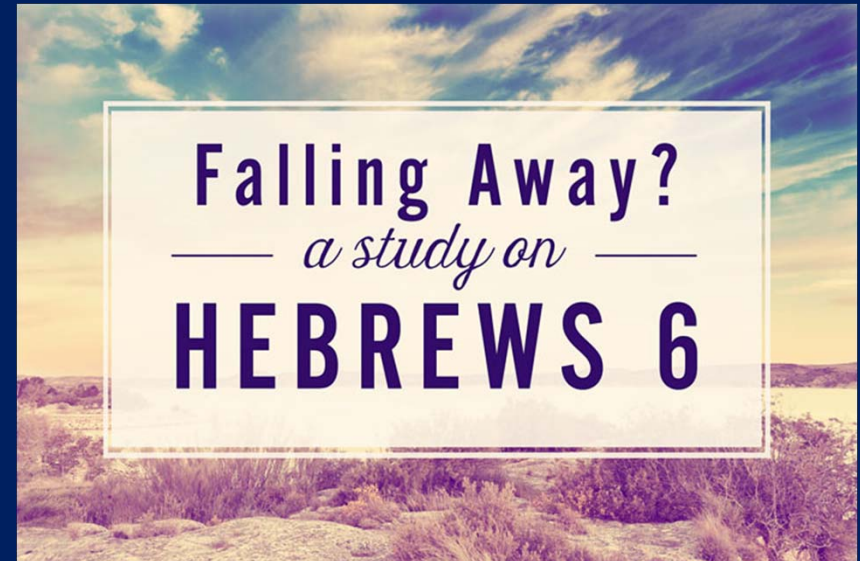
- A. Believing status
- B. Loss of Canaan

II. The Hebrews

- A. Believing status
- B. Loss of blessings

III. Inadequate alternatives

- A. Calvinism/Reformed
- B. Arminianism
- C. **Hypothetical**





Charles Ryrie, *Ryrie Study Bible*, Page 1521

“Others understand the passage to be a warning to genuine believers to urge them on in Christian growth and maturity. To ‘fall away’ is impossible (since, according to this view, true believers are eternally secure), but the phrase is placed in the sentence to strengthen the warning. It is similar to saying something like this to a class of students: ‘It is impossible for a student, once enrolled in this course, if he turns the clock back [which cannot be done], to start the course over. Therefore, let all students go on to deeper knowledge.’ In this view the phrases in verses 4-5 are understood to refer to the conversion experience.”

Conclusion

The Kadesh Barnea Paradigm as a Solution to the Problem of Hebrews 6:4-6

I. The Exodus Generation

- A. Believing status
- B. Loss of Canaan

II. The Hebrews

- A. Believing status
- B. Loss of blessings

III. Inadequate alternatives

- A. Calvinism/Reformed
- B. Arminianism
- C. Hypothetical

