

Soteriology

Session 43

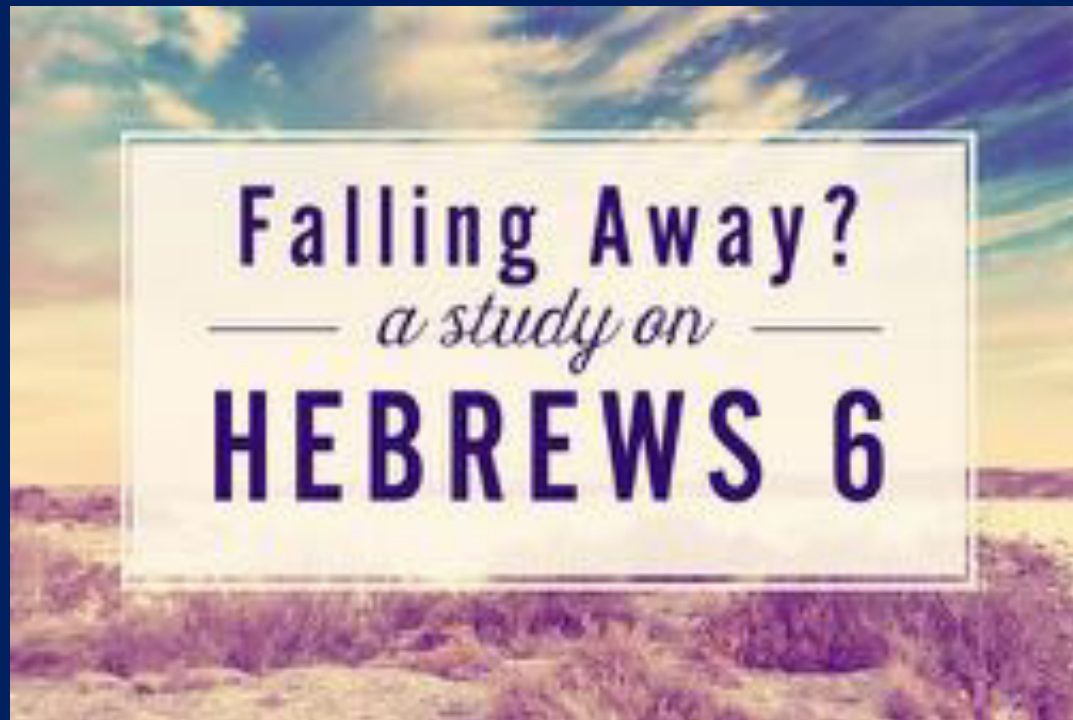


Dr. Andy Woods

Senior Pastor – Sugar Land Bible Church

Adjunct Professor of Bible & Theology – College of Biblical Studies

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



Dr. Andy Woods

Hebrews 6:4-6 (NASB)

⁴ 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, ⁵ and have tasted the good word of God and the powers of the age to come, ⁶ 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.



4 Views on Warning Passages

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



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Mediterranean Sea

AMMON

CANAAN

MOAB

Nile Delta

Teris

GOSHEN

Ethan

Wilderness of Shur

EDOM

Kadesh bamek

SINAI Peninsula

Ezion-geber

EGYPT

Land of Midian

Arabia

Pharaidan

SINAI

Red Sea

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



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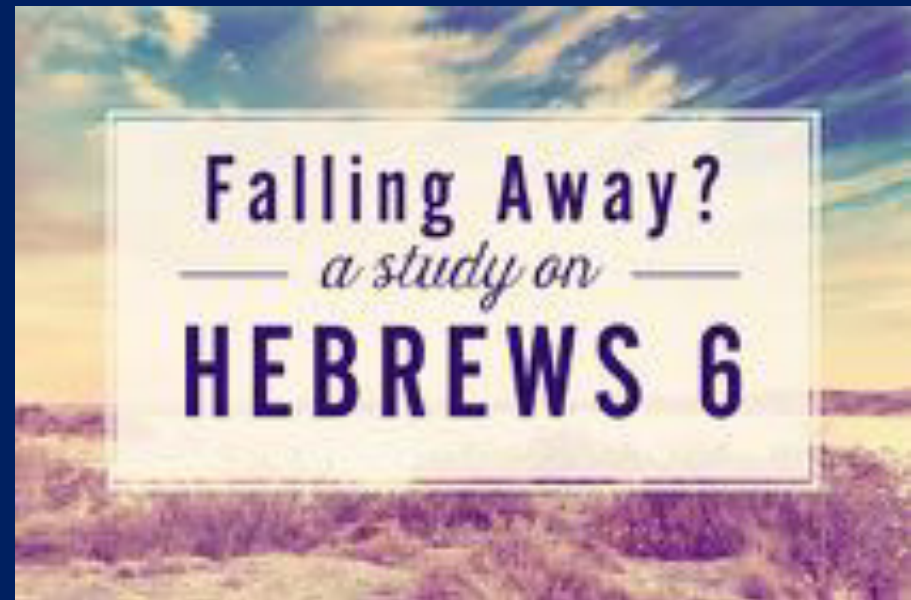
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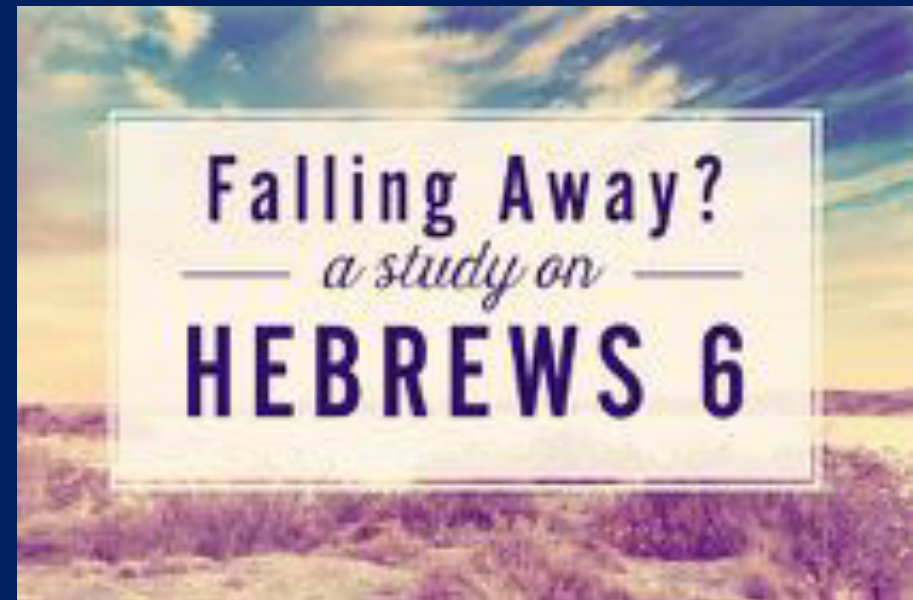
A. Believing status

1. Old Testament
2. New Testament



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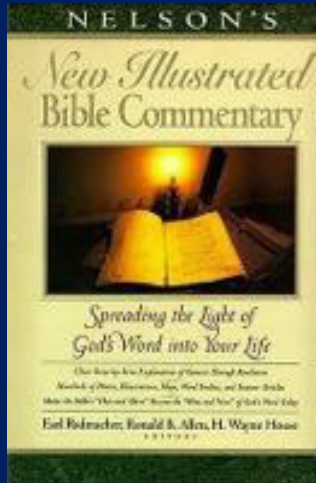
Exodus 14:30-31 (NASB)



³⁰ Thus the LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. ³¹ 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.”



Exodus 14:31



“When we read *so the people feared the Lord* and the words that follow, we are meant to understand that the community had come to saving faith and so were a reborn people. They *believed the Lord* (the same wording used of Abraham’s saving faith in Gen. 15:6; read Paul’s comments in Rom. 4)...The people were transformed spiritually even as they were delivered physically.”

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A. Believing status

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



A. Believing status

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John 20:30-31 (NASB)

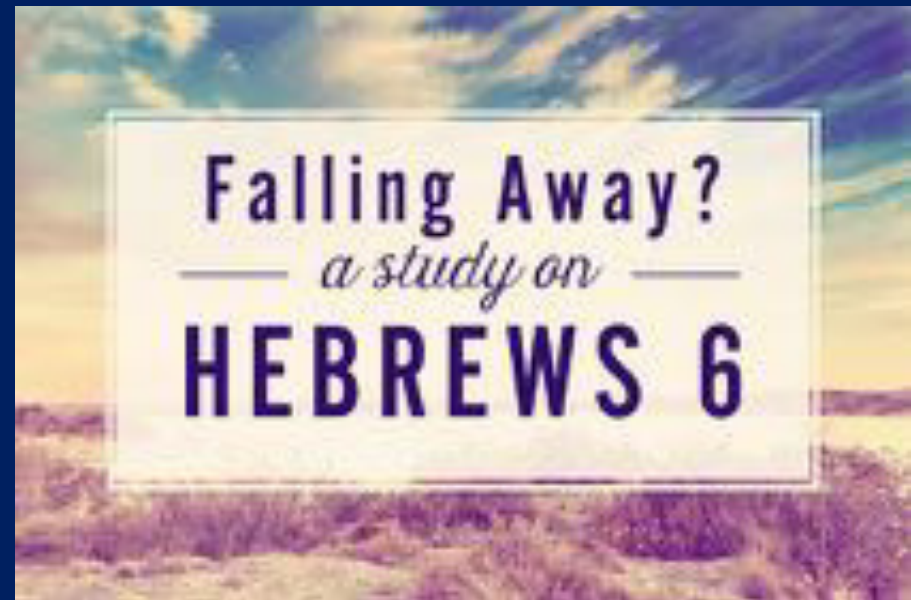


30 “Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; ³¹ but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.”



A. Believing status

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2. Preceding Context

1. Hebrews 5:11-14

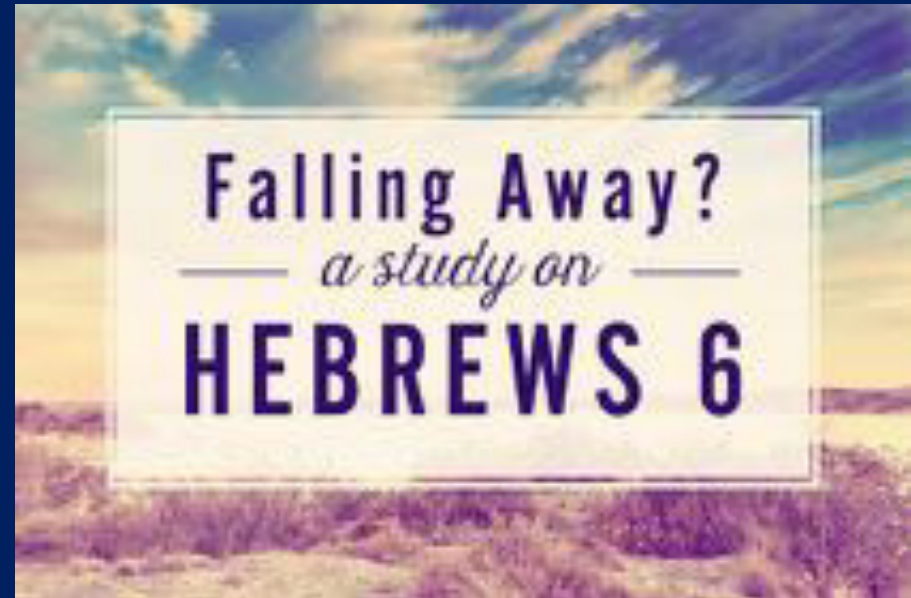
2. Hebrews 6:1-3



2. Preceding Context

1. Hebrews 5:11-14

2. Hebrews 6:1-3



Heb. 5:11-14 (NASB)

¹¹ Concerning him we have much to say, and *it is* hard to explain, since you have become dull of hearing. ¹² 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. ¹³ For everyone who partakes *only* of milk is not accustomed to the word of righteousness, for he is an infant. ¹⁴ But solid food is for the mature, who because of practice have their senses trained to discern good and evil.



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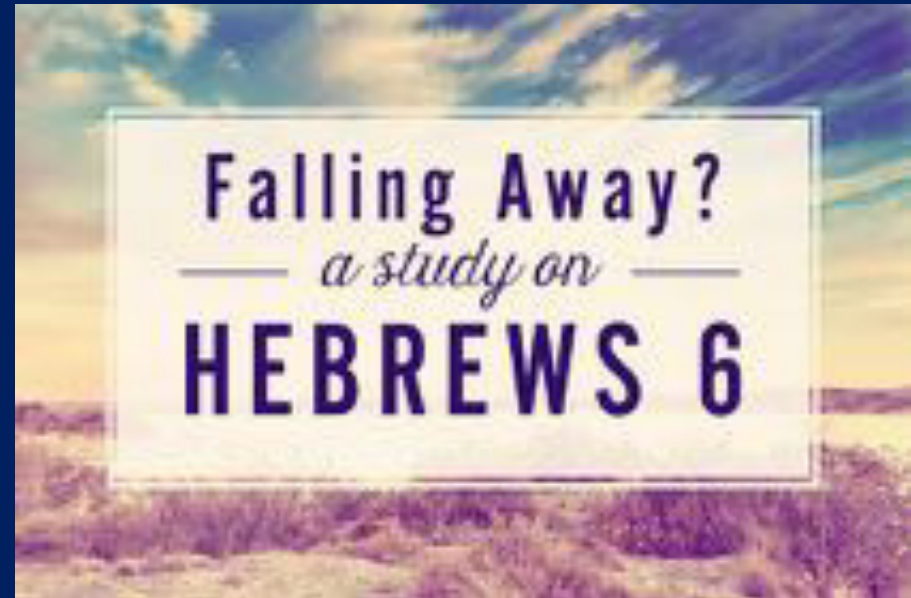
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¹ Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, ² of instruction about washings and laying on of hands, and the resurrection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



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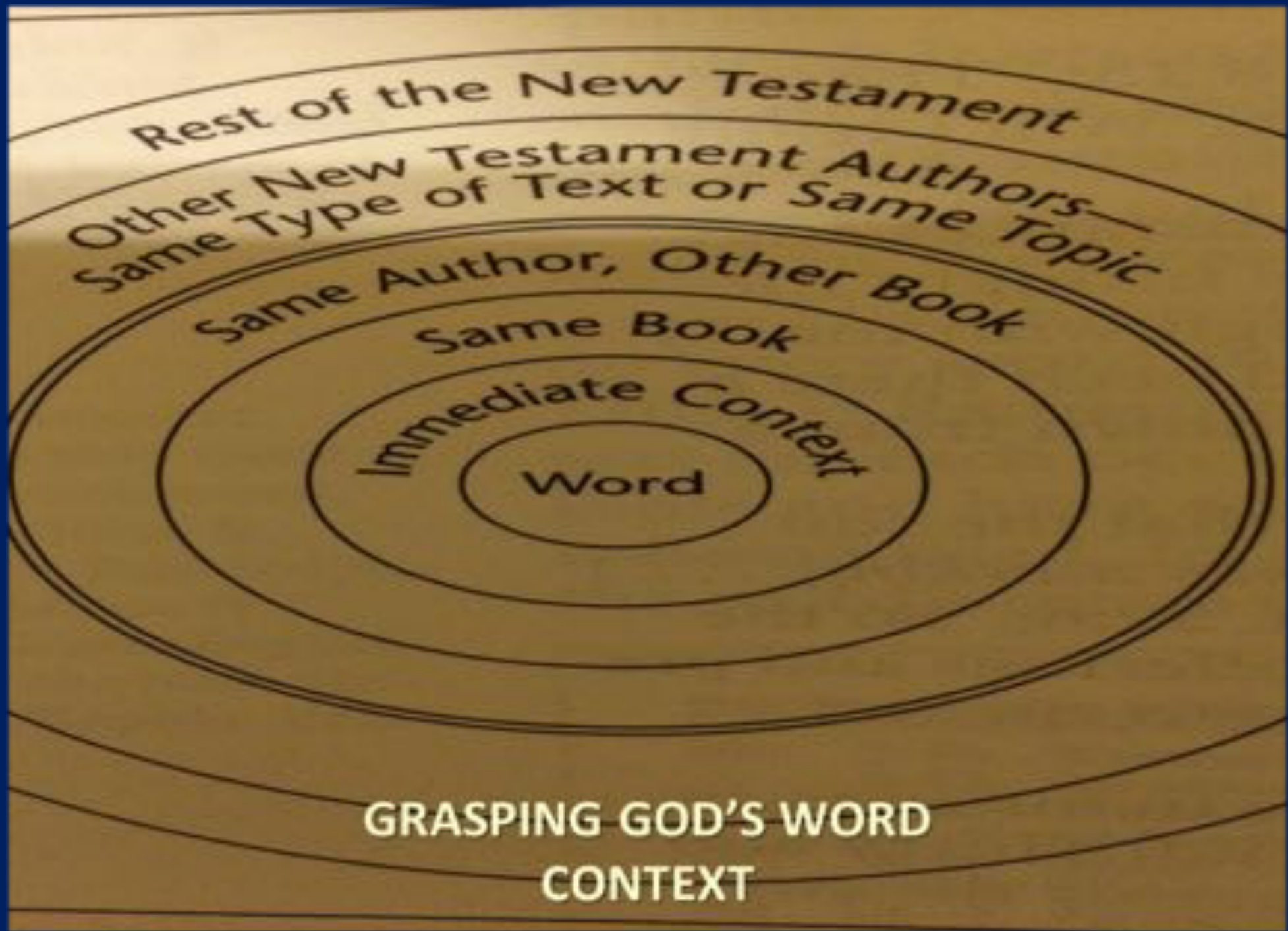
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**GRASPING GOD'S WORD
CONTEXT**

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Dr. Roger R. Nicole

Professor Emeritus - Gordon-Conwell Theological Seminary



“The most immediate impulse would be to interpret this cluster of statements as describing regenerate persons.”

R. Nicole, “Some Comments on Hebrews 6:4-6 and the Doctrine of the Perseverance of God with the Saints,” in *Current Issues in Biblical and Patristic Interpretation*, ed. G.G. Hawthorne (Grand Rapids: Eerdmans, 1975), 356.

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Hebrews 6:7–12 (NASB95)

⁷ 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; ⁸ but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned. ⁹ But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way. ¹⁰ 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. ¹¹ And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, ¹² so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.



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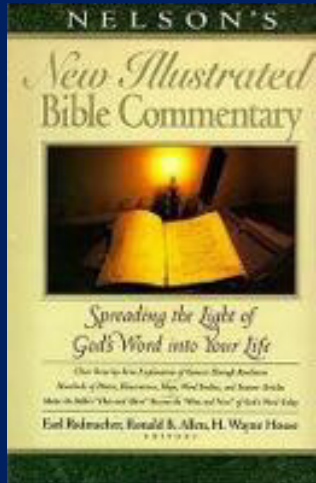
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“When we read *so the people feared the Lord* and the words that follow, we are meant to understand that the community had come to saving faith and so were a reborn people. They *believed the Lord* (the same wording used of Abraham’s saving faith in Gen. 15:6; read Paul’s comments in Rom. 4)...The people were transformed spiritually even as they were delivered physically.”



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Six Parts of a Suzerain-Vassal Treaty in Deuteronomy

- Preamble (1:1-5)
- Prologue (1:6–4:40)
- Covenant obligations (5–26)
- Storage and reading instructions (27:2-3; 31:9, 24, 26)
- Witnesses (32:1)
- *Blessings and curses (28)*





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Trinity

Father

Son

Holy
Spirit





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Hebrews 6:7–12 (NIV)

⁷ **Land** that drinks in the rain often falling on it and that produces a crop useful to those for whom it is farmed receives the blessing of God. ⁸ But **land** that produces thorns and thistles is worthless and is in danger of being cursed. In the end it will be burned. ⁹ Even though we speak like this, dear friends, we are convinced of better things in your case—the things that have to do with salvation. ¹⁰ God is not unjust; he will not forget your work and the love you have shown him as you have helped his people and continue to help them. ¹¹ We want each of you to show this same diligence to the very end, so that what you hope for may be fully realized. ¹² We do not want you to become lazy, but to imitate those who through faith and patience inherit what has been promised.



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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.”





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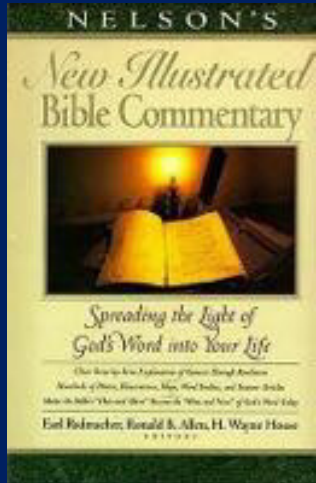
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Land of Midian

Arabia

SINAI

Red Sea

Six Parts of a Suzerain-Vassal Treaty in Deuteronomy

- Preamble (1:1-5)
- Prologue (1:6–4:40)
- Covenant obligations (5–26)
- Storage and reading instructions (27:2-3; 31:9, 24, 26)
- Witnesses (32:1)
- ***Blessings and curses (28)***





Hebrews 6:7–12 (NASB95)

⁷ 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; ⁸ but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being **burned**. ⁹ But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way. ¹⁰ 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. ¹¹ And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, ¹² so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.

Zane Hodges

Professor NT Greek and Exegesis- Dallas Theological
Seminary



“Naturally the reference to ‘burned’ has caused many to think of hell, but there is nothing in the text to suggest this...to think of hell here is to betray inattention to the imagery employed by the author. The burning of a field to destroy the rank growth it had produced was a practice known in ancient times. Its aim was not the destruction of the field itself (which, of course, the fire could not effect), but the destruction of the unwanted produce of the field. Thereafter the field might be serviceable for cultivation.”

Zane Hodges, “Hebrews,” in *The Bible Knowledge Commentary*, ed. John F. Walvoord and Roy B. Zuck (Wheaton: Victor, 1983), 795-96.

Elder Pliny

Elder Pliny (AD 112) furnishes extra-biblical evidence of this practice when he says, “...some people also set fire to the stubble in the field...their chief reason, however, for this plan is to burn up the seed of weeds.”

Elder Pliny, *Natural History*, 18:72:300.

A. Believing status

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



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



Heb. 6:4-6 (NASB)

⁴ 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, ⁵ and have tasted the good word of God and the powers of the age to come, ⁶ 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.





Hebrews 6:7–12 (NASB95)

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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

Heb. 6:4-6 (NASB)

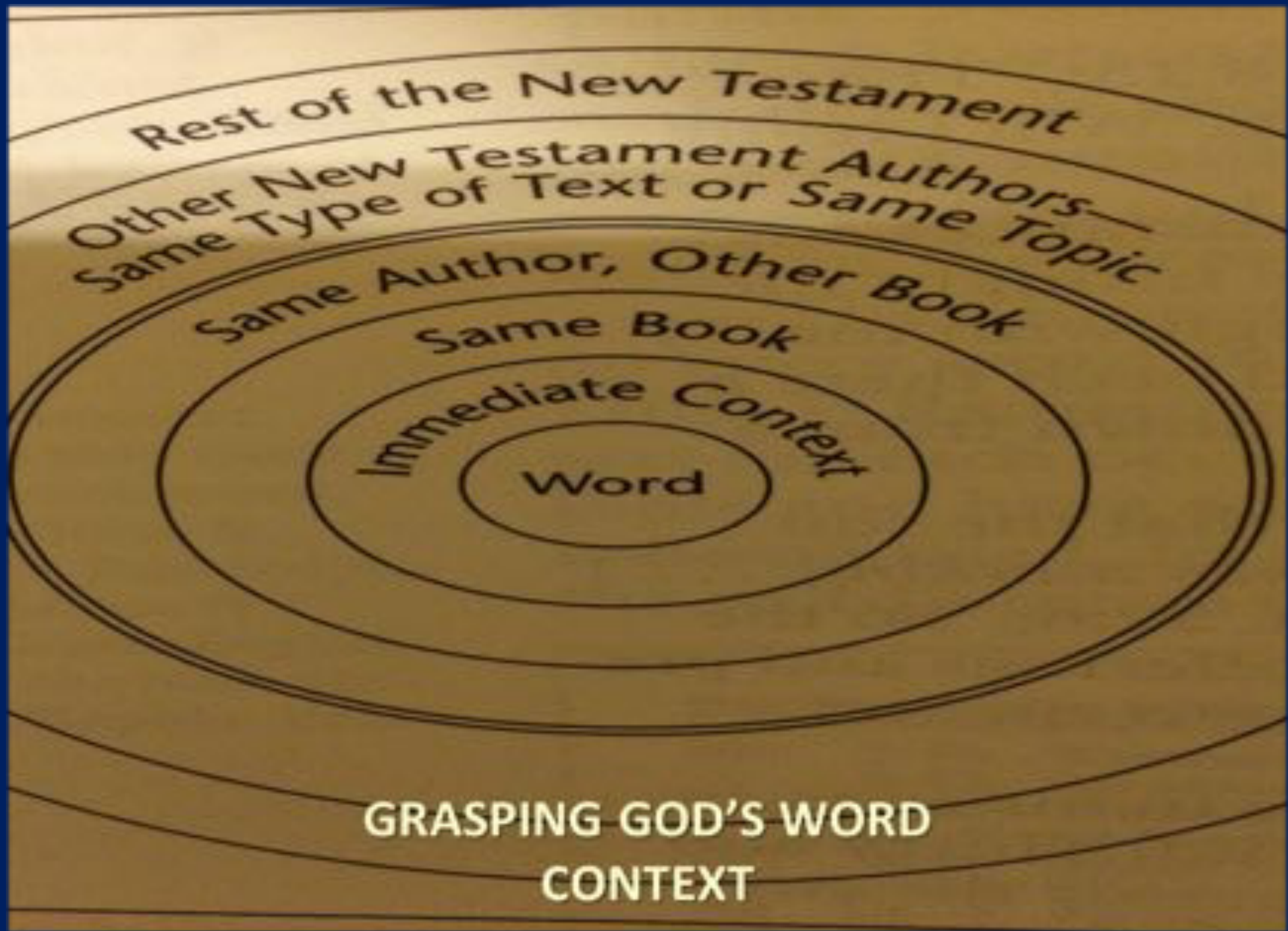
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**GRASPING GOD'S WORD
CONTEXT**

Heb. 6:4-6 (NASB)

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Albert Barnes



“...and it seems plain to me, that no other interpretation would ever have been thought of, if this view had not seemed to conflict with the doctrine of the ‘perseverance of the saints.’”

Albert Barnes, *Notes, Explanatory and Practical, on the Epistle to the Hebrews* (New York: Harper and Brothers Publishers, 1854), 134.

Zane Hodges



“The assertion that such a failure is not possible for a regenerate person is a theological proposition which is not supported by the New Testament...”

Zane Hodges, “Hebrews,” in *The Bible Knowledge Commentary*, ed. John F. Walvoord and Roy B. Zuck (Wheaton: Victor, 1983), 795.

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Mediterranean Sea

AMMON

CANAAN

MOAB

Nile Delta

Teris

GOSHEN

Ethan

Wilderness of Shur

EDOM

Kadesh bamek

SINAI Peninsula

Ezion-geber

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Land of Midian

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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.”



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Conclusion

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