

Hebrews 6

By Louis Talbot

Louis Talbot:

And thank you, Mr. Announcer, and good morning, my radio friends, and [unintelligible] the Los Angeles. This is Louis T. Talbot coming to you with another study in the book of Hebrews. And I welcome you on behalf of the faculty and the students of the Bible Institute of Los Angeles. And you know that every morning, as I sit before this radio to talk to you, I think of you as a part of our student body. And I trust that all of you folks feel the same way. And you know that every morning, we come on the air with that missionary challenge, "We have a story to tell to the nations that will turn their hearts to the Lord," because you know that that is the, that is the challenge that is being put before these students in the classroom. It is in order that they might have such a challenge that I've spent so much of the-of my time during the last seven years in the dense jungles of the world, and getting pictures in order that men and women might indeed literally lift up their eyes, and look upon the fields. You know, it's a wonderful thing for a pastor to be able to go out there and see the mission fields for themselves. But the next best thing is to see them in picture form. And you know, from time to time I show these pictures to the students and, and I never do so without seeing the evidence of the Spirit of God giving to the students a real challenge.

Now, your Bibles are open please, at the sixth chapter of uh, of Hebrews. And we were reading the opening verses yesterday. And my dear friends, as you read those verses, you may have been wondering what connection this chapter six has with chapter five, it would seem that the Apostle Paul is here launching something entirely foreign to what he has said in chapter five. But this is

not so at all. There is a wonderful connection here. There is a definite connection between chapter five and chapter six. You will remember my friends that in chapter four and chapter five the Apostle Paul is talking about the high priestly work of the Lord Jesus. He tells us how that He passed through the heavens, into heaven itself, and we are exalted to call-uh to come boldly unto him. Now that is in chapter four. Then in chapter five, the Apostle Paul is telling us, or telling those to whom he is writing, and of course this book is written for us as well as for them, he is telling them that that character, the priesthood of the Lord Jesus Christ, as being after the order of Melchizedek, that is, that his priesthood was foreshadowed by that strange character Melchizedek mentioned in the 14th chapter of the book of Genesis. But my dear friends in that fifth chapter, he does not say very much about this Melchizedek, he does not say very much about the priesthood after the order of Melchizedek, because immediately he stops. And he takes these Hebrews to task, because they were so immature in their understanding of these things.

He seems to have had a consciousness that what he was saying was absolutely foreign to the understanding, and being Hebrews that should not have been. You know, after Paul says in verse 10 of that chapter five that Christ was a priest after the order of Melchizedek, he goes on to say what I'm reading now. Chapter five, "All to whom," that is Melchizedek, "All to whom we have many things to say, and hard to understand seeing your dull of hearing. For when for a time, are ye ought to be teachers, are ye have need that somebody teach you which be the first principles of the orig-of the-the oracles of God." My dear friend, how many people in our judges who have been chu-have been church members for years that those words could be applied to it? While there are some folks who have been members of our church for 30 years and do not know any more about the deep things of God, and the present Ministry of the Lord Jesus Christ as being

after the order of Melchizedek, and what He was going to do later on when He returns, they know no more about that than they did when they first came to know the Lord. In other words, they are little children. And that was the trouble with these Hebrews. The reason that they were-- and the reason why these Hebrews were immature was that they--that they uh, that they had uh not gotten away from the ceremonies that were conducted from time to time in the Jewish temple, which had served their purpose, and had done away. You know that many of these Hebrews, that they accepted the Lord as their Savior, but they were still going to the temple and going through their [unintelligible].

And you know that the ceremonies in the temple were very very beautiful. How there was, for instance, the golden candlestick, and the old drug of incense, and uh incense is very very nice to smell. And I guess that there arose from the altar uh incense, uh a sweet-smelling incense. And then there was the golden table of showbread. Everything that was in the holy place, in the Holy of Holies, was made of gold. There in the Holy of Holies there was the Ark of the Covenant overlaid within and without with gold, and then in there, they saw the high priest with his magnificent garments which dazzled the senses of these Hebrews. And they saw the blue and the purple and the scarlet, and the other colors of his garments. But they did not see the meaning of those things, they were just occupied with the shadows. And they did not know that the one who had lived in that presence was the antetype of the whole thing. My friends, all those things became a dead thing. When Jesus came, those things passed away, just as all the shadows passed away this morning when the sun came up. You can't have the shadows and the sun at the same time. And when the sun arose, then the shadows passed. And when Christ came, those shadows passed away.

But my dear friends, they didn't pass away for a lot of these Hebrews. They were still occupied with all of these forms and with ceremonies. They were occupied with these things, instead of being occupied with God's purpose in giving those ceremonies through Moses, where they should have been occupied where the Lord Jesus Christ, who had fulfilled all these things and had died as the Lamb of God, and was risen and ascended, and now carrying on a priesthood that was foreshadowed, in that man Melchizedek in the book of Genesis. They were missing the thing that God had in mind in the whole mosaic order. Well, my friends, I want to say something to some of you folks in radio land, and it is this, that Christianity is not a bunch of forms and ceremonies and feast days, and keeping lent, and keeping certain days. You just think of the folks who, who go to church on Easter and they think that somehow or other, that that's going to be put to their credit out there. My friends, forms and ceremonies do not constitute Christianity at all. Christianity is a person. Christianity, my dear friends, is not a way of life. Christianity is not a philosophy. Christianity is not a system of ethics. Christianity, is not being good, and paying a debt, and being a good husband, a good wife, and going to church, and being baptized, and going to Communion. Do you know that a person can do all that and be all those things and be lost?

Christianity, my dear friend, is a person. Unless your heart goes out to him, and your mind is occupied with Christ who is in heaven, you will always be immature, and you'll be, in a spiritual sense, a little baby. Paul said to these Hebrews, he said, "Ye stand in need that someone should teach you, while you yourselves ought to be teachers." He says that he had to serve them milk, rather than the meat of God's word. How many, my dear friends, in-in the church today, are just like that. I want to ask you this. I want to make these addresses, they are very, very practical. How would you like to have a child who remained in a state of protracted babyhood? You know,

such a tragedy is a constant heartache to a person. I remember when I was living in Paris, Texas years ago, that there lived just near to my little cottage where my wife and I lived, a woman, uh and you know, she was really, very very sad. And she did not have very much to do with the neighbors. And her eyes were, were always red. And I bek-I became, I got in contact with her and I won her confidence. And I found what was the trouble with that woman. That she had a daughter, I guess the daughter was about 17 years of age. And she was on the fourth floor playing with rattles. And you know, that in our minds, she was still a baby. Now what she was doing the delighted the mother and the father while the-that that child was a baby, but when that child continued to be a baby and never grew, it was a-it was a sorrow to that Mother. Do you know, my dear friends, that God is a father? And He as a father's heart, and he wants His children to grow in grace and in a knowledge of His word.

Now, listen. After the Apostle Paul takes these Hebrews to task in the closing verses of chapter five, calling them babes in Christ when they should have been teachers, he goes on in chapter six to say they're believing the principles of the doctrine of Christ. Let us go on to perfection. Now, I just want to go over this again, in order that this might be fixed in your mind. These things that they were to leave were the shadows of Judaism, the shadows of a temple. They were the principles of the doctrine of Christ. That is, the doctrine of Christ, that great doctrine of salvation, that great doctrine of justification, that doctrine of sins forgiven, and the doctrine of the priesthood of the Lord Jesus Christ was all there taught in those shadows. They were taught in objects, and the Apostle Paul says, "Leaving the principles of the doctrine of Christ, let us go on, let us go on to perfection." And my friend, that word perfection there means Christ. That is the one that was-that is the consummation of all of those things. Now, I pointed out to you

yesterday that the principle there mentioned are the shadows contained in the law. And, and the, uh, those were the things were which the Hebrews were, were occupied, and Paul says that they would leave them, leave that temple, leave that high priest with these beautiful garments, yes, that they were, they would leave them all. Yes, simply because they were the shadow.

And I tell you that forty years after it, as I told you yesterday, that God helped them to leave them by allowing Titus to go down there and destroy the whole thing. Then, he says, "Go on to perfection." And of course, the perfection is the end type of these things. And then Paul gives those six things that formed the heart of the Old Testament law and teaching in connection with the tabernacle in the temple. But he says in verse one, and verse two, the foundation, even the things they were to leave, the foundation of repentance from dead works, and of faith toward God, and of the doctrine of baptisms, and of the laying on of hands, and of the resurrection of the dead and of eternal judgment. Now, those Bible six things were taught in the Old Testament. The Apostle Paul says, "If they were to leave these things and go on to the deeper things." I pointed out yesterday what those six things meant. Repentance, for instance, from dead works refers to the fact that when an Israelite was repentant for the things, they brought a little lamb to the temple, now all that thing was gone. And when a man repents now, he takes not a lamb, but he goes to Calvary and he sees the Lamb of God there, and then faces toward God. Now, that was the position of the Old Testament people.

That is that they, they had faith toward God in the sense that they were looking forward to see what God was going to do. That is able from able right on. So all these had the books of Moses and the Prophet, that they had the forward look, my dear friends, as far as salvation is concerned,

we don't have a forward look, we have a backward look. We look back to the cross. But when they got into the temple, they were taking the place of the Old Testament people. And they were looking forward to something that God was going to do for them. And they were losing sight to the fact that the very thing that God had foreshadowed in those ceremonies concerning what he was going to do had al-already been done. Just a few years before Paul wrote this letter. Then he says the doctrine of baptism, and of course that refers to the countless ceremonial washings that has nothing to do with the doctrine, with a Christian baptism. It is baptisms, that is, that's the plural. And that's that they were ceremonial washings. And the laying on of hands refers to the custom of the sinner placing his hand upon the head of a little lamb who was his substitutionary sacrifice, and resurrection from the dead. You know, my friend, the doctrine of resurrection in a general sense is taught in the Old Testament. But Paul wanted them to go on to learn of a resurrection that he taught the Thessalonians in First Thessalonians chapter four, the resurrection out from among the dead, when the dead in Christ shall rise, and the living shall be changed, and then eternal judgment.

Do you remember how that in the book of Ecclesiastes is, I think it is one of the last verses in the book of Ecclesiastes, there is, you have the statement there that God is going to bring all things in the judgment. But you know that, that uh, in going on, you find the blessed words of the Lord Jesus, "He that believeth in Me shall not come into judgment, but is passed from death unto life." Consequently, the apostle Paul urges these Hebrews to leave these partial things, and go on to the perfect fulfillment and for the full revelation that is in Christ. He says, "Let us go." You know, when I was in the Moody Bible Institute, my friends, as a student, that I do not know what kind of a meeting it was, I forget now where it was being held. But I remember a chorus that was

being sung. And it just remained with me. You know, it's remarkable now that there are some things that just stick in your mind and, and they're there all your life, and other things that you're uh, that you want to remember, the difficult things for you to keep in your mind.

But you know, that this chorus that they were singing was this. [Clears throat] They sang this, "Go on, my brother, go on, go on, go on my brother. Go on, go on, go on, go on, go on, go on, go on my brother go on go on. And then the fellow in charge of the music, he uh, that chorus he had everybody stand and shake hands with each other. And everybody was to say to the one with whom he was shaking, "Go on my brother. Go on. Go on. Go on my brother. Go on. Go on." I think my dear friends, that the one who wrote that chorus had this very thing in mind. Therefore, let us go on to perfection. How much of you, how much, my dear friends, have you done in the way of going on? Then Paul says, "And this we will do." Note that word we, this "we will do." He is talking now to real Christians. Now, my dear friends after he says that, after he gives that word to the babes in Christ, to leave the ceremonies of Judaism, completely for Christianity in all that they might understand the high priestly work of the Lord Jesus, the Holy Spirit, then utters one of the most solemn warnings to be found in all the Word of God. And we have just got time to read it. And I want to say to you that this one, he has not directed to Christians at all.

Look at verse 4 to 6, "For it is impossible for those," Now note that word those, he says in the preceding verse, and "we will do this," now he's talking about another class. And he says, "For it is impossible, for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world come, that they shall fall away to renew themselves again unto repentance." We'll take that

up tomorrow. And I want to show you how that an unregenerated man, that can be said of certain unregenerated men. And Paul says if they fall away, fall away from what? On the substance Christ. There remain-there's no more sacrifices present. All right, tune in tomorrow, and goodbye and God bless you all.